

THE
MYTHOLOGY
AND
FABLES
OF THE
ANCIENTS,

Explain'd from

HISTORY.

By the Abbé *BANIER*,
Member of the ROYAL ACADEMY of
INSCRIPTIONS and BELLES-LETTRES.

VOL. II.

Translated from the Original FRENCH.

CONTAINING

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|---|---|
| I. The History of the Gods of the <i>Chaldeans, Babylonians, Syrians, Persians, &c.</i> | historical Explanation of all the poetical Fables relating to these several Divinities. |
| II. Of the Divinities of the <i>Greeks and Romans</i> , divided into three Classes, <i>viz.</i> the Celestial Gods, the Gods of the Waters, and those of the Earth. | Under the second Class is the History of <i>Demogorgon, Cybele, Vesta, Terminus, Flora, the Satyrs, &c.</i> |
| The first contains the History of <i>Jupiter, Juno, Saturn, Minerva, Mars, Venus, Vulcan, Mercury, Apollo, Diana, Bacchus, &c.</i> together with an | The third contains the History of <i>Neptune, Amphitrité, Ne-reus, Proteus, the Nymphs</i> ; with a curious Enquiry into the Foundation and Nature of that Worship which was paid them. |

L O N D O N :

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MYTHOLOGY and FABLES

Explain'd by

HISTORY.

BOOK VII. * VOL. III.

Of the Gods of the Chaldeans, Syrians, and Phenicians.

A P R E L I M I N A R Y.

THE inspired Writers frequently reproached the *Israelites* for worshipping the Gods of their heathen Neighbours; and from their Writings we have the Knowledge of many of those Gods, and can give the Names of several Idols that were adored in *Syria* and the adjacent Countries. Thus from the Book of *Genesis* (1) we learn that the *Teraphims* were worshiped by the *Chaldeans*. *Isaiah* (2) gives *Bel* a Place among the Gods of the *Babylonians*: *Jeremiah* adds *Nebo* and *Sesak*; the second Book of *Kings* (3) takes in *Nesrock* and *Succoth Benoth*. The same Book informs us that *Ashima* was the God of the *Hemathians*; *Adrammelek* and *Anammelek* the Gods of *Sepharvaim*; *Nergol*, the Idol of the *Cuthians*; *Nibbaz* and *Tartak*, those of the *Hiveans*. The *Syrians* in general worshiped

VOL. II. B *Rimmon*.

* Here begins Vol. III. of the Original.

(1) C. xxxi.

(2) C. xlvj.

(3) C. xvii.

Rimmon (1), *Baal, Gad* (2), and the Gods of the Mountains (3), *Dii montium sunt Dii eorum*. We read in the Book of *Numbers* that *Baal-Pegor* was the great Divinity of the *Midianites* and *Moabites*: That the latter worship'd also *Peor*, or *Chamos*. The *Ammonites* acknowledged for their Sovereign the God *Molok*; and the *Sidonians*, *Astaroth* or *Astarte*.

The Idolatry of the *Philistines* was not uniform, and tho' *Astaroth* was their great Divinity, yet they had others peculiar to each City. Thus those of *Asoth* worship'd *Dagon*; those of *Ascalon*, *Derceto* or *Atergatis* (4); those of *Accaron*, *Beelzebub* (5); those of *Gaza*, *Marnack*, as we learn from *Bochart* (6); in fine, those of *Byblos* and their Neighbours, *Adonis* or *Thammus*, of whom the Prophet *Ezekiel* makes mention (7).

We read in Scripture, of several other Gods of the Nations bordering upon *Judea*; such as *Kium* (8), *Baal-Zephon* (9), *Baal-Berith* (10); the Gods of the Inhabitants of Mount *Seir* (11); and in general of all the Abominations that brought on the Ruin of the *Amorites*. All these and other Gods whom I have not named, shall be the Subject of this Book: Those of the *Chaldeans* shall have the first Place.

C H A P. I.

Of the Gods of the Chaldeans and Babylonians.

HOWEVER we may be unable to determine the precise Time when, and the particular Country where Idolatry commenced, this much is certain, that *Chaldea* was infected therewith from the earliest Ages. That Country was peopled, at the very Time of the Dispersion which succeeded the Confusion

(1) 2 Ki. v. 18.

(2) Jos. ii.

(3) Ki.

(4) Diod. Sic.

(5) 2 Ki. i. 2.

(6) Can. l. c. 16.

(7) C. viii. v. 14.

(8) Amos. v.

(9) Ex. xiv.

(10) Jud. viii. 33.

(11) 2 Chro. xxv.

Chap. I. *explain'd by* HISTORY. 3

Confusion of *Babel*; and *Nimrod*, the first King in the World, established there his Monarchy. We have proved elsewhere that Idolatry commenced with the Worship of the Stars (1): Now 'tis certain, that the *Chaldeans* were the first who observed their Motions; and this makes it not improbable that they were likewise the first who made them the Objects of religious Worship. It was also in the same Country that the Adoration of Fire was established, and that Sabism, the first Religion of the Pagan World, had its Rise: The City *Ur* was infected therewith, even in the Time of *Abraham*, who was obliged upon that Account to relinquish that Place, as has been already said (2). We are likewise to reckon in the Number of their most ancient Divinities the *Teraphims*, whom we shall speak of afterwards.

Such was the first Idolatry of the *Chaldeans*: But they did not stop there. The Observation of the Stars led them to the Invention of judicial Astrology; and by Consequence, to the Belief of a fatal Necessity determining all that happens in the World, or of that kind of Fate which goes under the Name of *Fatum Mathematicum*, or *Chaldaicum*, from the Country where it was invented. Hence their Credulity towards Astrologers and Sooth-sayers, who amused them with vain Predictions, as they are upbraided by the Prophets (a).

Besides the natural Gods, such as the Stars, the Fire, &c. the *Chaldeans* had also animated Deities, that is their first Kings, and great Men. *Babylon*, the Capital of *Chaldea*, was the most idolatrous City in the World: This is the Character the Scripture gives of it. The Prophet *Jeremiah* paints it with one Stroke, when he calls it a Land of Idols, *terra sculptilium* (3); and 'tis highly probable that it had adopted most of the Gods of its Neighbours, even

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the

(1) See Book III. Vol. I.

(2) Ibid.

(a) See what has been said above from the Prophet *Isaiab*.

(3) Jer. l. 21.

4 MYTHOLOGY and FABLES Book VII.

the Monsters of *Egypt*; & in portents gloriantur. Thus what is said in this Book, concerning the eastern Gods, might suffice to our understanding the idolatrous Worship of that City; but in Regard it has likewise some Gods peculiar to itself, I must give some short Account of them.

Belus was the great *Chaldean* Divinity; and the Temple he had at *Babylon* was incomparably rich and magnificent, as has been observed. But was this *Belus* the same with *Bel* or *Baal*? was he the same whom *Virgil* mentions (1) *Quam Belus, & omnes a Belo Soliti, &c?* Was he the Founder, and first King of *Babylon*? This is what we shall examine in one of the following Books under the Article of *Jupiter Belus*.

Jeremiah reckons among the Gods of that City, *Merodach*, "Declare ye among the Nations, and publish, and set up a Standard, publish and conceal not: Say, *Babylon* is taken, *Bel* is confounded, *Merodach* is broken in Pieces, her Idols are confounded, her Images are broken in Pieces (2)" *Annunciate in Gentibus . . . dicite, confusus est Bel, victus est Merodach; confusa sunt sculptilia ejus, superata sunt idola eorum.* Here is a Prediction that foretells the greatest Calamities and an entire Desolation to come upon *Babylon*.

Is this to be understood of the Sacking of that City, and is *Merodach* the King under whom it was taken? That he was is not at all probable, since Historians give another Name to that Prince who was conquered by *Cyrus*, when he made himself Master of *Babylon*.

Some Interpreters alledge that this Name was common to the *Babylonish* Princes (a); and accordingly some of them, they observe, have their Names compounded of *Merodach*; such as *Merodach-Baladan*, whom the Prophet *Isaiab* speaks of (3); Evil-Merodach

(1) *Æn.* l. 2.

(2) *Jer.* l. 2.

(a) See *Calmet* upon the 50th Chap. of *Jeremiah*.

(3) *If.* xxxix. 1.

dach mentioned in the second Book of *Kings* (1). In *Ptolemy's* Canon we find a *Mardc-Campanus*, and *Messi-Mordachus*: But the Manner in which the Prophet expresses himself, leaves us no Room to doubt, but that in the Passage now quoted he means a Divinity worship'd at *Babylon*, as *Belus* was: *Their Statues are broken in Pieces, their Idols are confounded.* *Selden*, who treats of the Gods of *Syria* with so much Erudition, owns he has found nothing in Antiquity to clear up the History of *Merodach*; for it seems he laid no Stress upon what the *Rabbi's* say of him.

In order to reconcile the different Opinions of the Learned, I shall follow that of *Theodoret*, who says *Merodach* had been an ancient King of *Chaldea*, and that he was deify'd for his Merit, as well as *Belus*. This gives us the Reason why his Name was commonly joined to that of the Princes who reigned afterwards; as *Nebo*, or *Nabo*, another God of the *Babylonians* enter'd into that of *Nabuchodonosor*, *Nabopolassar* and others.

Nebo, I say, or *Nabo*, was likewise one of their Deities; and my Authority is the first Verse of the Forty-Sixth Chapter of *Isaiah*: *Confractus est Bel, contritus Nabo; Bel is broken in Pieces, Nabo is reduced to Ashes, &c.* For 'tis Evident, whatever Interpreters may say, that the Prophet in this Place is speaking of two Divinities, whose Worship was one Day to be entirely abolish'd, and their Idols overthrown.

I know there was in the Country of the *Moabites*, near *Jericho*, a Mountain, and a Town, that went by the Name of *Nabo*; but neither the one, nor the other, is meant in the Passage I have quoted. Farther, it is probable that the Worship of this false Deity, having been transported into the Country of the *Moabites*, they therefore gave his Name to one of their Towns, and to the Mountain where he was worship'd. For it was commonly upon high Places

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that

(1) 2 Ki. xxv. 27.

that they had their Temples and sacred Groves, as appears from a hundred Passages of Scripture, and from profane Authors.

C H A P. II.

Astarte or Astaroth, Thammus or Adonis.

ASTARTE was the great Divinity of the *Syrians*; and from several Places in Scripture it appears, that she was equally worship'd by the *Phenicians* and *Philistines*. All the Learned agree that she is the same with *Venus*, as shall be said in the History of the Gods of *Greece*. *Cicero*, speaking of the several *Venus's* acknowledged by the *Pagan* Theology says, the fourth (1), whom they called *Astarte*, was born at *Tyre* in *Syria*, and was married to *Adonis*: *Quarta Venus Syria, Tyroque concepta, quæ Astarte vocatur, quam Adonidi nupsisse tradunt*. His Account had been truer, had he made her the same with the first, whom he calls the Daughter of Heaven and of the Light; for as *Astarte* among the *Syrians* was the same with the Moon, as shall be said, so that Original was most suitable to her. We may even affirm, that all the four *Venus's* of whom he speaks, may be reduced to *Astarte* alone. This we have seen as to the First, nor is it difficult to prove it with regard to the Second, who was likewise believed to have been born in the Sea, from the Blood which flowed from the Wound of *Cælus*; but the discussing of this, I refer to the next Volume (2).

But to proceed, the Scripture frequently mentioning this Goddess calls her *Astaroth* (3), and sometimes the God (4), or Abomination of the *Sidonians* (5). Where 'tis proper to remark, *First*, that altho' the Word *Astaroth* be plural, yet it does not signify a Number of Divinities. *Secondly*, Nor is the masculine Name, God of the *Sidonians*, a Proof of *Astaroth's*

(1) De Nat. Deo. L. 3.

(3) 2 Sam. xxxi. v. 10.

(5) 2 Ki. xxiii. 13.

(2) History of *Venus*.

(4) 1 Ki. xi. 5.

Astaroth's being a God ; for besides that the *Hebrews* have no Word to signify a Goddess, 'tis certain that the Goddess of the *Sidonians* was worship'd under both Sexes, as well as several other Gods. Accordingly the Ancients make mention of the God *Lunus*, which was the Moon ; and *Virgil*, speaking of *Venus*, calls her a powerful God ; *Pollentemque Deum Venerem* (1). Thirdly, that *Astaroth* properly signifies Flocks of Sheep and Goats. The Prophet *Jeremiah* calls that Goddess the Queen of Heaven : The Children, says he, gather Wood, the Fathers kindle the Fire, and the Women mix Fat with Flower, to make Cakes to the Queen of Heaven. Upon which I make these two Remarks : First, that the Title of Queen of Heaven is what best agrees to *Astarte*, who among the *Syrians* was the same as the Moon. Secondly, that from this Passage we learn one Part of the Worship that was paid to that Goddess, and with what Zeal all Sorts of People had used to prepare Sacrifices to be presented to her. In other Places of the sacred Books, she is designed merely by the Words *Asera*, or *Asero*, or *Aserim* ; the Woods, or the Idol of the Grove, because she was really worship'd in the sacred Groves, which served for her Temple. The *Septuagint* makes no Scruple to put sometimes *Astarte*, instead of *Aserot*, since these two Terms do indeed denote the same Divinity.

When I say *Astarte* represented the Moon among the *Syrians*, I mean that she was become the Symbol thereof, and consider her only as a physical Divinity. For, with Respect to this Goddess and her Spouse *Adonis*, we are to observe the same Distinction that has already been made as to *Isis* and *Osiris*. *Astarte* and *Adonis* reigned in *Syria*, and endeared themselves so much to their Subjects by their extensive Beneficence, that after Death they were raised to divine Honours. And it being the received Opinion of those early Times, that the Souls of great Men, and above all of such as had taught the necessary Arts

(1) See all *Æn.* 2. 632.

8 MYTHOLOGY and FABLES Book VII.

of Life, were gone to reside in the Stars; hence they were easily persuaded, that the Souls of that Prince and of his Spouse had taken the Sun and Moon for their Mansion; and accordingly they were adored as those Luminaries themselves, whose Worship was already establish'd: For we must always take this along with us, that the Stars and Planets were the first Gods of the *Pagan* World; and that the same Divinity might be a natural or physical God, and an animated one.

This is not to say, that History has transmitted to us a particular Account of the Actions of those ancient Princes, who rose to the Rank of Gods; the Monuments that contained them being lost; but 'tis easy to see that the Fables handed down to us carry an Allusion to the History of those famous Men. What the *Greeks* and *Romans* have fabled concerning *Venus* and *Adonis*, was undoubtedly founded upon some ancient Traditions they had learned from the *Phenicians*: The Ground of those Traditions was historical; but these People had embellish'd it with several Fictions, to render their Gods the more venerable.

According to *Ovid* (1), *Adonis* sprung from the Embraces of *Cinyras* with his Daughter *Myrrha*. That Princess, constrained to fly from her Father's Anger (who had lain with her without knowing who she was, at a Time when the Queen had gone from her Husband to celebrate a Festival) retired into *Arabia*; where the Gods, touch'd with her Misfortunes and Repentance, transform'd her into the Tree which bears the precious Perfume called after her Name. It was in that State she brought forth the young *Adonis*, whom the neighbouring Nymphs took into their Care at his Birth, and nursed in the Caves of *Arabia*. *Adonis*, grown up, repaired to the Court of *Byblos*, in *Phenicia*, where he became the brightest Ornament. Here the Poets have given them-

selves

(1) Met. l. 10.

selves an unbounded Freedom. *Venus*, say they (*a*), became desperately in love with the Youth, prefer'd the Conquest of him to that of the Gods themselves, and abandon'd the Mansions of *Cythera*, *Amathus*, and *Paphos*, to follow *Adonis* in the Forests of Mount *Lebanus*, where he used to go a Hunting. *Mars*, jealous of the Preference given by the Goddess to that young Prince, in Revenge had Recourse to the Assistance of *Diana*, who rais'd a Boar that destroyed *Adonis*. *Venus*, coming to the Knowledge of this sad Accident, expressed all Demonstrations of the deepest Sorrow :

— *Pariterque sinus, pariterque capillos
Rupit, & indignis percussit pectora palmis* (1).

In the mean Time the young Prince descended into *Pluto's* Kingdom, and inflamed *Proserpine* with the soft Passion. *Venus* ascends to Heaven to procure his Return from her Father *Jupiter* ; but the Goddess of Hell refused to give him back. The Father of the Gods, puzzled with so nice an Affair, referred the Decision thereof to the Muse *Calliope*, who hoped to satisfy the two Goddesses by delivering him up to them alternately : The Hours were sent to *Pluto* to bring back *Adonis* ; and from that time he continued every Year six Months upon Earth with his beloved *Venus*, and six Months in Hell.

Here, no doubt, is a Fable full of Allegory ; and an Enigma, which one would be sufficiently puzzled to explain in every Point ; but we may easily see it is intermix'd with History and Physiology : And this is what we shall endeavour to unravel as we go along.

M. le Clerc, after *Selden* and *Marsham*, having been more inclined to take this Fable from *Pburnutus*, and other Mythologists, than from *Ovid*, relates and

(*a*) There is another Tradition, which imports, that the Boar was rais'd by *Apollo*, to be avenged of *Venus*, who had put out the Eyes of *Erimanthus*, the Son of that God, for making a Jest of her Gallantries.

(1) *Ovid. Met. Lib. 10.*

and explains it thus (1): *Cinnyrus*, or *Cinyras*, the Grandfather of *Adonis*, having drunk one Day to excess, fell asleep in an indecent Posture. *Mor*, or *Myrrha*, his Daughter-in-law, *Ammon's* Wife, accompanied with her Son *Adonis*, having seen him in this Posture, apprized her Husband of it: He, after *Cinyras* was become sober, informed him of what had happened, which so provoked him, that he poured out Imprecations on his Daughter-in-law, and his Grandson. Here, without going any further, says *M. le Clerc*, is the Foundation of the pretended Incest of *Myrrha*, which *Ovid* speaks of; the Poet having represented the indiscreet Curiosity of that Princess, as a real Incest. *Myrrha*, loaded with her Father's Curses, retired into *Arabia*, where she abode for some time; and this again is what gave the same Poet occasion to say, that this was the Country where she was delivered of *Adonis*, because that young Prince happened to be educated there. Some time after, continues *M. le Clerc*, *Adonis*, with *Ammon* his Father, and *Myrrha* his Mother, went into *Egypt*, where, upon *Ammon's* Death, that young Prince applied himself wholly to the Improvement of that People; taught them Agriculture, and enacted many excellent Laws concerning the Property of Lands. *Astarte*, or *Isis* his Wife, was passionately fond of him; and they lived together like a Lover and a Mistress. *Adonis* having gone into *Syria*, was wounded in the Groin by a Boar, in the Forests of Mount *Lebanus*, where he had been Hunting. *Astarte* apprehending his Wound to be mortal, was so deeply affected with Grief, that People believed he was actually dead, and *Egypt* and *Phenicia* bewailed his Death: However he recovered, and their Mourning was turned into Ecstasy of Joy. To perpetuate the Memory of this Event, an annual Festival was instituted, during which, they first mourned for the Death of *Adonis*, and then rejoiced as for his being again returned to Life. *Adonis*, according to the same

Author,

(1) Bib. Univer. T. 3.

Chap. II. *explain'd by* HISTORY. II

Author, was killed in Battle ; and his Wife procured his Deification. After the Death of *Adonis*, *Astarte* governed *Egypt* with peaceful Sway, and acquired divine Honours. The *Egyptians*, whose Theology was all symbolical, represented them both afterwards, under the Figure of an Ox, and of a Cow, to inform Posterity that they had taught Agriculture.

As to the Flight of *Myrrha*, which *Ovid* mentions, it means no more, says *M. le Clerc*, but the Curse which she had brought upon herself, and her Retreat into *Egypt* with her Husband ; and the Story of her Transformation into a Tree, owed its Rise only to the equivocal Meaning of her Name *Mor*, which among the *Arabians* imported *Myrrha*.

From this Explanation we see, that the learned Author, whom I have been abridging, was persuaded that *Adonis* and *Astarte* were the same as *Osiris* and *Isis* ; nor is he alone in this Opinion, which wants not some Probability : *Lucian* and *Plutarch*, among the Ancients, *Selden*, *Marsham* and several others, among the Moderns, had advanced it before him. *M. le Clerc* brings several Arguments in Proof of his Opinion, which may be seen in the third Volume of his *Bibliothèque Universelle*. The chief of them are these : That while the Festival of *Osiris* was celebrated in *Egypt*, another like to it used to be kept in *Phenicia* for *Adonis*. There was Mourning for them both as dead, and then rejoicing as though they had been risen again : But what is still more decisive, we are assured by antient Authors, that the *Egyptians*, during the Celebration of their Festival, used to set down upon the *Nile* an osier Basket, wherein was a Letter, which, by the Course of the Waves, was conveyed to *Phenicia*, near *Byblos*, where it was no sooner arrived, than the People gave over their mourning for *Adonis*, and began to rejoice for his return to Life. The Festival must therefore have been the same ; and as there is no doubt but it was celebrated in *Egypt* in Honour of
Isis

Isis and *Osiris* ; so we may conclude that the *Syrians* celebrated it for them too.

To these Proofs we may add, that *Adonis* and *Astarte*, among the *Phenicians*, were the Symbols of the Sun and Moon, as *Osiris* and *Isis* were in *Egypt* ; and that *Astarte* was represented upon Monuments, with a Cow's Head, or at least with the Skin of that Animal, as *Isis* was among the *Egyptians* : In fine, that in the Festivals of *Adonis* and *Astarte*, obscene Emblems were carried in Procession, as in those of *Osiris* and *Isis*. These are the Arguments of those who maintain this Opinion, set forth in their whole force. I am, however, persuaded that those four Personages are to be distinguish'd, of whom two reign'd in *Egypt*, and the other two in *Phenicia*, though both the one and the other became the Symbols of the Sun and Moon, upon account of the Blessings they had conferr'd upon their People. I am far from denying, that there was a great Affinity in Religion between two People, so near Neighbours, as the *Egyptians* and *Phenicians* ; but this Affinity proves not the Sameness of their Kings and Gods ; and if there are some Passages in their History resembling one another, there are likewise many more that are quite different : For, in short, what is there in the Story of *Isis* analogous to what we are told of *Cinyras* and his Incest ; a Piece of History plainly borrowed from what the Scripture tells us of *Noah* and his Son ? Do we find in the History of *Isis*, that she was oblig'd to fly from her Father's Wrath, and retire into *Arabia*, like *Myrrha* and *Adonis* ? Besides, all Antiquity agrees (a) that *Osiris* was the Brother and Husband of *Isis* ; and *M. le Clerc* is obliged to own that *Adonis* was only the Son of *Astarte*. *Osiris* is slain by *Typhon* his Brother, in the manner that has been said ; *Adonis* is slain either by a Boar,

(a) *Cic.* in the Passage quoted, *Theocr. Id.* 3. and *Bion* in the Epitaph of *Adonis*, not to mention other ancient Authors who say the same.

Boar, or in a Battle : *Isis* collects the scattered Remains of her Husband's Body, and erects sepulchral Monuments to them in all the Places where she finds them : Is any Thing parallel to this told of *Astarte* ? The Return of *Adonis* from Hell, was a symbolical Representation of his Cure, as shall be said afterwards : That of *Osiris* signify'd nothing else but that an Ox had appeared with Marks like the one that was drowned. In *Egypt* the Rejoicing is at finding again a young Bull, distinguish'd by certain Marks : In *Phenicia* it is because *Adonis*, whom they believed dead, is really cured by means of *Cocytus* the Physician (a). *Adonis*, according to *Jupiter's* Decree, remains six Months in Hell with *Proserpine*, and six Months upon Earth with *Venus* ; nothing like this is related by the *Egyptians* concerning their *Osiris*. *Venus* could not be one Moment separate from her beloved *Adonis* : *Osiris* left *Isis* to go into the *Indies*, and several other Countries. *Isis* and *Osiris* reign'd in *Egypt*, as all the World allow ; *Astarte*, *Adonis*, and his Grandfather *Cinyras*, were Kings of *Phenicia*, the Capital whereof, according to *Strabo* and *Lucian*, was *Byblos*, where these two Authors say the Events happened that are the Subject of this History. In fine, the one was a warlike conquering Prince, the other a peaceful King, who delighted only in Hunting. But what I am going to say of the Worship paid to *Adonis* and *Astarte*, compared with that of *Isis* and *Osiris*, will prove yet more convincingly that they were different from one another.

Though I have treated this Subject in a particular Dissertation (b), yet I hope the Reader will not be ill-pleased to find here an Abstract of it.

Adonis was passionately fond of the Chace; and as he was one Day hunting in the Forests of Mount *Lebanus*, a Boar wounded him in the Groin ; the News were quickly brought to *Astarte* of the Death of that Prince : Her Affliction, upon this Occasion, was
inex-

(a) See the Sequel of this History.

(b) See the Memoirs of the Academy of *Belles Lettres*, Tom. 11.

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inexpressible, as has been said: She fill'd the whole City with her Complaints and Groans, and all her Kingdom went into Mourning. In order to immortalize the Memory of that Prince, and in some sort to sooth the Anguish of the Queen, divine Honours and solemn Festivals were instituted to *Adonis*: This was the ordinary Resource of Flatterers, and most of the Gods of Antiquity are owing to Mens officious Zeal to honour the Dead, in servile Complaisance to the Living.

There was, according to *Lucian*, a River near *Byblos*, that bore the Name of *Adonis*; there, undoubtedly it was, they wash'd the Wound of that Prince; and as its Streams were stained red by the Sand blown into it from Mount *Lebanus*, at a certain Season of the Year, as *Lucian* learned from an Inhabitant of the Country, hence People were induced to believe, that this Change proceeded from the Blood of *Adonis*; and they even chose that Season of the Year for celebrating his Festivals. First of all, the whole City went into Mourning, and gave publick Signs of Grief and Affliction: Nothing all around was heard but Groans and Lamentations; the Women who ministered in this Piece of Worship, were obliged to shave their Heads, and to beat their Breasts, running through the Streets; and such was the Impiety of that superstitious Usage, that those who would not join in the Ceremony, were obliged to prostitute themselves for a whole Day (1), and to apply what Money they earned by that infamous Trade, to the Service of the new God. On the last Day of the Festival, their Mourning was turned into Joy, and every one made merry as if *Adonis* had risen to Life. The first Part of this Solemnity was called Ἀφανισμός, *the Disappearance*, during which they mourned, or bewailed the Prince's Death; and the second, εὐρεσις, *the Discovery*, when Joy succeeded to Grief.

This

(1) *Lucian*, Loc. Cit.

(1)
(a)
use of
βυβλί
(2)
(5) Id

This Ceremony continued eight Days, and was celebrated at the same Time in *Lower Egypt*. *Lucian* (1) observes, upon this Occasion, a Thing very singular, whereof he himself was an Eye-witness; namely, That the *Egyptians* exposed upon the Sea a Basket of Osier (a), which being carried by a favourable Wind, arrived of it self upon the Coasts of *Phenicia*, where the Women of *Byblos*, who waited for it with Impatience, carry'd it into the City; and then it was that the publick Sorrow ended, and the Festival was concluded with Transports of universal Joy. *Simulatione luctus peracta, says Macrobius, celebratur lætitiæ exordium* (2).

This Circumstance has not been omitted by the Sacred Writers, since, according to *Procopius of Gaza* (3), and *S. Cyril* (4), we are thus to understand that Passage in *Isaiab*, where it is said, *Mittens per mare legatos, & in vasis junceis per superficiem aquarum*. The seventy Interpreters, who were themselves at *Alexandria*, and consequently must have been well informed about this Fact, leave no room to doubt of it; they even add, as *St. Cyril* remarks, that there were to be Letters in that small Vessel, which they call *Επιστολὰς βυβλίνας*.

The Worship of *Adonis* was not confined to *Syria*, but spread it self very soon into the neighbouring Countries. *Theocritus* (5) describes the Ladies of *Syracuse*, embarking for *Alexandria*, where they were to keep the Festival in honour of *Adonis*. Nothing was so noble and grand as the Apparatus of this Ceremony. *Arsinoë*, the Sister and Wife of *Ptolomy Philadelphus*, bore the Statue of *Adonis* herself. She was accompanied with the Women of greatest Distinction in the City, holding in their Hands Baskets full of Cakes, Boxes of Perfumes, Flowers, Branches of

(1) Loc. Cit.

(a) *Lucian* thinks it was made of that Wood which they made use of in the Composition of Paper, and he calls it *κεφάλην βυβλίνην*.

(2) Sat. Lib. 2. cap. 2.

(3) In Is. cap. 18.

(4) Ibid.

(5) Id. 15.

of Trees, and all sorts of Fruits. The Solemnity was closed by other Ladies, bearing rich Carpets, whereon were two Beds, embroider'd with Gold and Silver, the one for *Venus*, the other for *Adonis*. Then was exhibited the Statue of that young Prince, with a ghastly Paleness in his Looks, which yet did not quite deface the Charms that had rendered him so amiable. The Procession march'd in this manner along the Sea Coasts, to the Sound of Trumpets, and all Sorts of Instruments, that accompanied the Voices of Musicians. The same Ceremony was diffused throughout all *Affyria*, as we are informed by *Macrobius* (1), *Inspēta religione Affyriorum, apud quos Veneris Archiditis & Adonidis maxima olim veneratio viguit.*

'Tis undoubtedly to the same Festival celebrated at *Babylon*, that the Prophet *Baruch* alludes (2), when he says, *The Priests of that City sat in their Temples with their Heads uncovered and shaved, their Vestments torn, and mourning as at a Feast for the Dead.* The Interpreters of Scripture are persuaded that *Moses*, when he forbids the *Israelites* to shave their Heads for the dead (3), is alluding to the Mourning and Festivals of *Adonis*; and that in the Counsel which *Balaam* gives to *Balac*, King of the *Moabites*, to entice the *Hebrews* to the Festivals of his Gods, wherein, after the Feast, all sorts of Disorders were committed without controul, he has an Eye to those of the same God, whose Worship was propagated to the Dominions of that Prince. This *Ammianus Marcellinus* (4) tells us of the City *Antioch* in particular. *Evenerat autem iisdem diebus, annuo cursu Adonia ritu veteri celebrari*; and that Author shews at the same time, that the Ceremonies practiced in that City, were the same as those at the Funerals of Persons of Distinction, comparing the Funeral Pomp of a young Prince slain in a Combat, to that of the Festival of *Adonis*, which the Women celebrated with so many Tears, and heavy Lamentations.

Judea

(1) Sat. l. i. c. 21. (2) Chap. vi. 30, 31. (3) Lev. xvi.
(4) Lib. 19. 22.

Judea was too near *Affyria* and *Egypt*, and the Jews had too strong a Bias towards strange Superstitions, not to have celebrated the Festivals of this false Divinity in their turn. The Prophet *Ezekiel* (1), in one of those divine Transports, wherein God revealed to him the Abominations of *Israel*, saw, near the Gate of the Temple that faced to the North, the Women sitting and mourning for *Thammus* (a). As to the Signification of this Name, Interpreters are divided, and the *Rabbins* have vented a thousand ridiculous Fables upon this Occasion; but we ought to rely upon the Authority of St. *Jerom*, and some other Fathers of the Church, who have render'd the Word *Thammus* by that of *Adonis*, *Et ecce sedebant ibi mulieres plangentes Adonidem*, and were of Opinion, with a great deal of Reason, that those Women of *Judea* mourned the Death of that Prince, and celebrated his Festival much the same way as the neighbouring Nations, of whom we have been speaking. The Author of the Chronicle of *Alexandria* confirms this Sentiment, translating the same Word by that of *Adonis*.

To know now why the Prophet calls *Adonis*, *Thammus*, is no easy Matter. However, I shall offer two Reasons for it; the first, that *Adonis* having been taken for the Sun, as I shall shew afterwards, the sacred Text has given him the Name of the Month when that Luminary entring into the Sign of *Cancer*, diffuses Heat and Fruitfulness over our Hemisphere, which happens in the Month of *June*, called *Thammus* by the *Hebrews*; and what proves this Conjecture to be not without Foundation, the *Jewish* Astronomers named the Entrance of the Sun into that Sign, *Tecupha Thammus*, *Periodus Tammus*: The second is fetch'd from the Tradition of *Adonis's* having been slain in the Month of *June*, as we learn from St. *Jerom* (2), which, according to that learned Father of the Church,

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was

(1) Chap. 8.

(a) The *Septuagint* calls him *Thammus*.

(2) Comm. in *Ezek.*

was the Reason of giving that Name to the Prince we are now speaking of: *Quia tamen Mense Junio Amasius Veneris, pulcherrimus Juvenis, occisus, eundem Junium Menssem eodem appellant Nomine, & anniversariam ei celebrant Solemnitatem.* This Reason to me appears the best, because I am persuaded that the Ground of the Fables, and of the Ceremonies of the pagan Religion, was for the most Part historical, and that Allegories were only introduced afterwards, to Support the Ignorance or Avarice of the Priests.

From Syria and Palestine, the Worship of *Adonis* was propagated to Persia, to the Island of Cyprus, and at Length to Greece, especially to Athens, where the Festival of *Adonis* was celebrated with a great deal of Magnificence; for which my Dissertation may be consulted.

When the Time of the Festival of *Adonis* was come, they took care, as *Plutarch* remarks, to place in several Quarters of the City, Representations of dead Bodies, resembling a young Man who had died in the Flower of his Age. Then came Women dressed in mourning Robes, and carried them off to celebrate their funeral Rites, weeping and singing doleful Songs expressive of their Affliction. Their Tears were accompany'd with Shrieks and Groans, as we are told by *Aristophanes* and *Bion*; all which *Ovid* expresses very happily (1)

..... *Luctus Monumenta manebunt*
Semper, Adoni, mei; repetitaque Mortis Imago
Annua plangoris peraget simulamina nostri.

Plutarch adds farther, that the Days whereon this Festival was celebrated, were reputed unlucky, and that the Athenian Fleet's setting sail at that Season for Sicily, was taken for a bad Omen; and *Ammianus Marcellinus* makes the same Remark upon *Julian*, the Emperor's Entrance into the City *Antioch*. *Et visum est Triste, quod amplam Urbem, Principum Domicilium, introeunte Imperatore nunc primum, ulu-*

labiles

(1) Met. l. 10. 725.

Chap. II. explain'd by HISTORY. 19

labiles undique planctus & lugubres sonitus audiebantur.

We find among the other Ceremonies of the Festival of *Adonis*, that they carried Corn in earthen Vessels which they had sowed there, together with Flowers, springing Grass, Fruits, young Trees and Lettices. *Suidas*, *Hesychius* (1) and *Theophrastus* (2), inform us of these Circumstances, and add, that at the End of the Ceremony, they went and threw those portable Gardens, either into a Fountain, or into the Sea, when they were near it, as is remark'd by *Eustathius* (3) and the Scholiast on *Theocritus* (4). This was a Kind of Sacrifice which they made to *Adonis*, as we learn from *Hesychius*.

For what remains, 'tis easy to account for these Ceremonies: They carry'd an Allusion to the Circumstances of the Life and Death of *Adonis*, and I know not why they should be thought a Mystery. The sprouting Grass, the new sprung Corn which soon withered, were Emblems of that Prince's having died in the Flower of his Age, and that he had been mowed down by the cruel Hand of Death, like a young and tender Plant.

I have said they carried Lettices at the same Festival; for which Usage the Ancients have assigned various Reasons. Some alledge it was owing to a Tradition, that *Venus* had concealed her dear *Adonis* among Lettices after his Wound, as we learn from *Hesychius*. We have even a Fragment of *Eubulus*, preserved to us by *Atheneus* (5) which gives the same Reason of it. "Don't serve me with Lettices, says "one of the Speakers to a Woman, for they say *Venus* "concealed her dear Lover after his Death among "Lettices." And the same Author calls that vegetable *the Food of the dead*. *Nicander* of *Colophon*, as may be seen in the same *Atheneus* (6) was also of this Opinion, since in relating how *Adonis*, to escape the

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Boar

(1) In *Adonis*ος *κηποι*.

(2) *Hist. plant.* l. 6. c. 7.

(3) Upon the 10. of the *Il'ad*.

(4) *Loc. cit.*

(5) *Lib. 2.*

(6) *Loc. cit.*

Boar that pursued him, had concealed himself behind a Plant which the *Cyprians* called *Brentim*; he has translated this barbarous Word by that of Lettice. *M. le Clerc* happily corrects that Author, alledging (1) it ought to be read *Bépativ*, a Word which in the *Phenician* Language signifies a Fir-tree, a more secure Sanctuary to shelter *Adonis* than Lettices; which *Ovid* seems to insinuate in these Verses:

. *Trepidumque & tuta petentem*
Trux aper insequitur (2).

Nothing further remains for finishing the Explanation of all the Circumstances of the Worship of *Adonis*, but to examine the Reason why in his Festivals they used to make Joy succeed to Sorrow. *Pburnutus*, *Lactantius* (3) *Macrobius* (4) and some others, have attempted to prove, that *Adonis* being no other than the Sun, the Mysteries celebrated to his Honour, ought to be referred to that Luminary; so that the Death of *Adonis*, according to them, denoted the Sun's Distance in the Winter Time; as the Joy for his being risen again figured the Return of that Luminary, which having travelled thro' the southern Signs, and descended, as we may say, into the Kingdom of *Pluto*, signified by the Pole that is opposite to us, returned at the End of six Months towards those of the North, and brought back Mirth and Gaiety with the fine Days.

These Authors add that this was the Reason of its being happily imagined that *Proserpine* would needs detain *Adonis* with whom she was enamoured (5), and that *Venus* being desirous likewise to have him in her Possession, *Jupiter* had referred the Decision of the Controversy to *Calliope*, as has been said. They added that a Boar had caused the Death of *Adonis*, because that Animal is the Symbol of the Winter, as we are told by *Macrobius* (6) *Hyems veluti vulnus est*

(1) Bib. Univ. T. 3.

(3) De Diis & Mundo.

(5) Hyg. Poet. Astron.

(2) Loc. cit. 714.

(4) Sat. L. 1. c. 2.

(6) Loc. cit.

Chap. II. *explain'd by* HISTORY.

21

est Solis, quæ & Lucem ejus nobis minuit & calorem, quod utrumque Animantibus accidit Morte.

Others alledge that *Adonis* denoted the Grain, which is lodged for six Months in the Bowels of the Earth, as if it were in the Arms of *Proserpine*, who is the Goddess thereof; whence it came to visit its dear *Venus*, when it began to grow.

But is not this to allow too great Refinement to the first Inventors of the Ceremonies and Festivals, who had no other Aim but to perpetuate the Memory of Events which had given Rise to them? Does the Sun descend to the internal Regions, because he is at some Distance during the Winter? Does he abandon Men, especially in *Syria* and *Phenicia* where the Winters are so short, and sometimes more supportable than the Summers? Had they been *Laplanders* or *Siberians* who instituted that Festival, we might indeed think the total Absence of the Sun had led them to it; but this we can never believe of the Inhabitants of *Syria*, who always enjoy a serene Sky, and where the Inequality of Days is not even very considerable. Besides, were this Hypothesis true, the Festivals of *Adonis* ought to have been celebrated at different Times of the Year, and at six Months distance from one another; whereas they were celebrated only once a Year, and in a Month remote from the two Equinoxes, which would have better denoted the precise Time when the Sun begins to withdraw, or to approach our Pole.

I am therefore more inclin'd to think, that the Foundation of this double Ceremony, was built upon the Tradition, that *Adonis* did not die of the Wound he received upon Mount *Lebanus*, but was cured by *Cocytus* the Physician contrary to all Probability. For 'tis in this Sense that *Ptolomy*, the Son of *Ephestion*, understands a Greek Verse of *Euphorion's Hyacinth*, which says, *that Physician alone, the Disciple of Chiron, washed the Wound of Adonis*; that is to say, he alone was employed in so difficult a Cure: Otherwise this Verse would have no rational

Meaning. This Case was looked upon as a Kind of Miracle, and in their Transports of Joy, no doubt they would say the Prince was restored to Life, that he was come back from Hell and the Grave; metaphorical Expressions common enough on such Occasions.

'Tis true, most of the Ancients, especially the *Latins*, were of Opinion that *Adonis* died of his Wound (1); but some *Greek* Authors inform us that he did not die of it, which however they have expressed in a poetical Manner, saying, as we may see in *Theocritus*, (2) that the Hours brought back *Adonis* from *Acheron*, after he had dwelt there twelve Months; which undoubtedly imports, that that Prince recovered only at a Year's End, and that the Hours, that is the Times and Seasons, for this is the proper Signification of the Name given by the *Greeks* to those Goddeses, gave him back at Length to his beloved *Venus*: And tho' we don't take the Verses of *Theocritus* in this Sense, the System of the *Mythologists* must still fall to the Ground, since it is inconsistent with the Idea of the Sun's dividing his Influences equally to the two Hemispheres, by making *Adonis* remain a Year with *Proserpine*, that is, in plain Language, in the Arms of Death. Thus to return to our Hypothesis, we may with good Reason believe, that *Venus's* Grief, upon the first News of the Wound of *Adonis*, was so great that the Report spread thro' all *Phenicia* of that Prince's being dead. They mourn'd for him as such, while he was in Danger, nor did they begin to rejoice till he was perfectly recovered: Of which double Circumstance the Memory was preserved in the two Parts of the Ceremony instituted upon that Occasion: For we know that great Events gave Rise to the Institution of Festivals, as we learn both from sacred and profane History.

But if any be tenacious of the Opinion that *Adonis* died of his Wound, I shall Account for that Joy which

(1) Ovid. Hygin. &c.

(2) Idyll. 15.

which succeeded the Mourning on the last Day of the Festival, by saying it imported that that Prince was promoted to divine Honours, and left no longer any Room for Sorrow, but that having mourned his Death, they were now to rejoice at his Deification. The Priests, who would not have found their Account in a Tradition importing that the God whom they served was subject to Death, made it their Business afterwards to conceal the original thereof from the People, and invented the allegorical Explications which I have been refuting.

I grant there are Authors who contend that the Worship of *Adonis* had a Reference to the Sun, whose Symbol he was become; but as 'tis my Design to trace the Fable back to its Source, I can find nothing in it but the Monuments which Love and Gratitude had consecrated to the Honour of a beloved Prince.

Ovid elegantly describes this Festival of *Adonis* (1), and his Transformation into a Flower. *Venus*, disconsolate for the Death of her Paramour, thus addresses herself to cruel Destiny: "No, my dear *Adonis* shall not be wholly subjected to thy Power; Posterity shall at least preserve an eternal Monument of his Disaster, and my Distress. The Festival that shall be celebrated yearly in Memory of so dismal an Accident, shall continually keep up the Remembrance of my Grief whereof he is the Cause, and from the Blood of my darling Youth shall spring a Flower. After this Speech she poured Nectar upon the Blood that flowed from the Wound of *Adonis* In less than an Hour, there sprung from thence a crimson Flower, like that of the Pomegranate. This Flower is short lived, since the same Winds, whence it derives its Name, soon blow it away".

'Tis easy to see that the feigned Original of this Flower is an Episode invented for adorning the History. This Flower, according to *Pliny*, was the

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Anemone,

(1) Met. l. 10. v. 725.

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Anemone, so called because it is the Wind, *ἀνέμος* that makes it blow: Which the *Latin* Poet happily expresses in this single Verse:

Excutiunt iidem, qui præstant nomina Venti.

After the Death of *Adonis*, *Astarte*, having governed the Kingdom with a great deal of Mildness and Equity, was deify'd and honour'd with a particular Worship as he had been before. This Worship at first was pure enough; but it was blended afterwards with infamous Rites, which I have no Mind to describe. This Goddess was chiefly worship'd in the sacred Groves, which holy Writ calls *Aserim*, as has been said; and *S. Jerom* always renders that Word, by *Priapus*, to denote the Abuses that were committed there.

Besides the sacred Groves, this Goddess had her Temples. *Herodotus* (1) mentions that of *Ascalon*, which was dedicated to her, being, according to that Author, the most ancient of her Temples. She had others likewise in the Islands of *Cyprus* and *Cythera*, and doubtless in many other Places.

Astarte having become the Symbol of the Moon, as *Adonis* was of the Sun, the inspired Writings join always the Worship of *Baal*, who represented that Luminary, with that of *Astaroth* or *Astarte*.

To shew in a few Words, to what Excess their Superstition towards these two Idols was carried, it suffices to mention that *Abab* had four Hundred and fifty Prophets, or Priests of *Baal*, and that *Jezebel* his Spouse, who introduced into *Israel* the Worship of *Asera* or of *Astarte*, had four Hundred belonging to that Goddess (2), whose high Priest was her Father *Itobal* the King of *Tyre*, as we learn from *Menander* of *Ephesus* quoted by *Josephus* (3).

We may further Remark that the Groves consecrated to this Divinity, were always near the Temples of *Baal*, and while bloody Sacrifices were offered to him, and even human Victims, she was presented with

(1) Lib. i.

(2) 1 King. xviii. 19.

(3) Contra App.

with nothing but cakes, Liquors and Perfumes; but in Honour to her they abandon'd themselves to the vilest Prostitutions, in Tents made on purpose, or in Caverns that were in her consecrated Groves. The Worshipers of this false Divinity, caused the Figure of a Tree to be imprinted upon their Flesh, and were therefore called *Dendrophori*, *Tree-bearers*; which wonderfully agrees to what the sacred Scripture says of *Astaroth*, whose Name *Asera*, given her by the Prophets, signifies Trees, or a Grove.

It was usual likewise to set up Tables to her upon the Tops of Houses, at the Gates, or in the Vestibles, as also in the Cross-Streets; and on the first Day of each Moon, a Supper was prepared for the Goddesses; and this, by the by, is what the *Greeks* called the Supper of *Hecate*; the same Repasts were prepared for *Adonis*.

The Manner of representing these two Divinities was different, according to the Places which had adopted their Worship; and sometimes *Baal*, or the Sun, was dressed like a Woman, while *Astarte* or the Moon appeared armed and with a Beard; but more frequently under the Figure of a Woman having for her Head-dress, an Ox's Head with the Horns, either to denote her Royalty, as *Porphyry* has it in *Eusebius* (1), or to represent the Crescent of the Moon, just as *Isis* in *Egypt* who was the Symbol of the same Planet (2).

Macrobius (3) gives us the Description of the *Venus Architis*, who was worship'd upon Mount *Lebanus*. - She was, according to him, in the Posture of a disconsolate and afflicted Woman, having her Head covered and leaning upon her left Hand, insomuch that you would have thought you saw her Tears flowing; a lively and expressive Image of the Distress in which *Astarte* was upon the first News of *Adonis's* being wounded. In Fine, the Medals
of

(1) *Præp. L. 1. c. ult.*

(2) *Herod L. 2. c. 41.*

(3) *Sat. L. 1. c. 41.*

of the City *Tyre* (a) struck in Honour of *Demetrius*, the second King of *Syria*, represent *Astarte*, or the *Tyrian Venus*, dressed in a long Habit, over which she wears a Mantle tuck'd up on the left Arm. She has one Hand stretch'd forth, as it were commanding with Authority, while with the other she holds a crooked Staff made in Form of a Cross. Among the Flowers, the Rose was consecrated to her, because it had been tinged with the Blood of *Adonis*, whom one of its Thorns had prick'd. They added that this Flower, formerly white, had become red from that Moment, as we see in *Ovid* (1).

We shall close this Article with one or two Remarks. *First*, That the celestial Goddess whom *Sanchoniathon*, and after him *Porphyry*, calls *Baltis* (2), the *Mistress* or *Queen*; the *Venus* of *Ascalon*; the *Alilat* of the *Arabians*; the *Isis* of the *Egyptians*, all represented the Moon, among the various Nations which adored that Planet, whose Worship was very much propagated thro' the East. *Secondly*, That possibly *Astarte*, or *Venus*, the same whom the *Greeks* stiled *Venus Urania* or celestial, represented the Planet of that Name: But 'tis certain from *Herodotus*, and other Ancients, that she was most frequently taken for the Moon, or, which is the same Thing, for the Queen of Heaven. *Thirdly*, That the Name of *Adonis*, which is much the same with that of *Adonai*, or *Κύριος*, the *Lord*, which was given to that same Prince, are all of them applicable to the Sun, who is as Master and Lord of Heaven. *Fourthly*, That with Respect to *Adonis* and *Astarte*, as well as *Isis* and *Osiris*, we must always distinguish two Sorts of Divinities, Gods animated, and Gods natural. To the former Class belong the Kings of *Egypt* and *Phenicia*, who by their Virtues acquired divine Honours: To the latter, the Sun, the Moon and the Stars; whose Worship, prior to that of the great Person-

ages,

(a) See *Vaillant's History of the Kings of Syria*, p. 272, and 273.

(1) *Met. L. 10.*

(2) *Ap. Euf. præp. L. 1. c. 10.*

ages, has been confounded with that which was ascribed to them; either from a Belief that their Souls after Death had chosen those Luminaries for their Residence; or for some other Reason, which we know not. This Distinction, so necessary in the present Subject, is the Foundation of Mythology, without which it would be quite unintelligible; for I reckon none will deny that the four Persons I speak of had a real Existence, since History speaks of their Birth, their Actions, their Death, and fixes the Place of their Abode; nor that they were deify'd and honoured with a particular Worship; far less that, in that Worship, Circumstances occur, which can only refer to the Sun, the Moon and other Planets.

Astarte in Process of Time was stiled the *Assyrian Juno*, as we are assured by *Lucian* (1); but according to that Author, this was not her Name, nor was it given her till the Time when they began to celebrate the high Mysteries in her Honour. We learn from the same Author, that of all the Towns in *Syria*, *Hierapolis*, or the sacred City, was that wherein *Astarte* was most honoured: And as he was a Native of *Syria*, and advances nothing, as he says himself at the Beginning of his curious and learned Treatise upon that Goddess, but what he had either seen or learned from her Priests, his Authority here ought to be of great Weight. “Of all the Temples of *Syria*, says he, the most celebrated, and most august one, is what belongs to that City: For besides the Works of great Value, and the Offerings which are there in great Number, there are Marks of a Divinity who presides there. There you see the Statues sweat, move themselves, deliver Oracles; and there Sounds are frequently heard, while the Gates are shut: it is also the richest of any that I have been acquainted with.”

After having delivered the various Opinions about the Founder of that stately Temple he thus proceeds

(1) *De Dea Syria.*

ceeds to the Description of it. " It fronts, says he,
 " to the East, and rises two Toises (a) above
 " the Ground, whereon it stands, and the As-
 " cent to it, is by a Stone Stair. *First*, There is
 " a grand Portico of an admirable Structure. The
 " Gates of the Temple are of Gold, as is also the
 " Roof, not to mention the Inside which shines
 " all around with the same Metal. The Edifice is
 " divided into two Parts, the one whereof is for the
 " Sanctuary, and is higher than the other; but
 " none are permitted to enter thither except the
 " Priests, and but the Chief of them too. In this
 " Sanctuary are two golden Statues; the one of
 " *Jupiter* supported by Oxen; the other of *Juno*,
 " by Lions: The last is a Kind of Pantheon, that
 " bears the Symbols of several other Goddeses (1),
 " and holds in one Hand a Sceptre, and in the other
 " a Distaff, the Head encircled with Rays, and
 " crown'd with Turrets. In the same Temple are
 " likewise to be seen several other Statues, of *Apol-*
 " *lo, Atlas, Mercury, Lucina, &c.*"

Such, according to *Lucian*, was the Inside of
 the Temple. " On the Outside was a large Altar
 " of Brass, accompanied with several Statues made
 " by the best Masters. There were upwards of
 " 300 Priests, employed in nothing but the Care
 " of the Sacrifices, besides Numbers of other sub-
 " altern Ministers. The Priests were cloathed in
 " White, and the high Priests in Purple, with a
 " Tiara (b) of Gold. Sacrifices were offered in
 " this Temple twice a Day; and there were festival
 " Days when Sacrifices were offered with more So-
 " lemnity than on ordinary Days."

I shall subjoin two Reflexions to what I have
 now quoted from *Lucian*. The first, that the Tem-
 ple he describes was not the ancient one, which, as
 he says himself, Time had destroyed; but that which
 had

(1) Of *Minerva, Venus, the Moon, Rhea, Diana, Nemesis* and
 the *Destinies*.

(a) About twelve Feet.

(b) Like the *Pope's Triple Crown*.

had been built by *Stratonice*, the same whom *Antiochus* resigned to his Son who was deeply in Love with her: Accordingly it bore all the Marks of a Temple built by the *Greeks*, since it had in it the Statues of *Jupiter*, *Juno*, and the other Gods of *Greece*.

A second Remark is, that it appears evidently, both from the Construction of the Temple, and from the Service of the Goddess who was worship'd in it, that they had borrowed many Things from that of *Solomon*. For *First*, that of *Syria* was divided into two Parts, the one of them the Temple properly so called; the other the Sanctuary, whither none but the chief Priests were permitted to enter: And we know that the High Priest alone had Permission to enter once a Year into what was called the *Sancta Sanctorum*. *Secondly*, Each of these Temples was encompass'd with two Courts. *Thirdly*, There was at the Gate of either of them a brazen Altar. *Fourthly*, The Ministers of the *Syrian* Goddess were divided into two Orders, namely the High Priest, and the Priests; it was the same at *Jerusalem*. The Priests of *Hierapolis* were cloath'd in White, and the High Priest in Purple with a Tiara of Gold; such was also the Habit of the *Jewish* Priests. *Fifthly*, *Lucian* adds that besides these Priests, there was in the Temple of the *Syrian* Goddess a Multitude of other Ministers who served in the Ceremonies, and a vast Number of others who played upon Flutes and several other Instruments; these were the Functions of the *Levites*, who served the Priests, sung, and blew the Trumpet in Time of the Sacrifices. *Sixthly*, Sacrifices were offered twice a Day at *Hierapolis*, Evening and Morning; it was the same at *Jerusalem*. *Seventhly*, In the Ceremony of one of the Festivals of *Hierapolis*, they used to draw Water from the Sea, to pour it out in the Temple, in Honour of the Goddess; and what was this but an Imitation of that Effusion of Water at *Jerusalem* as was the Custom at the Feast of Tabernacles? *Eighthly*, According
to

to *Lucian*, the Animals sacrificed in the Temple of *Hierapolis*, were the Ox, the Sheep and the Goat, but no Swine were to be offered there; 'tis plain that this Usage was taken from the *Jews*, who sacrificed no four footed Animals, but those now mentioned. *Ninthly*, The greatest Festival of *Hierapolis*, according to the same Author, happened in the Spring, and they who joined in it sacrificed a Sheep, dress'd and ate it: They did not offer it in the Temple, but after having presented it at the Altar and made Libations, they brought it Home to their own Houses, where after some Prayers they offered it up in Sacrifice: Nothing sure bears a greater Resemblance to the Feast of the Passover, which was also celebrated in the Spring Time. *Tenthly*, There was at *Hierapolis*, says the same Author, another Sort of Sacrifice, where the Victim was crown'd, then let loose, and it threw itself down from the Top of the Rock, whereon the Temple was built: This, no Doubt, is an Imitation of the Feast of Atonement, on which Day they carried the Goat *Azazel* (a) into the Wilderness, crowned with a Fillet of Scarlet, and threw him down from the Top of a Rock.

This Parallel might still be carried farther. But here is enough to satisfy us that the *Syrians*, at least as to the Time whereof *Lucian* speaks, for he says nothing of the ancient Temple of their Goddess, had borrowed from the *Jews* several Ceremonies that were practised at *Jerusalem*.

C H A P. III.

Derceto, or Atergatis, & Semiramis.

TH O' Persons of very great Learning are determined by solid Reasons to think that *Derceto* or *Atergatis* is the same with *Astarte*, of whom I have been speaking; I am however induced from the Authority of *Lucian*, who appears to be thoroughly instructed

(a) The Scape-Goat.

structed in the Religion of the *Syrians*, to believe that they are to be distinguish'd. This Author having delivered their Opinion, who alledged that the Temple of *Hierapolis*, we have been now upon, had been built by *Semiramis* in Honour of *Derceto* her Mother, tells us, he was persuaded that Princess had built it; but he did not believe it was for her Mother. "I have seen, says he, in *Phenicia* the Figure of *Derceto*, which represents a Woman from the Waist upwards, and the lower Parts terminate in a Fish's Tail; but the Statue in the Temple of *Hierapolis* bears the Resemblance of an entire Woman." Nothing is more distinct than this Passage, and 'tis plain the Author was persuaded of the Distinction we are to make between those two Goddesses.

To the Authority of *Lucian*, I join that of *Diodorus Siculus*, who thus relates the History of this Goddess (1). "There is in *Syria* a City call'd *Ascalon*, nigh to which is a large and deep Lake, abounding with Fishes, and a Temple dedicated to a famous Goddess, whom the *Syrians* call *Derceto*, she has the Head and Face of a Woman, but all the Rest of the Body is of a Fish. As for the Reason of this Form, the more ingenious of the Nation say that *Venus* having been offended by *Derceto*, infused into her a violent Passion for a young Priest who was very handsome. *Derceto* having had a Daughter by him became so ashamed of her Frailty, that she put the young Man out of the Way, and having carried the Child into a Desert full of Rocks, threw herself into the Lake, where her Body was transform'd into a Fish: Hence the *Syrians* to this very Day abstain from that Food, and revere the Fishes as Gods."

From these two Authorities we see that *Astarte*, of whom no such Account is given, was quite different from *Derceto*, whose Body was that of a *Nereid*, and must have resembled the Goddess *Eurynome* Daughter

(1) L. 2. c. 5.

Daughter of the Ocean, who was worshipped in *Arcadia*, and had a Temple in the City of *Phigale* (1), which was opened only once a Year. This Goddess, who was there fastened with Chains of Gold, was represented half Woman, half Fish.

But we must examine more narrowly into the Mythology of the *Syrians*, with Respect to *Derceto*, and enquire what were the Reasons of their having such Veneration for the Fishes.

All the Antients are unanimously agreed, that they abstained from eating them: They are not, however, all of one Mind, as to the Motives of this Abstinence. *Xenophon* (2), *Diodorus* (3), *Clemens of Alexandria* (4), and some others, believe it was because they adored them as Gods. *Antipater*, and *Mnaseus*, quoted by *Atheneus* (5), relate, that a Queen of *Syria*, named *Atergatis*, loved Fish to such a Degree, that she forbade her Subjects to eat them, as has been already said. Hence, says *Atheneus*, the Custom of consecrating in the Temples of that Goddess, Fishes of Gold and Silver, and of presenting real ones to her every Day. Other Authors are of Opinion, that this Veneration for the Fishes, was owing to their having saved *Derceto* when she fell into the Lake we mentioned. In fine, there are some who, upon *Menander's* Authority cited by *Porphry* (6), say, the *Syrians* abstain from the Use of Fish only for fear of contracting certain Diseases in the Liver and Bowels, wherewith they believe the Goddess to whom that Animal was consecrated, punished those who eat of them.

But, without examining these several Reasons, I am of Opinion that this Custom took its Rise from a Persuasion that formerly the Gods, to escape the Persecution of the Giants, had assumed the Figure of various Animals, as has been said in the History of the Gods of *Egypt*. Now from this Fable they learned, that *Venus*, the same as *Atergatis* or *Derceto*, had transformed herself into a Fish: *Pisce Venus latuit*,

(1) Paus. in Arc. (2) Cyrop. (3) Loc. cit. (4) Proscript.
(5) Lib. 8. cap. 8. (6) De Abst. Lib. 4.

Chap. III. *explain'd by* HISTORY. 33

tuit, as *Ovid* has it (1). The same Poet asserts that this was the Opinion of the People of *Babylon* and *Palestine*. The Inhabitants of *Palestine*, says he, believe that the *Babylonian Derceto* is transformed into a Fish, and inhabits the Lakes.

— *Et dubia est, de te, Babylonia, narret,
Derceto, quam versâ squammis velantibus artus,
Stagna Palæstini credunt coluisse figurâ* (2).

We have just now been told that *Derceto* exposed her Daughter: This was the famous *Semiramis*. Some Shepherds having found her, carried her to *Simma* (3), Wife to the Master-Shepherd of the King of the Country, who gave her the Name of *Semiramis*, signifying, in the *Syrian* Language, a Pigeon. Hence, probably, came the Fable of her having been nursed by Pigeons, and transformed into that Bird, which, since that time, was in high Veneration among the *Assyrians* (a).

I shall not farther enlarge upon the History of that famous Heroine, who, after the Death of her Husband *Ninus*, the Founder of the first *Assyrian* Monarchy, made so many glorious Conquests, and raised those celebrated Gardens, which have pass'd for one of the seven Wonders of the World; as also the Walls of *Babylon*, whereof so many Historians have given a Description. As I am to speak of her only in so far as her History has a Relation to Mythology, I shall only say here, in order to explain the Fables that have been intermix'd with her History, that her Son *Ninias* having a mind to put her to Death, she made no Resistance, calling to mind the Oracle whereby she had been foretold, that while that Prince laid Snares for her, she should

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D

disappear,

(1) Met. Lib. 5. (2) Met. Lib. 4. (3) Diod. Lib. 2.

(a) *Luther*, on these Words of *Jeremiah*, *Facta est terra eorum in desolationem a facie columbæ*, says the Prophet is here alluding to the History of *Semiramis*, and of the Pigeons that were in great Veneration among the *Assyrians*: As also in that other Passage of the same Prophet, who, when he would foretel the *Jews* that the *Assyrians* should come and lay their Country desolate, says, *Fugite a facie gladii columbæ*.

disappear, and afterwards be adored as a Goddess. Accordingly, whether it was that *Ninias*, to favour that Error, had concealed the Body of his Mother ; or that some Pigeons had been seen to fly out of the Palace while they were assassinating her, it was given out that it was she had flown away under that Figure, and from that time the Pigeons were consecrated among the *Affyrians*, who bore them in their Ensigns. To this Veneration for those Birds, painted on the Standards of the *Affyrians*, the Scripture alludes, in that Passage which says, *Fugite a facie gladii Columbæ, Fly from the Face of the Sword of the Pigeon.*

The Inhabitants of *Ascalon* had a profound Reverence for the Pigeons: They neither durst kill nor eat them, for fear of feeding upon their Gods themselves. *Philo* assures us, he had seen, in that City, a prodigious number of Pigeons, which were maintain'd, and held in peculiar Veneration. *Tibullus* has very happily express'd that Respect of the *Syrians* for the Pigeons, in these two Verses :

*Quid referam, ut volitet crebras intacta per urbes,
Alba Palæstino sancta columba Syro.*

Semiramis died at sixty years of Age, after having reigned forty-two. *Lucian* (1), speaking of a Statue of that Princess, which was in the Court of the Temple of the *Syrian* Goddess at *Hierapolis*, says, she was there represented in the Attitude of a Person stretching forth the Hand, and pointing to the Temple ; whereof, says he, the Reason was, that having appointed a Day when she alone was to be worship'd in all her Dominions, she was plunged into deep Calamities ; which having brought her to wise Reflection, she commanded her Subjects to worship *Juno* instead of herself : and that therefore she stretches out her Hand to intimate that Religious Worship is to be paid only to the Goddess who is in the Temple. One thing more we are not to omit, that *Vossius* is of Opinion there were three *Semiramis*'s ; the Wife of *Ninus*, the Daughter of *Belochus*, and another ; and that

(1) De Dea Syria

that their being confounded together in After-ages, had introduced so much Confusion into this History.

I have observed, that learned Men were persuaded that *Derceto* or *Atergatis* was the same as *Astarte*; and the Arguments they rely upon are these. *Stabo* (1), speaking of the Changes that have happened to Names, observes, that of *Atergatis*, or *Atergata*, they had made *Athera*; and that this Goddess is the same as she whom *Ctesias* calls *Derceto*: Now *Ctesias* having dwelt long in *Persia*, must needs have known the Gods of *Syria*. *Artemidorus* assures us, that the *Syrians* eat Fish, except those who worship *Astarte*; a Proof that this Author confounds that Goddess with *Derceto*, since he applies to the Worshipers of *Astarte*, what would agree only to those of *Derceto*, were the one distinct from the other. The Author of the second Book of *Maccabees*, seems to suppose what I say here, since speaking of *Astaroth-Carnain*, he tells us, there was in that City a Temple to *Atergata*, *Pliny* appears to be of the same Mind, when he says *Atergatis* was reckoned to be the same Goddess whom the *Greeks* named *Derceto*: *Ibi prodigiosa Atergatis, Græcis autem Derceto dicta videtur* (2). In fine, *Selden*, who has thoroughly considered the History of those Divinities of *Syria*, adds new Proofs besides those which I have now mentioned, as may be seen in his Work. This Author likewise proves the Fable of *Derceto*, or *Atergatis*, to be the same with that of *Dagon*, the God of the *Philistines*, who was represented under the Figure of a Fish, since, according to him (3), the Name of *Atergatis* is compounded of *Adir-dagon*, *Great Fish*, or *Magnificent Fish*. *S. Jerom* seems to favour the Opinion of this learned *English* Writer, when he says *Dagon* signifies *Piscis maroris*, *the Fish of Sorrow*: But as to this last Article, I prefer the Opinion of *Vossius*, who takes the Name *Atergatis* to import, *quasi sine piscibus*, *without Fishes*, because the Worshipers of that Goddess abstained

D 2

from

(1) Synt. 2. cap. 3. (2) Lib. 16. (3) De Dea Syria.

from eating them as has been said ; and consequently we distinguish her from *Dagon*, as we shall see in the following Chapter.

C H A P. IV.

D A G O N.

DAGON was one of the most celebrated Divinities of the *Philistines*, and one of those whom the Scripture most frequently mentions. If we may believe *Sanctoniathon*, the Original of this God is very ancient. *Cælus*, says that Author (*a*), had many Sons, and among the rest *Dagon*, so called from the Word *Dagan*, which in *Phenician* signifies Wheat. As he was the Inventor of the Plough, and taught Men the Use of Corn for Bread, he, after his Death, was surnamed *Jupiter Agrotæ*, or the Labourer. *Saturn*, continues that Author, when at War with *Cælus* or *Uranos*, having made one of his Wives Prisoner, caused her to marry *Dagon*. According to this Opinion, *Dagon* is no longer a God half Man half Fish, as the *Rabbi's* imagined : Nor yet is he the *Atergatis* or *Deceto*, I have been speaking of ; he is the God of Corn, the Inventor of Agriculture, who, upon that Account, was deify'd after his Death. His Name comes not from the *Hebrew* Word *Dag*, a Fish, but it is a *Phenician* Name, *Dagan*, which in that Language imports *Wheat*.

Bochart, persuaded that 'tis to the *Phenician* Author we must have Recourse for the Origine of the Gods of his own Country, is consequently in the right to look upon all that has been delivered about the Figure of *Dagon*, as so many rabbinical Fables. And indeed, some of those Doctors of the Law, confounding that God with *Atergatis*, or *Deceto*, say he was represented as a Man, in the upper Part of his

(a) See the Fragment of that Author, which we have given in the Article of the *Theogonies*.

his Body, and as a Fish from the Waist downward (1), while others, on the contrary, will have it, that he had the Form of a Fish above, and a human Figure from the Thighs down (2). Some again alledge (3), that he was all Fish: Others, that his Figure was that of a Man from Head to Foot; and these, doubtless, have most Reason. This is the Account given of him in Scripture, when it tells us (4), that at the Presence of the Ark of the Lord, which the *Philistines* had placed in the Temple of that God, after the Defeat of the *Israelites*, his Idol was overthrown, and that his Head and his Hands were found upon the Threshold of the Gate of the Temple, while the rest of the Body remained upon the Pedestal. *Caput Dagon, & duæ palmæ manuum ejus abscissæ erant super limen. Porro Dagon solus truncus remanserat in loco suo.* Here then is a Head, Hands, and a Trunk; and if we add Feet, as the *Septuagint* have done, saying, "The Head, the Hands and the Feet of the " Idol, were found together, apart from the Body", we shall then have a human Figure in all its Parts.

But be that as it will, the *Philistines* had a high Veneration for *Dagon*, and his Temples were magnificent. That which he had at *Gaza* must needs have been vastly large, since *Sampson* (whom they conducted thither, after taking him out of Prison, to insult that formidable Enemy, imagining he had lost all his Strength by the Treachery of *Dalila*) having pulled down the Pillars that supported it, buried in its Ruins more than three thousand Men. The Temple which this God had at *Azoth* was no less famous, there was the Ark of the Lord deposited, and there the Miracle happened which I have related. The Head of *Saul* was also placed in one of the Temples of the same God, as we see from the Book of *Samuel* (5), and his Arms in that of *Astaroth*; a new Proof, to mention it by the way, that *Dagon* and *Astaroth* were two distinct Divinities.

D 3

C H A P.

(1) Rabbi Kimchi.
(4) 1 Sam. Ch. v.

(2) Aburbonel.
(5) Chap. xxxi.

(3) Rabbi Silom.

C H A P. V.

M A R N A S.

THE *Philistines* had another Divinity, of whom S. *Jerom* gives us no high Idea, since he says this God, shut up in his Temple, was in continual fear of its downfall. *Marnas Gase luget inclusus, & eversionem templi pertimescit*; but 'tis probable that holy Doctor had a Mind in this, as in many other Passages, to rally the *Pagans* upon their false Gods. For in truth, *Marnas* was look'd upon by the Inhabitants of *Gaza*, as one of their great Gods, since, among them he was *Jupiter* himself. His Name, in the *Syriac* Language, imports *Lord*; which is very applicable to the Father of Gods and Men (*a*). But who was this *Jupiter*, who had the Surname of *Marnas*? This is no easy Matter to determine. The Learned, however, are of Opinion, that it was the *Jupiter* of *Crete* (the same who carried off *Europa*, and this is the Sentiment of *Stephanus*) that is to say, *Minos*, the first of the Name. Some Authors will have this *Marnas* to have been Secretary to that Prince, who employed him to digest the Code of his Laws, as shall be said in his History (1). They who carried off *Europa* to convey her into *Crete*, probably brought *Marnas* with them; for to be sure he must have been born in *Syria*, as his Name demonstrates. The same Name became famous in the Island of *Crete*, and it was given to the young Women, who were called *Marna*, as much as to say *Madam*.

But passing that, *Marnas* was highly honoured in the City *Gaza*: There he had a Temple, and Games and Chariot-races were celebrated to his Honour. *Gaza* joined sometimes the Name of that God in her Medals together with her own.

C H A P.

(*a*) See *Bochart*, *Can. Lib.* 1. cap. 15.

(1) Vol. IV.

C H A P. VI.

Of some other Syrian and Phenician Gods, which are no where known but in the sacred Scriptures.

WE find in the sacred Books the Names of some Gods concerning whom we can learn nothing from profane Authors. *Selden* in the curious Treatise he has compos'd upon the Gods of the Syrians, divides them into two Classes (1). In the first he reckons those who are mentioned in the Pentateuch, such as *Gad*, or good Fortune, the *Teraphims*, *Baal-Zephon*, the golden Calf, *Baal-Peor* and *Moloch*; and in the second, those who are spoken of by the Prophets, as *Baal* or *Bel*, *Astarte* or *Astaroth*, *Dagon*, *Miphlötzeth*, *Beel-Zebut*, *Succoth-Benoth*, *Nergel* and *Thammus*; among the Gods of these two Classes, says he, are comprehended the Sun, the Queen of Heaven, the Host of Heaven, and the Planets, with whose Worship the *Pagans* are so often taxed by the inspired Writers.

I shall endeavour to give an exact Idea of such of these Gods, as I have not hitherto described. I should have begun with Fortune, or *Gad*, the first of the *Pagan* Divinities whom *Moses* names; but of this I said enough, when I was enquiring into the Origin of Idolatry.

ARTICLE I.

Of the Teraphims.

The *Hebrews* gave the Name of *Teraphims* to the Idols, which *Rachel* had stollen from her Father *Laban* (2); and 'tis beyond Doubt that these were his Gods, since in complaining to *Jacob*, he tells him: (3) *Cur furatus es Deos meos? Why have you rob'd me of*

D 4

my

(1) Synt. 2. c. 1.

(2) Gen. c. xxxi. v. 19, and 20.

(3) v. 30.

my Gods? The Scripture Interpreters, and the *Rabbi's*, have offered a great many Conjectures about the Nature of those *Teraphims*, and *Selden* has hardly omitted any Thing material upon the Subject: My Readers will not expect that I am to crowd into this Article all the eastern Learning that is to be found in that Author; but they would have Reason to complain, if I did not give them some short Account of what we are to think of these Gods (*a*). In the first Place then I say the *Teraphims* were very ancient Gods, since their Worship was establish'd in the Time of *Jacob* and *Laban*. Secondly, Their Idols were of a human Figure, and some of them must have been great, others small; so small, that altho' *Rachel* had stolen several of them, *Deos meos*, she concealed them from her Father, under the Pannel of a Camel, by sitting above them: Others of them were larger, since *Michol* put one of them into *David's* Bed, that his Keepers might believe it was *David* himself asleep. *Aben-Esra* the most celebrated Divine among the *Jews*, and at the same Time a great *Astrologer*, says, these Idols were represented under a human Figure, that they might be capable to receive the celestial Influences; as if, supposing those pretended Influences to act upon Bodies, the Animals and other Beings were not as capable to receive them as Men. But not to insist on that, as those Idols, in the Opinion of the *Rabbins*, served for Divination, *Rachel*, according to them, had no other Intention in stealing them but to hinder *Laban* by their Means from knowing the Way they had taken at setting out from his House, and consequently to prevent his pursuing them. *S. Augustin* seems to favour the Opinion of those *Rabbins*, when he says (1): *Quod Laban dicit, quare furatus es Deos*

(*a*) We say nothing of the various Etymologies which the Learned give of the Word *Teraphim*; the Variety and Uncertainty of their Conjectures renders it quite unnecessary, you may consult *M. Faurmont, Ref. Critiques*, T. I. p. 318.

(1) *Quæf. In. Gen.* 94.

Deos meos ; hinc est illud fortasse quod & augurari se dixerat. Accordingly *Laban* had said to *Jacob* before ; *I have divined that God hath blessed me for thy Sake : Auguratus sum quod benedixerit mihi Deus propter te.* Some Interpreters are of Opinion that *Rachel*, tho' instructed by her Husband in the Worship of the true God, had yet some Byass towards Idolatry ; but there are others, and those by far the more numerous, who judging more favourably of *Rachel's* Piety say, she carry'd away her Father's Idols, only to take from him the Object of a criminal Worship.

Thirdly, Authors are not agreed as to the Notion People had of the *Teraphims*. Some alledge they had a religious Worship paid them, while others will have it that they were looked upon as so many *Talismans*, which were used in Divination ; but as the Scripture calls them Gods, 'tis probable they were honoured as such.

Fourthly, But in what Manner were the *Teraphims* used for discovering Futurity ? Were they consulted as Oracles ? How were the Responses given to the Requests that were offered to them ? These are all Questions which I find not decided by the Authors who have treated of these Idols. As for the Conjectures of Interpreters and *Rabbins*, I shall not repeat them. *Ezekiel* tells us only that they used to be interrogated. That Prophet (1), relating how *Nebuchadnezzar*, having stop'd in a Place where two Ways met, had Recourse to Divination, that he might be determined to which Side he should turn his Arms, tells us he interrogated the *Teraphims*. *Stetit Rex Nabuchodonosor in bivio, capite scilicet duarum viarum, Divinationem quærens ; commiscuit sagittas & interrogavit Teraphim* (2). But he does not inform us how those Idols answered him ; and as he adds that, after this Operation of the *Arrows*, and *Teraphim*, the Lot fell upon *Jerusalem*, which determined him to go against that City ; and as we know

(1) C. xxi. v. 21.

(2) The Vulgat says only Idols.

know farther, that Divination by Arrows (*a*) consisted in mixing them after a certain Manner, it would seem that the *Teraphims* being a Kind of *Talismans*, on which perhaps were engraved the heavenly Signs and Constellations, they thought by applying them in a certain Manner to the Aspects of those Constellations and Signs, they might divine what Events they were curious to know. We also find in the eighteenth Chapter of the Book of *Judges*, that the *Teraphims* were consulted for the Knowledge of some future Event, since the Deputies sent by the Tribe of *Dan* to spy out the Land, having come to the House of *Micha*, who had the *Teraphims* and a *Levite* to serve them by Way of Priest, pray him to consult them that they might know whether their Journey would be prosperous.

Onkelos, the *Syriack*, the *Rabbins*, and after them *Grotius* and several other Interpreters, had therefore good Reason to believe, that the *Teraphims* were *Talismans*, that is to say, Figures of Metal, melted down and engraved under a certain Aspect of the Planets, to which several Virtues were ascribed, and by Means whereof they thought they had a Power of divining. *Maimonides* (1), says they were anciently molten of Gold and Silver; that the first were consecrated to the Sun, and the second to the Moon: And that they attributed to them the Virtue of averting Evils and foretelling what was to come. We are assured that the Ancients had some of those magical Figures, that were self-moved and delivered Oracles; a Thing likewise common among the
Egyptians

(*a*) This Sort of Divination was very ancient in *Chaldea*, and it consisted in writing upon those Arrows the Names of the Places whither they would go, or some Words denoting their Intention. Upon which they mixed the Arrows, drew one of them at a Venture, and what they found written upon it was taken for a Declaration of the Will of the God whom they adored. Thus *Nabuchodonosor* having found the Name of *Jerusalem* inscribed upon that which he first drew, went to lay Siege to that City, instead of carrying his Arms against the *Ammonites*, whose Name was written upon another Arrow.

(1) More Rub. L. 3.

Egyptians and *Arabians*, who boasted of having the Secret of confining in those Figures the Demons and Gods, and of forcing an Answer from them when they were consulted: Doubtless 'tis to this Usage that the Prophet *Zechariah* alludes, when he says, as it is in the *Hebrew Text* (1) *Teraphim locuta sunt Vanitatem, & Divini viderunt Mendacium*. Further the Author of the second Book of *Kings* says, *Josias entirely destroyed in his Kingdom, the Spirit of Python, the Fortune-tellers, and the Teraphim*; which leaves no Room to doubt of their having served for Divination.

The whole East is still infatuated with this vain Superstition; and as it is one of the most ancient, since it subsisted in the Time of *Laban*, so it is one of the most general. There is not a Man to be seen in *Persia* and the neighbouring Countries, who does not bear about with him *Talismans*, and sometimes they have vast Numbers of them. These Amulets, consist in some mysterious Words, written upon Paper, or engraven upon Wood or precious Stones, with some Signs, or celestial Constellations, under which they have been made. The *Basilidians* made great Use of them; and the *Mabometans* who have no Statues, bear about with them these *Talismans* engraven upon Stones, or written upon Parchment: But I am not to enlarge upon this Subject, which has been handled by several Authors (a).

Could we give credit to the *Rabbins*, we must allow that the Manner of making the *Teraphims* was equally impious and cruel, since they tell us that when one of these Figures was to be melted down, it was usual to kill a Man, and after cutting off his Head, they embalmed him and shut him up in the Heart of a Wall. Under his Tongue they put a Plate of Gold, whereon was inscribed the Name of some God; and these same Authors add that when they had a Mind to make it speak, they lighted Wax-tapers

(1) C. x. v. 2.

(a) See *Scaliger, Gaffarel, Selden, &c.*

tapers before it, and prostrated themselves, upon which it delivered its Oracles. But what Resemblance had these *Teraphims* to those which *Rachel* stole from her Father *Laban*? In fine, in what Manner did the *Teraphims* answer those who consulted them, since it is certain from the Passage in the Prophet *Zechariah* now quoted, that they did deliver Oracles? Here we are to reflect upon what has been said (1) as to the different Manners in which the Oracles made their Responses be known, since probably it was in one of them that the *Teraphims* instructed those who consulted them; for I am not at all of Cardinal *Bellarmin's* Opinion, that those Idols assumed a human Voice in revealing Futurity. 'Tis true we find in Fable, and even in History that there were Statues which sometimes spoke, accordingly we are told that at the Time of sacking *Veii*, they interrogated a Statue of *Juno*, to know if it would go to *Rome*, and it answered *I will*; that the Statue of Fortune which was consecrated to the Women, and especially to the Mother of *Coriolanus*, pronounced these Words, *rite me Dicastis, nothing has been omitted in my Dedication*; that that of *Cybele* which *Attalus* had refused to the *Romans*, declared she would be transported to *Rome*, as *Ovid* tells the Story:

*Mira canam; longo tremuit cum murmure Tellus,
Et sic est adytis Diva locuta juis:*

Ipsa peti volui, ne sit mora; mitte volentem;

Dignus Roma Locus, quo Deus omnis eat (2).

But most of these Facts are acknowledged to be fabulous by those very Persons who relate them: Accordingly *Titus Livius* considers the first of these Examples now quoted as a mere Fiction. *Plutarch*, in his Life of *Coriolanus* overthrows, by judicious Reflections, the other as to the Fortune of the Women, which was said to have spoke; and nothing can be inferred from the Example in *Ovid*, since he only says the Voice that was heard to declare the Pleasure

(1) B. 4.

(2) Fast. l. 4. v. 265.

sure of the Goddess to be transported to *Rome*, arose from the inner Part of the Temple ; which is no Proof that it was formed by the Statue itself. The Testimony of the Prophet whom I have quoted, would seem to favour the Opinion which I impugn, since he plainly says the *Teraphims* spoke ; but provided it be granted that they revealed future Events in any Manner whatsoever, the Passage will have all its Force.

The Author of the critical History of ancient Worships, is of Opinion that in every House where there were *Teraphims*, they were placed at the two Extremities of a Cenotaphy, much the same Way as the *Cherubins* were set upon the two Ends of the Ark of the Covenant, and that near to this Kind of Tomb they prostrated themselves, and offered Sacrifices and Prayers to those Idols : But whence had he this Circumstance ? The *Teraphims* were known long before the Building of the Ark and the Tabernacle, since we read of them in the History of *Jacob* and *Laban*, some Ages before *Moses* ; and it is of no Service to the Author to say that the Idols worship'd in the more early Times, did not become Oracles till after the Entrance of the *Israelites* into the promised Land ; for upon what Authority can that singular Opinion be grounded ?

We may conclude from what hath been said, that the *Teraphims* derived their Origine from *Chaldea*, and that they were of great Antiquity. That some of them were of Wood, some of Metal (*a*) ; that the *Pagans* consulted them, to come at the Knowledge of Futurity : That these Figures were of a human Form, since the Scripture tells us that *Michol* put one of them in *David's* Bed, to make it be believ'd that he was asleep : Otherwise it would have been ridiculous to put in that Prince's Bed any other Figure than that of a Man, that she might deceive the Keepers ; for they must needs have thought they saw somewhat at a Distance, that resembled a
Man

(*a*) This Circumstance we learn from the Book of *Judges* upon Occasion of *Micha's Teraphims*.

Man asleep. I presume it may likewise be reasonably concluded from that History, that there must have been *Teraphims* of a Bigness not much short of the Ordinary Size of a Man. To be sure, had they been all of a little Pigmey Size, *David's* Keepers could never have been deceived by them: In fine, that sometimes the Term of *Teraphim* is taken in Scripture in a good Sense; as in the Prophet *Hoseab* (1), where it seems they looked upon them as Oracles, and called by that Name the Image of Truth which the High Priest wore when he consulted the Lord: *Quia dies multos sedebunt Filii Israel sine Rege & sine Principe, & sine Sacrificio, & sine Altari, & sine Ephod, & sine Teraphim; without Altar, without Ephod, and without Teraphim.* 'Tis obvious to remark that this Passage is very obscure, as is the whole Prophecy of *Hoseab*. For in short if the *Teraphims* were *Pagan* Idols, is this a threatening to the *Jews*, to foretel them that they shall be long without them?

The Interpreters not knowing what to make of so difficult a Passage, explain it variously, as may be seen in their Commentaries; but *S. Jerom* (2), from the Authority of the Septuagint, seems to have reduced it to its true Sense. The Ephod was the ceremonial Vestment of the High Priest, with the Stones of the Breast-plate, and the Urim and Thummim, by Means whereof he delivered Oracles to those who consulted him; and as the Septuagint have understood by the Word *Teraphim*, this Oracle of God, and by the Ephod, the Priesthood; 'tis plain the Prophet intended to foretel the *Israelites*, that if they continued to be Transgressors of the Law of God, the Day should come when they should neither have Sacrifice, Altar, Priesthood, nor Oracles. But at the same Time we must allow with that holy Father, that except in this Passage of the Prophet *Hoseab*, the Word *Teraphim* is always taken in Scripture in a bad Sense; and that if in the Passage

(1) Ch. 3. v. 4.

(2) In Hof. c. iii. v. 3.

sage now quoted it signifies the Urim and Thummim of the High Priest, it is used every where else to denote vain Idols, only the Objects of *Pagan* Veneration (a).

From what we have said it appears, that the *Teraphims* were private Gods, resembling those that have been since named *Lares* or *Penates*, and that every one had of them in his House for the Preservation of himself and Family. Had they been publick Gods, *Laban* would not have said, *why have you stolen my Gods?* Nor would he have been alone in the Pursuit of *Jacob*; the whole People having concern in that Theft, would have seconded him. This Example of *Nabuchodonosor* proves that they used to bear them about in Journeys and military Expeditions, since it was in the Way that he consulted them. In fine, we may prove the same Truth from that of *Micha*, who had *Teraphims* in his House to interrogate them upon Occasion. But whether these were natural Gods, such as the Stars; or animated Gods, that is the Souls of their Ancestors, is what we are not able to determine. Some learned Men contend they were animated Gods; and the Author of the critical History of Dogmes and Worship, is so fully persuaded of this, that he will have *Laban's Teraphim* to have been *Noah* and *Shem*: But on what Proofs can such an Allegation be establish'd? Upon this Foundation the Author is obliged to say there were in every House but two *Teraphims*, to represent the two Patriarchs; but as the Scripture mentions these Gods without specifying their Number, I don't think it can be restricted to two. This much we know, that if the Gods *Penates* derive their Original from those ancient *Teraphims*, as is very probable, it was free to every one to have as many of them as he had a Mind.

ARTICLE

(a) The Example of *Micha* is perhaps an Exception to the Rule establish'd by *S. Jerom.* For 'tis commonly thought that he had made his *Teraphims* to consult the true God; and that however he was a Transgressor, yet he was no Idolater.

ARTICLE II.

Moloch the God of the Ammonites.

Moloch, one of the principal Gods of the East, was worship'd by the *Ammonites*, who represented him under the monstrous Figure of a Man and a Calf. There were contriv'd about the Feet of the Statue, several Furnaces into which they threw the Children whom they offer'd up to that God; and while those unhappy Victims that were roasted in the Furnaces, sent forth most doleful Cries, the Priests beat Drums, to hinder their Wailings from being heard. From this Noise the Valley, where those Abominations were committed, was denominat'd the Valley of *Tophet*, as much as to say, the Valley of dreadful Sounds.

The Interpreters of the Bible, and some other learned Men have endeavour'd to find out who this *Moloch* was. Some have been of Opinion, with *Antonius Fonseca*, that he was the same as *Priapus*: *Gerard Vossius* has attempted to prove that he was the Sun; but the most common Opinion is that this God was the same with *Saturn*: And this Opinion is supported by the Conformity of human Sacrifices, which were offer'd equally to *Moloch* and *Saturn*; and as this last is *Abram*, there is no Doubt but that the former had been form'd upon what the *Pagans* had learn'd of the History of that holy Patriarch. Thus *Selden* (1), *Father Kirker* (2), *Beger* and several others have reason'd upon the Head; but no Body has prov'd this Opinion with more Force than *M. Fourmont* (3). *Moloch*, says he, was a Furnace according to the Opinion of all the Orientals. Now this Idea was taken from the Furnace that was said to have been kindled in *Ur*, a Town of the *Chaldeans*, therein to consume *Abram*, as we are told by the *Rabbins*; and as the Name of that City

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(1) De Diis Syr.

(2) Oed. Ægypt.

(3) Ref. Crit. T. I. p. 357.

is the same with that of Fire, instead of saying that Holy *Patriarch* had come out of *Ur* of the *Chaldeans*, they fabled that he had been taken out of the Fire or Furnace.

In the Sacrifices of *Moloch*, Infants were offered up; is not this an Imitation of the Sacrifice of *Isaac*, which the *Pagans* always thought to have been performed according to the Letter? In the Sacrifices of *Moloch*, together with the human Victims, others were offered, namely, Turtle Doves or Pigeons, a Sheep or a Lamb, a Ram or a Goat, a Calf or a Bull, to which they added Flower, *Simila*: The Author puts the Question whence those Circumstances had been derived? To which he answers, that the History of the *Patriarch* exhibited all this *Apparatus*. Take, says *Abraham*, a Heifer of three Years old, a Ram of the same Age, a Turtle Dove and a Pigeon (1): *Sumite mihi vaccam triennem, & arietem annorum trium, Turturem quoque & Columbam*. Besides these there was the Ram offered up in Place of *Isaac*, the Flower, or rather Loaves baked under the Ashes, which we read of in the History of the same *Patriarch*, and the Calf he slew for the Entertainment he gave the Angels; and it can hardly be refused that all the Circumstances of the Sacrifices offered to *Moloch*, were expressive of *Abraham's* Adventures.

To all these Proofs we might add another, the Names *Moloch* and *Melchon*, that were given to the same God, signify King. Now profane Authors believed that *Abraham* had been a King (2): We may also observe that the Name of *Baal* or *Bel*, who, according to Scripture, was the same with *Moloch*, as we shall prove in the following Article, signifies Lord, a Title given to Sovereigns.

In order to understand what I have been advancing as to the different Sorts of Victims that were offered up to *Moloch*, 'tis proper to remark that the Moderns have taken up this Opinion up-

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on

(1) Gen. xv. 9.

(2) *Strabo*.

on the Authority of the *Rabbins*: I shall give you from *Paul-Fagus* what they have deliver'd as to this Subject. The Statue of *Moloch* was a hollow Figure, in which were contriv'd seven little Cells or Presses. One of them was opened to receive the Flower for the Offering, another for the Turtle-Doves, a Third to offer up in it a Sheep, a Fourth to sacrifice a Ram, the Fifth for a Calf, the Sixth for an Ox, and lastly the Seventh to inclose a Child who was therein burnt alive.

These seven different Chambers, contrived within the Statue of *Moloch*, have too manifest a Resemblance to what is said of the seven Gates of *Mithras* (thro' which all were obliged to pass before they could be initiated into his Mysteries) not to believe that it was upon the Model of that God the *Jewish* Doctors formed their Description of the Statue of *Moloch*; whether this God was really the Sun among the *Ammonites*, as *Mithras* was among the *Persians*, a thing very probable, as we shall prove concerning *Baal*, the same God with *Moloch*; or whether he represented *Saturn*, as the learned Authors I have mentioned will have it; that is to say, the Planet that goes under his Name. For we must never forget that Idolatry commenced among the eastern Nations with the Worship of the Stars.

But whatever be in that, they who take *Moloch* and *Saturn* to be all one, want not Proofs to support their Opinion. And indeed the *Saturn* adored by the *Carthaginians*, had a great deal of Resemblance to the God of the *Ammonites*, since, according to *Diodorus Siculus* (1), he was represented by a Figure in *Bronze*, the Palms of whose Hands were turned up and sloping towards the Earth, insomuch that when they put a Child into his Arms to consecrate it to him, it fell down that Moment into a Fire kindled at the Feet of the Idol, where it was very soon consumed.

Nothing

(1) Ap. Euf. Præp. Ev. Lib. 4.

Nothing is more celebrated in Antiquity than the human Sacrifices offered to *Saturn*, not only at *Carthage*, and in several other Places of *Africa*, as *Minutius Felix* remarks (1), but also in *Phenicia*; tho' that God was represented there in a Manner different from what we have been now speaking of, since to his Statue were added Eyes and Wings, as has been said in quoting the Fragment of *Sanchoniathon* (a): And this barbarous Custom of offering those Sorts of Victims to that God, lasted till the Time of *Tiberius*, as *Tertullian* relates (2).

They who will have *Moloch* to be the Sun, have yet stronger Arguments for their Opinion, as may be seen in *Vossius's* second Book concerning the Origin and Progress of Idolatry (3). Father *Calmet* alledges that *Moloch* represented the Sun and Moon promiscuously.

I think I have found out a Way to reconcile these various Opinions, by saying that *Moloch* was one of those Divinities whom the *Greeks* called *Panthees*, and that among the *Ammonites* he represented the seven Planets. The Proof of my Opinion is taken from the seven Cells that were framed within his Statue, and from the seven Sorts of Sacrifices that were offered to him. And indeed had he been only the Sun, or *Saturn*, for what Design would those seven little Chambers have been made, and why would so many Victims have been offered to him? It must therefore have been the seven Planets which the *Ammonites* worship'd in the single Idol of *Moloch*, to each of which they offered such Victims as Superstition had consecrated.

The impious Worship of *Moloch* was propagated into several Countries, and the *Jews* themselves adopted it in the Time of *Moses*, since that sacred Legislator prohibits them to consecrate their Children to that Divinity: *De semine tuo non dabis ut consecre-*

E 2

tur

(1) In *Octavio*.

(a) See the Chapter of the *Theogonies*.

(2) *Apolog.* (3) Ch. 3.

tur Idolo Moloch (1); and God threatens to extirpate the whole Race of those who should commit that Abomination (2). The *Israelites* must needs have been addicted to this cruel Superstition before they came out of *Egypt*, since the Prophet *Amos* (3), and after him *St. Stephen* (4) reproach them for having born the Tabernacle of that God, as has been already said.

ARTICLE III.

Baal or Bel, Baal-Pehor, or Baal-Phegor.

I asserted in the preceding Article, that the Scripture seems to confound *Bel* or *Baal* with *Moloch*, and now it remains to be proved. *Jeremiah* Taxes the Tribe of *Judah* and the Inhabitants of *Jerusalem*, with having built a Temple to *Baal*, there to burn their Children in the Fire; and then that Prophet subjoins: *Wherefore the Time cometh when this Place shall no more be called Tophet, nor the Valley of the Sons of Hinnom, but the Valley of Carnage.* It was to *Moloch* they offered up those innocent Victims, and the Valley of the Sons of *Hinnom* was the Place where that Abomination was committed: Consequently *Bel* or *Baal* was the same God with *Moloch*. The same Conclusion may be drawn from the Similitude of their Names, which signify both of them, *the King, the Lord*, as I have already said; Titles applicable to the Sun, worship'd promiscuously under the Name of *Baal*, or of *Moloch*.

In order fully to comprehend this ancient Mythology, 'tis necessary to observe, *First*, That the same God was frequently worship'd by different People, but almost always under different Names, and with different Ceremonies; and this is what has thrown a great Obscurity upon this Subject. 'Tis certain, for Instance, that the great Divinity of the

(1) Lev. c. 18. v. 21.

(2) Ib. c. 20. v. 2, 3.

(3) 5. 26.

(4) Ac. vii. 43.

the eastern Nations was the Sun : And yet under how many Names was he adored ?

Secondly, That as several Princes have born the Name of *Belus*, Mythologists are at a loss to determine which of them was the first who received divine Honours. Did we follow the Opinion of *Berosus*, preserved to us by *Syncellus* upon the Authority of *Polyhistor*, we should find Princes and Gods of that Name even before the Deluge ; but not to insist upon this Opinion, which I take to be without Foundation, 'tis certain, that most of the People of *Syria* and *Phenicia* acknowledged a Divinity of that Name. The *Syrians* adored him under the Name of *Baal-Pebor* ; the *Moabites*, under that of *Baal-Phegor*, that is to say, *Baal* worshipped upon Mount *Phegor*, as *Theodoret* remarks (a) ; the *Assyrians* under that of *Baal-Gad*. The Worship of this God was propagated even into *Africa*, probably with the Colony of *Dido*, and the *Carthaginians* called him *Bal* or *Bel*, as we learn from *Servius* (b) : Hence undoubtedly, came their Custom of adding, by way of Honour, the Title of *Bal* to the Names of their great Men, as in those of *Anni-Bal*, *Astru-Bal*, and others.

The Worship of this false Divinity was often forbid the *Jewish* People by the Prophets. The impious *Abab* built a Temple to him at *Samaria*, and the Prophet *Elijah* destroyed four hundred and fifty of his Priests ; which shews us the Magnificence of the Worship of this Idol, before whom almost the whole Earth had bowed the Knee, as we are told in Scripture. Among the Ceremonies of the Worship of this God, we may remark that of serving Meat every Day before his Idol, which the Priests took Care to carry off, entring into the Temple by Passages under Ground, as the Prophet *Daniel* discovered to the

E 3

King

(a) *Phegor* quidem *Simulachri* locus vocabatur, *Beel* vero Idolum. *Theodoret* in *Psal.* cv.

(b) *Lingua Punica*, *Bal* Deus dicitur ; apud *Assyrios* autem *Bel* dicitur : says *Servius* upon these Verses in *Virgil*.

Implevitque mero pateram, quam *Belus* & omnes
A Belo soliti — &c.

Æn. Lib. 1.

King of *Babylon*, to the Confusion of those wicked Impostors (1).

They who made it their Business to enquire into the Original of this Divinity, were divided in their Opinions. *Servius*, *Eusebius*, *Theophilus* of *Antioch*, and some others, have taken him for *Saturn*. *Vossius* and *Selden*, as has been said, thought he was the Sun; and the latter confirms his Opinion by several very plausible Arguments; among others, what he draws from the Name of *Heliogabal*, Priest of the Sun, is not the weakest; since that Emperor seem'd to have joined the two Names which the *Greeks* and *Syrians* gave to that Luminary, called by the *Greeks* *Helios*, and by the *Syrians*, *Bel*, or *Belus*. Others have fancied that *Baal* was the same with *Stygian-Jupiter*, or *Pluto*; and they found their Opinion upon a Passage of Scripture, where the Holy Ghost calls the Sacrifices of *Baal-Phegor*, the Sacrifices of the dead (a). For, as *St. Augustin* remarks (2), by the Sacrifices of the Dead, we are to understand those that were offered to the Manes, or infernal Gods.

Some Authors, among whom is *Eusebius*, confound *Baal* with *Belus*, the first King of the *Assyrians*, who was deify'd after his Death: But probably the Worship of this Divinity was ancients than that Prince, who was also honoured with the Name of *Belus*, which imports *Lord*; a Name which the *Jews*, as *Grotius* judiciously remarks, would never give to the God of *Israel*, because it was profaned by the Application which the Idolaters made of it to their false Divinities.

As *S. Jerom*, *Rufinus*, and some others, were of Opinion, that *Beel-Phegor* imports a *naked God*, or an *Idol of hard Stone*, which has a considerable Affinity with *Priapus*; they confounded these two Divinities, for Reasons which I am going to recite.

Forni-

(1) *Bel* and the Dragon. c. 2.

(a) Et copulati sunt Beel-Phegor, & comederunt sacrificia mortuorum. *Psal.* cvi.

(2) In *Psal.* cvi.

Fornication, as we see in the Book of *Numbers*, was consecrated to *Beel-Phegor*; is not this the Character of the infamous Divinity of *Lampsacus*? * The Vulgar translates the Word *Mipheletzeth*, which is of the same Import with *Beel-Phegor*, by *Priapus*; and as that *Hebrew* word signifies *Terror*, nothing is more suitable to that God, whose Figure was set up in Gardens to serve for a Scare-Crow, as we learn from *Horace* and *Tibullus*. These Authors add several other Reasons to confirm this Opinion, which may be seen in *Vossius* (1); but, accurately speaking, it would be better to say, that the *Priapus* of the *Greeks* and *Romans* was a Copy of that ancient Divinity of *Syria*, whose abominable Worship was adopted by the *Greeks*. For I would intimate once for all, that when we shall say in the Sequel, that Authors confound such a God of *Phenicia*, or *Egypt*, with *Jupiter*, or some other *Greek* Divinity; the meaning is, that that God of the *Greeks* had been formed upon the Model of the God of the *Egyptians* or *Phenicians*.

I said the Vulgar renders the Word *Mipheletzeth*, which is in the *Hebrew* Text, by that of *Priapus*. This is in the Case of *Maaca*, the Mother of *Asa*, who honoured that God with a particular Worship, being his Priestess, and was deprived upon that Account of her Authority by the wise Prince her Son. *Sed & Maacham matrem Asa Regis ex augusto imperio deposuit, eo quod fecisset in luco simulachrum Priapi: quod omne contrivit, & in frusta comminuens, combussit in torrente Cedron* (2). The same Fact is recorded in the Books of the Kings.

ARTICLE IV.

CHAMOS.

According to St. *Jerom* (3), *Chamos*, whose Name comes from an *Arabick* Root, that signi-

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fies

* A famous Town near the *Hellepont*, where *Priapus* was worshipped.

(1) De Orig. & progr. Idol. Lib. 1. (2) 2 Chro. Chap. xv. ver. 16. (3) Upon the 51st Chapter of *Isaiab*.

fies, to hasten, to go quickly, was the same as *Beel-Phegor*; and the *Moabites* worship'd him sometimes under that Name, as may be seen in the Book of *Kings* (1), where this Idol, whose Worship *Solomon* establish'd, is stiled the Abomination of the *Moabites*, whom the Scripture calls the People of *Chamos*: *Wo to thee Moab, thou art undone, O People of Chamos; he hath put his Sons to flight; saith the Lord by the Mouth of Moses* (a).

Solomon, I say, establish'd the Worship of this God, *Tunc ædificavit Solomon fanum Chamos Idolo Moab, in monte qui est contra Jerusalem* (2). This Temple, which that Prince built to please one of his Wives, was afterwards destroyed.

The *Ammonites* likewise worship'd this Divinity, as appears from the Words of *Jephtha* to the King of that People: *What your God Chemosh, says that Judge of Israel, has given you, belongs to you: Why would you have us not to possess what our God hath given us* (3)?

To know now who this God of the *Moabites* was, is no easy Matter. The Resemblance of his Name to that of *Ammon*, has induced several learned Men to think they were the same; and as the last, according to *Macrobius* (4), was the Sun; *Chemosh* must also have represented the same Luminary, since his Worship was propagated from *Egypt* and *Lybia*, to *Arabia*, where the *Moabites* lived (b). To be sure the Name *Chemosh*, importing, as has been now said, to make haste, to go fast, perfectly well agrees to the Sun, of whom the Scripture says, *Exultavit ut Gigas ad currendam viam*. I adopt the Opinion of *St. Jerom*, who says, as we have seen, that this God is the same with *Beel-Phegor*, and that he was worship'd under those two Names by the *Moabites*. I adopt

(1) 1 *Kings* xi. 7.

(a) *Væ tibi, Moab, peristi popule Chamos; dedit filios ejus in fugam, & filias in captivitatem regi Amorreorum Sohon. Numb. xxi. 29.*

(2) 1 *Kings* xi. 7. (3) *Jud. xi. 24.* (4) *Sat. Lib. i. cap. 21.*

(b) *Quamvis Æthiopium populis, Arabumque beatis Gentibus, atque Indis unus sit Jupiter Ammon. Pharf. l. 9.*

adopt likewise the Conjecture of *Vossius*, who alledges that the *Chemos* of the *Moabites* and the *Κῆμος* of the *Greeks* and *Romans*, or the God of Revels, are the same (1).

ARTICLE V.

Beel-Zebut.

Beel-Zebut, the God of the *Accaronites*, is one of those whom the Scripture most frequently mentions. This Name signifies either the *God Fly*, or as *S. Augustin* will have it (2), the *Prince of the Flies*: But we know not, as *Selden* and *Grotius* remark (3), if this was the Name which the People of *Accaron* gave to that Idol, or if the *Jews* called him so by Way of Derision, much after the same Way as the Prophets changed the Name of *Bethel*, which signifies the House of the Lord, into *Beth-aven*, which imports the House of Iniquity, because there *Jeroboam* had set up one of his golden Calves. 'Tis probable however, that that People called their false God by this Name, either because his Temples were exempt from flies, or because he had Power to drive them away from Places they frequented. Accordingly we learn from *Pliny*, that the *Cyrenians* offered Victims to the God *Achor*, for their Deliverance from those Insects, which sometimes occasioned contagious Distempers in their Country. This Author remarks (4) that they died after offering Sacrifice to that Idol: *Quæ protinus intereunt, postquam libatum est illi Deo*. These two were not the only People who acknowledged a *Fly-destroying God*, since the *Greeks*, the most Superstitious of all Men, had likewise their *Jupiter* and their *Hercules Myades*, or *Myagron*, or *Fly-Hunter*. If we believe *Pausanias* (5), the Origine of the Worship they paid to that Divinity was this; *Hercules*, being molested by those Insects while he was about

to

(1) De Idol. l. 2. c. 8.

(2) Tract. in Joan.

(3) De Diis Syriis.

(4) L. 10. c. 18.

(5) In. Eliac.

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to offer sacrifice to *Olympian Jupiter* in the Temple, offered a Victim to that God under the Name of *Myagron*, upon which all the Flies flew away beyond the River *Alpheus*. *Pliny* even asserts that it was the constant Practice as often as they celebrated the Olympic Games, to sacrifice to the God *Myodes* lest the Flies should disturb the Solemnity.

Be that as it will, *Beel-Zebut* is called in Scripture, the Prince of Devils, which shews us that he was one of the principal Divinities of the *Syrians*. When *Abasias* sent to consult him, the Prophet *Elias* thus expostulated with his Servants: Is there not a God in *Israel*? Why then go to consult *Beel-Zebut* the God of the *Accaronites* (1)?

ARTICLE VI.

Berith, or Baal-Berith.

This God would be wholly unknown were it not for a Passage in the Book of *Judges* (2), where it is said, that after the Death of *Gideon* the *Israelites* forsook the Lord, and made a Covenant with Baal, that he might be their God: *Percusseruntque cum Baal fœdus, ut esset eis in Deum*; the Hebrew Text imports, and they set up Baal-Berith over them, that he might be their God. We read also in the same Book (3), that this God had a Temple in *Sichem*, whence the Inhabitants of that City took seventy Pounds of Silver and gave to *Abimilech* the Son of *Gideon*. The Interpreters of Scripture have offered many Conjectures to help us to the Knowledge of this God. Father *Calmet* (a) thinks he was the same as *Derceto*, or *Dagon*, or *Diana-Britomaris*, and that his Worship passed from the Island of *Crete* to the *Philistines*, and from thence had been propagated to *Sichem*: But this is not the Course the Fables took. The Worship of the Pagan Gods, as has been so often said, having taken its Rise in

(1) 2 Ki. iii.

(2) C. viii. ver. 33.

(3) C. ix. 4.

(a) See his Dissertation upon the Gods of the *Philistines*.

in the Eastern Countries, passed into the Islands of the *Mediterranean*, and from thence into *Greece* and the adjacent Countries. Thus we shall once more have Recourse to *Sanchoniathon*: That Author, or rather *Philo* of *Byblos*, his Interpreter, tells us, that *Elion* and *Berith*, were two Divinities of *Phenicia*. The first of these Names imports *the most High*, and is sometimes attributed to the true God, by the sacred Writers: *Bel* or *Baal*, signifies the Lord: *Beruth*, which has a very plain Affinity with *Berith*, signifies *the Covenant*; thus *Elion-Beruth*, or *Baal-Berith*, will be the true God, or the Goddess of the Covenant: Accordingly, we are told in Scripture, that the *Israelites* made a Covenant with that God, as we have seen in the Passage which I have quoted.

The Ancients, we know, had several Gods who presided over Covenants, and it seems every one was free to choose whom he pleased, to be the Guarantee of what he was going to promise. However, the *Greeks* and *Romans* commonly made choice of *Jupiter*, who was therefore surnamed *Jupiter* over *Oaths* (1). *Pausanias* (2) informs us that in the City of *Olympia* was to be seen *Jupiter* brandishing the Thunderbolt in his Hands, ready to discharge it against those who violated their Oaths. Nothing was more noted among the *Romans*, than the Form of swearing by *Jupiter Stone*: *Quid igitur jurabo?* says *Apuleius* (3); *per Deum Lapidem, Romano vetustissimo more*.

But who then was this God of the Covenant? this is impossible to find out: For *Bochart* does not satisfy us, when he says (4) *Berith* is the same with the Goddess *Beroe*, of whom *Nonnus* makes mention, calling her the Daughter of *Venus* and *Adonis*, or according to others, of *Tethys* and *Oceanus*. We shall be but little wiser for knowing that this God or Goddess gave her Name to the City *Berith*, where she resided.

ARTICLE

(1) *Dion. Hal.* l. 1. 4.

(2) *In Eliac.*

(3) *De Deo Jove.*

(4) *Can. L.* 2. c. 17.

ARTICLE VII.

Kiun, or Rempham.

All the Knowledge we have of *Kiun*, or *Rempham*, is owing to a Passage of the Prophet *Amos*, where it is said: *You have born the Tabernacle of your God Moloch, and Kiun your Images, and the Star of your Gods whom ye have made* (1). Saint *Luke*, rehearsing a Discourse of St. *Stephen*, calls this God, after the Septuagint, the *Star of your God Rempham*. This Passage has put Interpreters to the Rack, upon Account of the Difference there is between the *Hebrew* Text and that of the Septuagint. I shall not enter here into a Discussion of their Arguments, but leave the Reader to consult themselves: Nor shall I examine whether *this Star Rempham* was the same with that of *Venus*; with worshipping whom the Prophet upbraids the *Moabites*, as S. *Jerom* alledges (a), in Regard that the *Saracens* always worship'd that Planet, which they called *Cobar*; or if it was the Moon, as some Authors maintain; or lastly *Saturn*, which is more probable; since *Kaivan*, which is much the same Word with *Kiun*, signifies *Saturn* among the *Persians*; and *Ram*, whence comes *Rempham*, imported among the *Phe-nicians*, *Higb*, exalted; which agrees to *Saturn*, who is the higest of the Planets (b). Where we may make this transient Remark, that when I alledge the Prophet *Amos* speaks here of *Saturn*, I mean, in so far as he was a natural Divinity, representing the Star since called by his Name, and whose Worship was very ancient.

ARTICLE

(1) *Amos* v. ver. 26.

(a) *Sidus Dei vestri*, quod Hebraice dicitur *Cobab*, id est *Lucifer*, *Saraceni* nunc usque veherantur. S. *Jerom* upon the 5th Ch. of *Amos*.

(b) See *Selden*, *Grotius*, and the other Interpreters, and *Thomassin*, *Lect. des Poet.* Tom. 2. Liv. 1. c. 13.

ARTICLE VIII.

Of other Gods less known, whereof mention is likewise made in Scripture.

The better to understand what I have to say in this Article, we must know that the *Cutbeans*, whom *Salmanazar* sent to re-people *Samaria*, after the Dispersion of the Tribes, brought thither several of their Idols, whose Worship the *Israelites* frequently embraced, as they are taxed by the Prophets upon several Occasions. A Passage from the second Book of *Kings* (1), makes us acquainted with a vast Number of them; as follows.

“ Every one of those Nations (whom *Assaradon* had sent to people the Cities of *Samaria*) “ made “ Gods of their own, and put them in the Houses of “ the high Places which the *Samaritans* had made, “ every Nation in their Cities wherein they dwelt. “ The Men of *Babylon* made *Succoth-Benoth*, the “ *Cutbeans* *Nergel*; and the Men of *Havath* made “ *Ashima*; and the *Avites* made *Nibbaz* and *Tartak*: “ but those of *Sepharvaim* burnt their Children in “ the Fire to *Adramelech* and *Anamelech*.” A short Commentary on this Place, will bring us to the Knowledge of all these Divinities.

First, The Terms *Succoth-Benoth*, signify the Tents of the Virgins; which made *Selden* (2) think the Scripture in this Chapter had an Eye to the Temples of *Venus*, or *Astarte*, that were at *Babylon*, and in which the Virgins, according to *Herodotus* and *Strabo*, prostituted themselves to Strangers (a). The Prophet *Jeremiah* speaks of this detestable Custom, in the Letter which he wrote to *Babylon*, and he informs us that these young Virgins repaired thither with Garlands on their Heads, and retired into little Chambers

(1) C. xvii. v. 29.

(2) De Diis Syriis.

(a) The *Syrians* represented that Goddess under the Figure of a Hen with her Chickens.

bers, or sat in the high Way, severely reproaching those whose Beauty did not allure the Embraces of Passengers (a).

Secondly, The *Nergel* of the *Cutbeans* was probably the sacred Fire worship'd by the ancient *Persians*; which corresponds to his Name, the Import whereof is a *Fountain of Fire*.

Thirdly, *Cbamanin* was also an Idol that represented the Sun, whose Worship, as has been said, was abolished by *Jofias*.

Fourthly, The *Asma* of the People of *Emath*, was represented under the Figure of an He-goat, and was probably the same with the God *Pan* of the *Egyptians*.

Fifthly, The *Nibbaz* of the *Avites* was *Nebo*, that great Divinity of *Babylon*, who, according to *Grotius* (1), had been some Prophet of the Country, conform to the Etymology of his Name, which, as we learn from *S. Jerom*, signifies *one who presides over Prophecy*. Could the *Caldeans*, a People entirely devoted to *Astrology*, fail to deify one who had excelled in that Art? most of the *Babylonish* Kings bore the Name of that God, joined to their own, *Nabo-Nassar*, *Nabo-Polassar*, *Nabu-chodonosor*, &c.

Sixthly, *Tartak*, according to some Authors, was the same with the *Typhon* of the *Egyptians*: The *Syrians* honoured him with a peculiar Worship, and his Festival bore the Name of *Sacred*.

Seventhly, As to *Adramelech* and *Anamelech*, if they were not ancient Kings of the Country, as their Names incline me to believe, since the former signifies (2) a *powerful King*, and the Latter a *magnificent King*, I would be inclined to think they were the Sun and Moon; for I cannot be of their Opinion who take *Adramelech* for *Juno*, because that God was represented under the Figure of a Peacock, a Bird consecrated to the Spouse of *Jupiter*;
for

(a) This Letter is at the End of the Prophecy of *Baruch*.

(1) In 2 Ki. c. xvii.

(2) *Grotius* in 2 Ki. c. xvii.

for to say it once more, it was very late before the *Syrians* received the Divinities of the western Nations, and long after the latter had adopted those of the East.

Eighthly, In fine, the *Syrians* and their Neighbours worship'd several other Divinities, of whom we hardly know any Thing certain; for we must not give Ear to the *Rabbins* who have devised thousands of Conjectures on this Occasion, all of them frivolous and ridiculous, such was one *Nibbas*, who is thought to be the same with the God *Anubis*. The Emperor *Julian*, after having renounced Christianity, was zealous for restoring the almost neglected Worship of this ancient Divinity: He even caused his Image to be engraved upon his Coin, holding a *Caduceus* in one Hand, and an *Egyptian Scepter* in the other.

Such also was *Moazin*, whose Worship the wicked *Antiochus* restored. *Daniel* is the only one who speaks of this God, and what he says of him is very obscure. That Prophet in one of his Visions, where he foretells what was one Day to befall the Kings of *Syria*, speaks of a Prince, who is thought to be *Antiochus Epiphanes*, who was to forsake the God of his Fathers, and to substitute in his Room a God whom they did not know: *Deum autem Moazim in loco suo venerabitur, & Deum quem ignoraverunt patres ejus colet Auro & Argento, & Lapide pretioso . . . Et faciet ut maneat Moazim cum Deo alieno quem cognovit* (1). The Version of *Theodotion* has kept the same Name given to that God by the *Vulgat*, but other Versions have only the God of Forces or Fortifications, which has made several Interpreters believe *Moazim* was the same with the God *Mars*, since his Name is compounded of *Dazas*, which imports *Strong*; which perfectly agrees to the God of War, whom the *Jews* called *Modin*, by a Change of Letters, which is common enough with them.

The Author of the critical History of Worships, after having delivered the Opinion of Interpreters upon

(1) Ch. xi. v. 37, 38 and 39.

upon this Passage, thinks for his own Part that *Mozim* means the *Romans*, whom *Antiochus* appeased by Gifts, and by resigning to them the Provinces which he possessed on this Side Mount *Taurus*; and that the *Roman* Eagles were that God unknown to his Fathers, whom he worship'd, that is to whom he was obliged to submit by a Treaty of Peace, whereof the *Romans* reap'd all the Advantage. This Opinion, which that Author supports by solid Reasons, is not without Probability (1).

To conclude, the Scripture makes mention of several other Gods, which are only known by the Names of the Cities where they were worship'd; such as the Gods of *Emath*, *Arphad*, *Sepharvaim*, *Avia*, *Seir*, *Eva*, and several others, whose Worship made a Part of those Abominations with which the Nations are so often reproached, and sometimes the *Jews* themselves, especially the *Israelites* who followed the Superstition of *Jeroboam*, and afterwards adopted most of the Divinities of their Neighbours. M. *Fourmont* has omitted none of all those Gods, on whom I shall not farther enlarge, that I may not fill this Work with Etymologies, frequently controverted, and always of but little Use. The Author I now quoted has however some very happy ones, which may be seen in his Work (2).

C H A P. VII.

Of the Gods of Tadmor or Palmyra.

AS the celebrated City of *Palmyra* was in *Syria*, I shall here subjoin the History of the Gods who were worship'd therein. The City *Tamor* or *Tadmor*, so called upon Account of the Palm-trees which the Soil produces (3), was built, as we learn from *Josephus*, by *Solomon*, in the most northern Part

(1) P. 4. C. 3. p. 705.

(2) T. 1. L. 2. Sect. 4.

(3) *Thamar* in Hebrew a Palm.

Chap. VII. *explain'd by* HISTORY. 65

Part of *Syria* (a). The *Greeks* and *Romans*, not knowing its ancient Name, have always called it *Palmyra*. 'Tis not my Design to give a History of this City, which frequently changed Masters, and was at Length entirely subjected to the *Romans* by the Emperor *Aurelian*, in the Time of the famous *Zenobia*. At this Day nothing of it remains but Ruins; but from these same Ruins one can judge what its Magnificence must have been; and it may be affirmed that there is no City in the World where are to be seen more Remains of ancient Grandeur, and at the same Time a more frightful Picture of Desolation. As *William Hallifax*, an *English* Lord, had carefully examined all those Ruins, you may consult what he says of them in the Philosophical Transactions for the Year 1695. and in the Letter he wrote to *Edmond Barnard*, which *Camille le Brun* has inserted in his Travels (b).

Tadmor, which, doubtless, at the Time of its Foundation, followed the *Jewish* Religion, suffered itself to be drawn away at Length by the Superstitions of *Paganism*; but we cannot mark out the Time when it became idolatrous: We can only say it worship'd at first the Gods of the *Syrians*, especially *Belus* or the Sun, for whom it had a magnificent Temple, whereof Lord *Hallifax* gives the Description to this Purpose: "The whole Compass of this Edifice is
 " a Space of Ground of 660 Feet Square, each Side
 " being inclosed with a high and beautiful Wall,
 " adorned with Pilasters within and without, to the
 " Number of 62 on each Side, as may be judged
 " from what of it is yet remaining; for the *Turks*,
 " who have been long Masters of that Country,
 " have destroyed or mangled almost all, whether
 " Sculpture, Bas-reliefs, Inscriptions, &c."

VOL. II.

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The

(a) The Scripture tells us only that *Solomon* built a City without giving its Name.

(b) Tome II. of the *Rouen* Edition, p. 281. You may also consult the Dissertation of *Abbe Renaudot*, printed in the second Volume of the Memoirs of the Academy of *Belles-Lettres*. p. 509.

The Author now quoted, tells us that this Temple was destroyed by *Jebu*, and converted into a Draught-House, as we read in the second Book of Kings (1); and if all that Place, continues he, was the Temple of *Jupiter Belus*, the Comparison which the Scripture uses is very just.

But the *English* Traveller is not accurate in what he says on this Head, as I have observed in the Edition I have given of *Corneille le Brun's* Travels. The Scripture makes use of no Comparison upon this Occasion; it is only said there: *Et protulerunt Statuam de fano Baal, & combusserunt, & comminuerunt eam. Destruxerunt quoque ædem Baal, & fecerunt pro eo Latrinas usque in Diem hunc.* Besides there is nothing said in that Chapter of the City *Tadmor*, we are only told there that *Jebu* persecuting the Remains of the House of *Abab*, went to *Samaria*, where after having feigned a Design to worship *Baal*, he gathered together all the Priests to celebrate a Feast to him, and ordered them to be slain in the very Temple of their God. 'Tis true the sacred Text adds, that after this Expedition his Soldiers went into the City of the Temple of *Baal*: *Et ierunt in Civitatem Templi Baal*, whence they brought forth the Statue of that God which they burnt, and made a Draught-house of his Temple; but it remains to be proved that this City was *Tadmor*; for *Baal* was worship'd in several other Cities of *Syria*. And what Appearance is there that *Jebu* would send his Troops to the Distance of more than 60 Leagues, and into a Country which did not belong to him, to destroy a Temple which the Inhabitants would have defended with the Hazard of their Lives? *Vatablus* maintains that the City whither *Jebu* sent Troops, was not far from *Samaria*; which is very probable, and there is Reason to think that this City was *Balba*, which, according to *Herbelot*, is the Heliopolis of *Syria*,

(1) 2 Ki. x. 27.

Syria, where *Belus*, that is the Sun, had a magnificent Temple (a).

But waving this, the *Palmyrians* adored *Belus*, or the Sun and Moon, after the Manner of the other *Syrians*, but they gave particular Names to these two Divinities, as appears from a fine Monument that was formerly in the Gardens called *Horti Carpensæ*, and is at this Day in those of the Princes *Justiniani*, near Saint *John* of *Latran*.

This Bas-relief was publish'd in 1685. by *M. Spon* (1) with the Inscription that accompanies it, which is in *Palmyrian*, a Language we don't understand, and also in *Greek*, probably to the same purpose. *Gruter* before had quoted the Inscription (2), without adding the Figures to it, but as *Montfaucon* got a more exact Copy of it, with better Figures than those that are in the other Antiquaries, that is the one we shall make use of, tho' it differs a little from that of *Spon*: The Translation of it is as follows:

“ Titus Aurelius Heliodorus Adrianus of *Palmyra* son to *Antiochus*, offered and consecrated at his own Expence, to *Aglibolus* and *Malachbelus*, the Gods of his Country, this Marble and a Sign or small silver Statue, for the Preservation of himself, his Wife and Children, in the Year five hundred and forty seven, in the Month *Peritius*.”

This Bas-relief, which is what they call an *ex voto*, represents the Frontispiece of a Temple, supported by two Columns, on which are two Figures of young Persons, between whom is a Tree which some Antiquaries take for a Pine; but I am persuaded that 'tis rather a Palm-tree, which suits better with the City *Palmyra*, whose Name was taken from it. On the right Side of that Tree is the God *Aglibolus*, under the Figure of a young Man habited in a *Tunick* tuck'd up from the Waist, so that it reaches only

F 2

down

(a) See the Travels of *M. de la Roque*, and the Dictionary of *M. Bruzen de la Martiniere*, upon the Word *Balba*.

(1) *Miscel. Erud. Ant.* p. 1.

(2) p. 86.

down to the Knee ; and over it he has a Kind of Cloak ; holding in his left Hand a little Stick made in form of a Roller. The right Arm, wherein he probably held some other Thing, is broke off. On the other Side is the God *Malacbbelus*, representing likewise a young Man, dressed in a military Habit, with a Cloak about his Shoulders, a radiant Crown upon his Head, and having behind him a Crescent, whose two Horns jut out on each Side.

The Inscription sufficiently informs us indeed that *Aglibolus* and *Malacbbelus* were two Syrian Divinities, since they are called Gods of his Country who had consecrated to them that Monument, ΠΑΤΕΩΟΙΣ ΘΕΟΙΣ, and *Palmyra* was in *Syria* ; but what Gods did they represent ? Let us hear the learned *Spon*, whose Opinion has not been contradicted. Some Authors, says he, will have it, that those two Figures represented the Summer and Winter Sun ; but as one of the two has a Crescent behind him, 'tis more credible they are the Sun and Moon. Nor is there any thing strange to find the Moon represented by a young Man, since 'tis certain that frequently both Sexes were given to the Gods, and there was the God *Lunus*, as we have already observed, after *Spartian* and other Authors (a).

As to *Aglibolus*, there is no Doubt but he was the Sun, or *Belus*, for the *Syrians* might very probably pronounce this Name so, as others called *Baal*, *Belenus*, *Bel*, or *Belus* ; the Change of the e, into o, is, but a small Matter in the different Dialects of a Language ; but the Word *Agli* is unintelligible, unless we admit the Conjecture of the learned *Malaval*, who makes this Word to signify *the Light sent from the Sun* ; which he confirms by the Authority of *Hesychius*, who reckons among the Epithets of the Sun, that of Αἰσαντής : Now 'tis no Wonder that the *Greeks* pronounced *Aglibolos*, instead of *Egletes Belos*.

Farther

(1) Among *Seguin's* Medals, there is one representing the God *Lunus*, with the *Armenian* Cap.

Farther, that the *Palmyrians* worship'd the Sun, is a Fact not to be doubted. *Herodian*, after describing the happy Success of *Aurelian*, who made himself master of *Palmyra*, tells us he built at *Rome* in Memory of that Victory, a stately Temple, where he put the Spoils of the *Palmyrians*, and among other Things the Statues of the Sun and of *Belus*.

As for *Malachbelus*, as this Word is compounded of two others, *viz.* *Malach* which signifies King, and *Baal* which imports Lord, and as this God is represented with a Crescent and Crown, 'tis certain he represents the Moon, or the God *Lunus*. The Scripture frequently Designs the Moon by the Epithet of Queen of Heaven; the Prophet *Jeremiah*, condemning the Custom of offering Cakes to that Goddess, expresses himself thus: *Placentas offert Reginae Cæli*; or as he says in another Place: *Sacrificemus Reginae Cæli, & libemus ei libamina*; *Let us sacrifice to the Queen of Heaven, and offer Libations to her.*

We may see in the same Author, that the Date of the Inscription, being according to the *Era* of the *Seleucidæ*, falls towards the End of *Severus's* Reign, the Year of *Christ* 254, and that the *Macedonian* Month called *Peritius*, answers to our Month of *February*: But these Discussions belong not to Mythology.

According to the *Abbé Renaudot*, there is among the Inscriptions of *Palmyra* the Name of *Jupiter* the Thunderer; but these perhaps are only of the Time when the *Romans* were Masters of it. In fine, that People, superstitious to the last Degree, doubtless received all the Gods whom their Conquerors worship'd, and carried Flattery so far as to pay divine Honours to *Alexander* and *Hadrian* when they came to *Palmyra*.

C H A P. VIII.

Of the Gods Cabiri.

TH O' these Gods were known in *Greece* from the earliest Ages, yet as their original is *Pbenician*, I thought it proper to give them a Place in the Class of the *Syrian* and *Pbenician* Gods.

Nothing is more celebrated in Antiquity than the *Cabiri* and their Mysteries; tho' at the same Time nothing is more uncertain than the Origine of these Gods. If we credit *Herodotus* (1) it was the *Pelasgi* who, having settled in *Samothracia*, introduced thither the Worship of the *Cabiri* and their Mysteries, which they taught afterwards to the *Athenians*, among whom they pitched their Residence after quitting that Island. But that Author does not inform us from whom these same *Pelasgi* had got the Knowledge of these Gods, and of their Mysteries; there is even somewhat unintelligible in his Account (a). For, according to him, those *Pelasgi* being in *Greece*, as yet were ignorant of the Names of the Gods, about whom they went to consult the Oracle of *Dodona*, who answered them they were to learn their Names from the *Barbarians*, that is, the *Egyptians*. And yet he says in the same Place, that they had taught the *Samothracians*, and then the *Athenians* to worship the *Cabiri* and to celebrate their Mysteries; and he speaks upon this Occasion, of the Obscene Manner in which the *Athenians*, conformably to the *Samothracians*, represented *Mercury*.

But whatever be in that, the *Pelasgi*, an unsettled and vagrant People, had learned from Strangers the Worship of the Gods we are now speaking of: But whether was it from the *Egyptians* or *Pbenicians* they had

(1) L. 2.

(a) See the Beginning of the sixth Book, whence I quote this Passage.

had this Knowledge? What Sort of Gods were the *Cabiri*; how many were they in Number; what were those Myſteries, ſo celebrated in Antiquity? Were the *Cabiri* the ſame with the *Corybantes*, the *Daſtyli*, &c? Theſe are ſo many Queſtions we muſt examine. If we may believe *Sancheniathon*, the *Cabiri* were Natives of *Phenicia*: That Author ſpeaks of them in two Places of the Fragment we have quoted; he makes them to be deſcended from *Sydik*, and confounds them with the *Dioſcuri*, the *Corybantes* and the *Samothraces*. From *Sydik*, ſays he, came the *Dioſcuri*, likewise called *Cabiri*, *Corybantes*, *Samothraces*. In the ſecond Place where he mentions the ſame Gods, he tells us that *Chronos* gave two of his Cities, namely *Byblos* to the Goddeſs *Baalſis*, and *Beryta* to *Neptune* and the *Cabiri*, &c. It appears therefore from that ancient Author, that the *Cabiri* were the Sons of *Sydik* (a), and that they dwelt at *Beryta* of *Phenicia*; and as the Deſcendants of this *Sydik*, whoever he was, were deify'd, 'tis highly probable the *Cabiri* were ſo too, and that it was in the City now named, they firſt received religious Worſhip. 'Tis therefore certain that the *Cabiri* were *Phenician* Gods; their very Name is a Proof of it, as I ſhall ſhew by and by. *Dameſius* (1) ſpeaking of *Eſculapius*, one of the Sons of the ſame *Sydik*, expreſſly ſays: *Eſculapius*, who was at *Beryta*, is not an *Egyptian*, but *Phenician* by Birth; for among the Sons of *Sydik*, who were ſtiled *Dioſcuri* or *Cabiri*, the Eighth was called *Eſmunus* or *Eſculapius*.

In the mean time, however probable this Opinion may be, I judge it neceſſary to inſert here what ancient Authors have thought about the Origine of theſe Gods. If we may credit *Herodotus* (2), the *Cabiri* were Sons of *Vulcan*, the moſt ancient of the *Egyptian* Gods. As the Paſſage where that Author ſays ſo has been ill tranſlated by *Laurentius Valla*, *M. Altori*, otherwiſe an able Antiquary, is miſtaken

F 4

in

(a) See the Fragment, L. II. Article of the *Theogonies*.

(1) In *Photius*.

(2) L. 3.

in the Dissertation he has made upon the *Cabiri*, pretending from the Authority of that Historian to destroy the Opinion of *Pberocydes*, and of *Nonnus*, who made *Vulcan* the Father of the *Cabiri*. *Cambyfes*, says *Herodotus*, having enter'd into the Temple of *Vulcan*, pass'd several Railleries upon the Statues he found there, and ordered them to be burnt, then he adds according to *Valla's* Translation; *Sunt enim & hæc illis Vulcani Similia, a quo se hi Homines aiunt esse Oriundos*: Whereas it ought to have been render'd; *cujus ipsos (id est Cabiros) esse Filios dicunt*; from whom (*Vulcan*) they say the *Cabiri* are descended. *M. de Ruyter*, was also mistaken in this Place, by translating from *Valla's* Latin Version.

Here then are three ancient Authors, *Herodotus*, *Pberocydes*, & *Nonnus*, who give *Vulcan* for the Father of the *Cabiri*: With this Difference however, that the two last assert it, while the first says only it was the Opinion of the *Egyptians*. *Acesilaus* the *Argive*, whose Sentiment is quoted by *Strabo* (1), alleges that the *Cabiri* were not the Sons, but the Grandsons of *Vulcan*, and that *Camillus*, whom others reckon in the Number of the *Cabiri* themselves, was their Father. The Authors whom I have now quoted tell us further, that their Mother was called *Cabira*, and *Pberocydes* adds that she was the Daughter of *Proteus*.

Strabo, who has made a large Collection of the Sentiments of the Ancients about the Gods now in Question, adopts none of them; and the Article where he speaks of them, tho' otherwise curious, wants that critical Niceness which raises the Dignity of the Subject. But passing that, 'tis certain the *Cabiri* were Gods come from the East; and as *Herodotus* delivers the Opinion of the *Egyptians*, without seeming to adopt it, we may hold to what *Sanchoniaton* says of them, and from him 'tis uncontested that *Phenicia* is the Place, and *Beryta* in particular, where we must search for the Origin of these

(1) L. 10. 324.

these Gods, and of the Worship that was paid them. The *Phenicians*, who settled in several Islands of the Mediterranean and *Archipelago*, brought with them the Mysteries of these Gods especially into *Samothracia*, where they became very famous afterwards; and the *Pelasgi*, who dwelt there at that time, having come into *Greece*, made them known to the *Athenians*. Their Name is not originally *Greek*, it comes from the *Hebrew* and *Arabick*, since in those two Languages, as the learned *Bochart* remarks (1), *Cabir* imports *great, powerful*. *Varro* (2), and after him *Tertullian* (3), were undoubtedly acquainted with this Etymology, since they call the *Cabiri*, the *powerful Gods*; *Deos potentes*; which likewise agrees with the Epithet given them by *Orpheus* in his Hymn to the *Curetes* (4), and with that of *great Gods*, as they are commonly stiled (a).

If we would know in the next Place how many *Cabiri* there were, and what their Names, we shall find great Diversity of Opinions among the Ancients. As the Sons of *Sydik*, according to *Sanctioniathon*, were denominated *Cabiri*, we must admit eight of them, if we follow his Opinion, since *Esculapius* was his eighth Son. *Strabo* reckons only three *Cabiri*, and tho' he subjoins three Nymphs *Cabaridæ*, that does not encrease the Number of these Gods, since they had either Sex indifferently given them. *Tertullian* likewise restricts their Number to three: *Tres aræ trinis Diis parent magis potentibus; eosdem Samothracæ existimant*. Some Authors admit only two *Cabiri*, to whom they also give different Names; for some call them *Jupiter* and *Bacchus*, and others *Cælus* and *Terra*. The old Scholiast upon *Appollonius* (5) assures us that *Mnaseas* reckoned three *Cabiri*, which he call'd *Ἀσχιερὸς, Ἀχιονερὸς & Ἀχιονερὸς*. Lastly, *Dionysiodorus* adds

(1) Chan. L. 1. c. 12.

(2) De Ling. lat. l. 4.

(3) De Spect.

(4) ἐνδυνάτους

(a) *Selden*, Synt. 2. c. 4. derives the Origine of their Name, from *Cabar*, an *Arabian* God, whose Worship, according to *Hor-nius*, after *Nonnus*, pass'd from *Arabia* into *Samothracia*. See *Hor-nius* Hist. Phil. L. 2. c. 4.

(5) Upon the first Book of the Arg.

adds a fourth, namely, *Camillus*, or *Mercury*, where in he agrees with *Herodotus*.

Bochart, who of all the Moderns has given the most happy Interpretation of these Names, derives them from the *Phœnician* Language, and thinks the first denotes *Ceres*; the second *Proserpine*; the third *Pluto*; and the fourth *Mercury*: The Arguments he brings for his Opinion are in the XII Chapter of the first Book of his *Canaan*. *Reland*, who has made a learned Dissertation upon the *Cabiri* (1), admitting the Names of the four to be as I have given them, concludes they were the Gods of the Dead. That *Ceres* was the Earth, who receiv'd them; *Pluto* and *Proserpine* the infernal Regions, where they came to dwell; and *Camillus* or *Mercury*, the God who conducted them thither.

That the Reason why the *Greeks* seldom give the *Cabiri* any other Name than that of the *Samothracian* Gods, is because their Worship having been propagated from East to West, was especially establish'd in the Island of that Name, and in *Imabros* which is not far from it, as we learn from *Stephanus*, and as may be proved from its having been the Custom of those Times for most Princes to travel thither, and for themselves to be initiated into the awful Mysteries of these great Divinities. Accordingly we learn from *Diodorus* (2), that *Cadmus* went into that Country, and there married *Harmonia* or *Hermione*, after having participated in those Mysteries. *Orpheus*, *Hercules*, *Castor* and *Pollux*, and some of the *Argonauts* likewise made a Journey thither, to fulfill a Vow they had made in time of a great Storm, as shall be said in another Place (3). *Agamemnon*, *Ulysses*, and the other Heroes of the *Trojan War*, were desirous to receive the same Honour, as we have it from Historians (a), *Macrobius* informs

us

(1) Differ. Miscel.

(2) Lib. 5.

(3) History of the *Argonauts*.(a) See *Diodorus*, *Apollonius*, *Plutarch* in *Alexander*, *Suidas*, &c.

us (1), that *Tarquinius*, the Son of *Demaratus* the *Corinthian*, was also initiated into those Mysteries, as likewise *Pbilip* the Father of *Alexander* the Great, and several others. The *Athenians* who, according to *Herodotus*, were the first who receiv'd the Mysteries of *Samothracia*, sent their Children thither to partake of the same; and in this they were imitated by the other People of *Greece*. *Terence* in his *Phormio* (2) alludes to this Custom. "When the Mother is delivered, says he, how many Presents must be made which she appropriates to herself. One when the Child is born; another on the Day of celebrating the Nativity; a third at the Ceremony of Initiation, &c." *Donatus*, expounding this Passage of the Poet, says he alludes to the Custom of sending the Children at a certain Age to *Samothrace*, there to be initiated, as we are told by *Apollodorus*.

What led them to this Practice was not only the Notion they had of receiving great Assistance from the Gods *Cabiri* in dangerous Expeditions, especially when expos'd to Storms, as we learn from the Scholiast on *Apollonius*, but likewise the high Reputation those were in who had participated in those Mysteries, as *Diodorus Siculus* asserts.

We learn from the Ancients what were the Ceremonies in use upon this Occasion. The Person to be initiated was seated on a Throne, had a Crown of Olive set upon his Head, his Belly bound with a purple Ribband, and the rest of the initiated danced around him (a).

The Mysteries of the *Cabiri*, and of the *Samothracians*, were in high Veneration; and since those Islanders had learned the Worship of the *Phenicians* and *Egyptians* (b), 'tis not improbable that all were prohibited

(1) Sat. l. 3. c. 4.

(2) Ac. l. Sc. i. v. 15.

(a) See *Plato* Dial. of *Euthydemus*; *Dion Chryf.* Orat. 12. *Proclus* l. 6. c. 13. &c.

(b) As the *Greeks* were unacquainted with their Original, they gave out that *Jupiter* had instituted those Mysteries in Honour of one of his Sons; or of one *Etion*, as he is called by *Clemens* of *Alexandria*, *Admonit. ad Gentes*.

hibited to enter their Temple, at least their Sanctuary, except the Priests; as *Herodotus* tells us it was with regard to that of the *Cabiri* in *Egypt* (1); and it seems they took particular Care not to expose the Images of those Divinities to the profane View of Spectators, as the *Egyptians* had done to *Cambyfes*. Accordingly *Pausanias* having mentioned the *Cabiri* of *Greece*, makes Apology for being obliged to be silent with Respect to their Mysteries. *Stephanus* (a) informs us that there was in the Island of *Samothrace* a Cave called *Zerinthus*, consecrated to the *Cabiri*, wherein, if we believe *Lycophron* (b) and *Suidas*, they offered up Dogs to *Hecate*. That Goddess, who was often confounded with *Proserpine*, *Ceres* or *Terra*, was of the Number of the *Cabiri*, as has been said. But what made those Mysteries still more venerable is, that the Priests in their Ceremonies used a strange obsolete Language, as we learn from *Diodorus* (c); and there is no Doubt but it was that of the ancient *Phenicians* who had settled in that Island, and brought thither the Worship of the *Cabiri*. Accordingly we read in *Hesychius*, that the Priests of those Gods were called *Coes*, a Word derived from the *Hebrew* *Cohen*, which imports a Priest.

This undoubtedly is the true Account of the Gods *Cabiri* and their Worship; and I cannot be of *Vossius's* Mind (2), who thinks we are to understand by that Name only the Ministers of the Gods, as the *Curetes* and the *Dactili* of *Crete*, and the *Corybantes* of *Phrygia*. And yet what that learned Writer says

(1) L. 3.

(a) *Stephanus, de Urbibus*. The Scholiast upon *Nicander* says the same, as also *Nonnus* in the Description of *Samothracia*, L. 13, of the *Dionysacks*. *Ovid* speaks to this Purpose L. I. of his *Tristia*.

Inde levi vento Zerinthia littora nactis,

Threiciam tetigit fessa carina Samon.

(b) *Zerinthon Antrum immane Canicidæ Deæ*. *Lycopron* in *Cass.* vers 77. ex Correctione *Bocharti*, loc. cit. See the Scholiast on that Poet, who proves the *Canicida Dea* to be *Hecate*.

(c) *Habuerunt autem Indigenæ Linguam veterem sibi propriam, cujus in Sacrificiis hodieque multa Servantur. Diod. lib. 5.*

(2) *De Idol. L. 1. c. 57.*

says is not without Foundation : For *First*, the *Cabiri* were frequently called *Camilli*, which imports *Ministers*. *Secondly*, The Priests of *Cybele*, or the *Corybantes*, were also denominated *Cabiri*, from a Mountain of that Name in *Phrygia* : But I could not but give into the Testimony of all Antiquity, which reckons the *Cabiri* in the Number of the most venerable Gods, and distinguishes them very plainly from the Ministers who had the Charge of their Worship ; nor could I help differing from *Strabo* (1) who is for confounding the *Curetes*, as some Authors have done, with the *Corybantes* and the *Cabiri*.

We are also to observe that they who reckon *Castor* and *Pollux*, *Jasion* and *Dardanus*, in the Number of the *Cabiri*, are certainly mistaken ; and what may have led them into this Error is, that these Heroes had got themselves initiated into the Mysteries of those ancient Divinities ; and the last had perhaps brought their Worship into *Phrygia*, with that of *Cybele*, who was the same with *Terra*, or *Proserpine*, and the Chief of the *Cabiri*, as we learn from *Varro* (2). The Worship and Ceremonies of that Goddess passed from thence into *Italy*, whither *Eneas* brought them with his Household Gods, who according to *Macrobius* and *Varro*, were the same with the Gods *Cabiri* (3) : And this Opinion wants not Probability, since, as shall be said when we come to the *Pataici*, the Figures of all those Divinities very much resembled those of the *Penates*.

Nothing was more celebrated in Antiquity than the Mysteries of *Samothrace*, or of the *Cabiri*, as appears from the Zeal that People had to be initiated into them ; but the Authors who were able to instruct us in the Ceremonies that were there practised, withheld by I know not what religious Awe, dare not enter particularly into the Subject. By good Fortune they have only concealed from us the Knowledge of those scandalous Rites that accompany'd

(1) L. 10.

(2) L. 10.

(3) See *Macrobius*, Sat. L. 3.

company'd those Mysteries, over which we should willingly draw a Veil, tho' they had discovered them to us: *Herodotus* gives us sufficiently to know the Nature of them, since, in that Passage where he says that the *Pelasgi* had brought the Mysteries of those Gods to *Athens*, he says they had taught the *Athenians* to represent *Mercury*, one of the *Cabiri*, in a Manner obscene and quite indecent. Accordingly the Night-time was chosen for celebrating those Mysteries, as *Cicero* has it: *Prætereo Samothraciam, eaque quæ Lemni Nocturno aditu occulte coluntur* (1).

The Ancients owned other *Cabiri*, some of whom, as shall be said immediately, were the Sons of *Vulcan*, and others the Sons of *Mercury*. *Mercury* himself, according to *Herodotus* (2), was of the Number of those Gods, as also *Ceres*, who was surnamed *Cabiria*, *Proserpine*, *Cybele*, *Prometheus*, &c. For the *Greeks* who reduced every Thing to their own Religion, had a quite different Opinion of the *Cabiri* from the *Egyptians*, from whom they had the Knowledge of them. The Tradition of the *Thebans* imported, as *Pausanias* has it (3): "That
 " there had once been a City among them, and
 " Men called *Cabiri*; that *Prometheus*, one of them,
 " and his Son *Etneus*, having had the Honour to
 " lodge *Ceres*, the Goddess committed to them
 " a *Depositum*, and let them know what Use they
 " were to make of it: The Thing itself is what I
 " am not at Liberty to divulge. But this much we
 " may take for granted, that the Mysteries of the
 " *Cabiri* are founded upon this present which they
 " had from *Ceres*."

" When the *Epigoni* had taken *Thebes*, says the
 " same Author, the *Cabiri* having been expelled by
 " the *Argives*, the Worship of *Ceres Cabiria* was
 " interrupted for a long Time. Sometime after
 " *Pelarge* the Daughter of *Potneus*, and *Istmias* her
 " Husband restored it, but at the same Time they

trans-

(1) De nat. Deor. L. 1.

(2) See below.

(3) In Beot. c. 25.

“ transferred it to a Place called *Alexiaries*, without
 “ the ancient Limits where it had been instituted.
 “ Forthwith *Telondes* and the other *Cabiri* whom the
 “ War had dispersed, met together in this Place.
 “ To conclude, the Religion of the *Cabiri* and
 “ the Sanctity of their Ceremonies never have been
 “ violated with Impunity.”

Thus far *Pausanias*, who would seem to confound the Ministers of the *Cabiri* with the Gods themselves who bore that Name: But *Greece* is not the Place where we are to search into the true Original of those Gods. 'Tis to *Egypt* we must have Recourse, since we read in *Herodotus* (1) that they were the Sons of *Vulcan*, the eldest of their Gods, and that they had a Temple at *Memphis*. Accordingly, this Author having given an Account of *Cambyse's* Behaviour in the Temple of *Vulcan*, adds that he enter'd likewise into that of the *Cabiri*, to which none but the Priest was allowed to have Access; and that after having made a Jest of those Gods, he ordered them to be burnt.

The *Pelasgi*, who doubtless were acquainted with these Gods by Means of the *Egyptians*, or which comes to the same, by the Priestesses of *Dodona*, establish'd their Worship in *Samothrace*, and from thence among the *Athenians*; but no doubt they blended their Mysteries with several Obscenities unknown to the *Egyptians*, since the same *Herodotus*, in the Passage where he says the *Greeks* had received from the *Egyptians* most of the Ceremonies of their Religion (2), intimates that we were to except their scandalous Manner of representing *Mercury*, which they got from the *Pelasgi*, who after having put it in Practice in *Samothrace*, communicated it to the *Athenians*, whence it was afterwards propagated to the rest of *Greece*. “ They who are initiated, says
 “ he, into the Mysteries of the *Cabiri*, which the
 “ *Samothracians* celebrate, and which they have
 commu-

(1) L. 3. c. 7.

(2) L. 2. c. 51.

“ communicated to the *Pelasgi*, know well enough
 “ the Truth of what I advance.”

There was no Place in the World where the Worship of the *Cabiri* became more famous than in *Samothrace*, where the *Pelasgi* had establish'd it. There it was that those hideous Mysteries were celebrated, which got their Name from the same Island, and were called *Orgies* too. The Obscenities that accompany'd those Mysteries must needs have been very abominable, since, as we have already seen, the Ancients who were led to mention the *Cabiri* and their Worship, protest that they durst not reveal them. *Pausanias* (1), after having told us that the Temple which the *Cabiri* had in *Beotia* was only seven Stadia from the sacred Grove of *Ceres*, *Cabiria*, and *Proserpine*, subjoins, *The Reader will pardon me if I don't satisfy his Curiosity about the Cabiri, nor as to the Ceremonies of their Worship, and of that of Cybele, &c.* *S. Clemens of Alexandria*, in order to combat *Paganism* with more Advantage, thought fit to reveal a Part of those horrid Rites; but as what he says can answer no such Purpose now, I cannot be blamed for suppressing it.

Arnobius informs us (2) that in the Celebration of those Mysteries, they slew one of the initiated; probably to offer him in Sacrifice to the *Cabiri*: *Oblivioni etiam Corybantia sacra donentur, in quibus sanctum illud Mysterium traditur; Frater trucidatus a Fratribus.* *Firmicus* seems to have copied *Arnobius* when he tells us that in the Mysteries of the *Corybantes*, Murther was honoured, it having once happened that one of the initiated was slain on that Occasion by two of his Brethren. *Whoever*, continues he in another Place, *has a Mind to shed the Blood of his Brother, may participate in the Mysteries of the Corybantes.*

(1) In *Beot.* c. 25.

(2) L. 5.

bantes (a). But without pretending to justify those Mysteries, I am of Opinion that the Fact related by *Arnobius*, and after him by *Firmicus*, refers to an Accident that had happened in the enthusiastick Fury of some of the initiated who had killed their Brother. And indeed there is nothing like this to be found in the ancient Historians. This only is certain, that Persons guilty of Homicide, went to *Lemnos* to be expiated from that Crime, as we learn from *Hesychius* (1). But waving this, the Festival of the *Cabiri*, instituted at first at *Lemnos*, was adopted by the Inhabitants of *Imbros*, and then pass'd into *Greece*, especially to *Thebes*, where it became very famous (b).

In fine, the last Question we are to examine is whether we are to confound the *Cabiri* with the *Corybantes*, the *Curetes*, the *Idæi Dætyli*, and the *Telchines*: And here we must freely own that many Ancients do not distinguish them from one another. *Strabo*, in the Passage I have quoted, gives the Sentiment of *Scepsius* and of some other Authors, who maintain it; and among the Moderns, *Vossius* and M. *Alteri* have followed the same Opinion. For my Part, I think we are to distinguish them, and my Reasons are these. First, *Sanctioniathon*, *Herodotus*, *Pherecydes*, and *Nonnus*, who speak of the *Cabiri* and give their Genealogy, make mention neither of the *Corybantes*, *Dætyli*, nor *Curetes*. According to all the Ancients the *Cabyri* were of the Number of the great Gods: Now, no such Thing is said of the *Corybantes* or of the others now mentioned. The Account which the best Authors give of the *Dætyli* is, that they were Natives of the Island of *Crete*; that they were the first who found out the

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G

Art

(a) In sacris Corybantium parricidium colitur; nam unus Frater a duobus interemptus est Qui Fratrum desiderat Sanguinem, Corybantium sequatur institutum, *Firmicus* de eor. prof. Rel

(1) On the Word *Kónc*.

(b) See *Meursius*, *Græcia Fer. L. 4.* on the Word *KABEIPIA*.

Art of forging Iron, after the burning of mount *Ida*: An Event which makes one of the *Epochs* in the *Parian Marbles*; in fine, that they were five in Number, as their Name, derived from the Fingers of the Hand, undeniably proves. Sure this Notion of them is nothing like what is given of the *Cabiri* by *Sanchoniathon*, *Herodotus*, and the other Ancients whom I have quoted.

The Account given of the *Curetes*, that they had the Care of *Jupiter* in his Infancy, who made it their Business to hinder his Cries from being heard, by clashing upon their Spears, and dancing about him, by no Means agrees with what Antiquity relates of the *Cabiri*.

As for the *Corybantes*, these were Priests of *Cybele*, who in the Mysteries of that Goddess leap'd and danced about her, and made a wild kind of Noise with their Arms. The *Telchines* were accounted a Sort of Wizards, who travelled the Country to tell Fortunes, and to attract the Admiration of the Populace, who are always apt to admire what carries an Air of marvellous.

But, it will be said, the Mysteries of *Samothrace*, or of the *Cabiri*, are frequently called the Mysteries of the *Corybantes*, as we have seen in the same Authorities I have made use of. This is the very Thing that possibly has misled the Authors I am now confuting. The *Corybantes* were the Ministers of those Mysteries, not only at *Lemnos* and at *Imbros*, but also throughout all *Pbrygia* and elsewhere: What wonder then that they have been indifferently called the Mysteries of the *Cabiri*, or the Mysteries of the *Corybantes*? 'Tis therefore certain that we must not confound the *Cabiri* with the *Corybantes*, the *Daityli*, &c. nor mistake for those Gods who were so highly respected in Antiquity, the Ministers of their Worship; Ministers who by their Conduct made themselves extremely despicable. We shall speak at more Length of these *Corybantes* in the History of *Cybele*, whose Ministers they were.

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But what shall we think of an ancient Inscription quoted by M. *Altieri*, whereby it appears that the *Cabiri* were confounded with the *Dioscouri*? Caius, the Son of Caius an Acarnanian, who was made Priest of the great Gods *Dioscouri Cabiri*, erected this Monument in the Year when *Dionysius* was Archon after *Liciscus*. I said, and 'tis another Question yet to be examined, that the *Cabiri* were sometimes confounded with the *Dioscouri*, and with the *Anaces* or *Anactes*; a Sentiment adopted by the Antiquary now quoted, and which he endeavours to prove from the Passage in *Cicero* I have cited in this Chapter: But still I am of Opinion they are to be distinguish'd from one another, as their Genealogies prove. According to *Cicero*, the *Anaces* and the *Dioscouri* were Sons of *Jupiter* the Ancient: The *Egyptians* gave those Gods *Vulcan* for their Father; and the *Phenicians* *Sydik*. I know that, according to several learned Moderns, this *Sydik* was the same as that ancient *Jupiter*; but what ground had they to think so? for my Part I know none. Besides the Author whom I have now quoted, names those three *Anaces*, *Tritopatrus*, *Eubuleus*, and *Dionysius*, but we see the Ancients give quite different Names to the *Cabiri*, as we shall shew at greater Length in the following Chapter.

CHAP. IX.

Of the Anaces or Anactes.

SEveral Authors, among whom are *Plutarch* (1) *Theodoret* (2) and others, reckon among the Gods of this Order, none but *Castor* and *Pollux*, the two *Dioscorides* or Sons of *Jupiter* (3), whose History shall be given when we come to the *Argonauts*, whom they accompany'd to the Conquest of the golden Fleece; But *Cicero*, more exact in

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this

(1) In Theseo.

(2) Græcarum Affect. l. 8.

(3) Διοσκουροι.

this Matter, speaks of three Sorts of *Anaces*: The first were the Sons of an ancient *Jupiter*, King of *Athens*, and of *Proserpine*, their Names *Tritopatreus*, *Eubuleus*, and *Dionysius*; the second were the Sons of the Third *Jupiter* and *Leda*; these were *Castor* and *Pollux*. The last were *Aleo* and *Melampus Emolus*, the Sons of *Atreus* (a). Some Ancients reckon a much greater Number of them, since they confound them with the twelve great Gods. Accordingly *Pausanias* tells us that *Hercules*, after having pillaged *Elis*, to be avenged of *Augias*, set up six Altars to the twelve great Gods or *Anactes*, so that there were two of these Gods for each Altar. The ancient Scholiast upon *Pindar* names some of these *Anactes*; but the Passage where he speaks of them, is too much corrupted for one to draw any Certainty from it.

Authors are not agreed about the Etymology of the Name given these Gods. *Plutarch* thinks it was given to the *Tyndarides*, either upon Account of their having procured Peace (b), or because they had been placed among the Stars; which makes *Horace* say, *Sic Fratres Helenæ lucida Sidera* (1), or for other no better Reasons (c).

Take the Passage from *Plutarch*, according to Mr. *Dacier's* Translation. "*Castor and Pollux* being Masters in *Athens*, demanded only to be initiated. They were therefore admitted into the Fraternity of the great Mysteries, after having been before adopted

(a) *Διοσκύροι* etiam apud Græcos multis modis numerantur. Primi tres, qui appellantur *Anaces*, Athenis ex Jove antiquissimo & *Proserpina* nati, *Tritopatreus*, *Eubuleus*, *Dionysius*. Secundi, Jove tertio nati & *Leda*, *Castor* & *Pollux*. Tertii dicuntur a nonnullis *Aleo* & *Melampus Emolus*, *Atrei Filii*, qui *Pelope* natus fuit. Cic. de Nat. Deor. L. III.

(b) Sed hic, (*Plutarchus*) arbitratur posse etiam ex eo Nomen videri, quia procurarint *ἀνοχάς* five inducias; vel ab *ἀνω*, hoc est supra, quia in Cælis inspiciuntur. Vossius de Idol. L. I. C. xiii.

(1) L. 1. Od. 3.

(c) Putabat *Eustathius* in Odyss. L. I. *ἀνακὰς* vocatos, quia Græce *ἀναχῆς* dicunt pro *φροντισιῶνς*, Curiose. Vossius. Loc. cit.

“ adopted by *Apbidnes*, as *Hercules* had been by *Pylius*. They had divine Honours paid to them, and were designed *Anaces*, either from having put an End to the War, or because they had taken so great Care of the *Athenians*, that altho’ the City was full of Troops, yet no Body in it had received the smallest Injury; for this Word is derived from a Term which signifies *to protect, to be careful*, and perhaps from thence Kings have been called *Anactes*, as being Protectors, or Fathers of their People. There are some however who tell us, that this Name was given to the *Tyndaridæ* upon Account of their Constellations, which appear in the Heavens; for the *Athenians* call *Anecas* and *Anecatben*, what others call *Ano* and *Anothben*, *Above (a)*.” Whatever be in that, *Castor* and *Pollux* were indeed very justly taken into the Number of the Gods *Anactes*, for the Reason which I shall give afterwards; but they were not the sole nor the most ancient Gods of that Name, which was not known to the *Greeks* till the Arrival of the *Phenicians*, among whom the Descendants of *Anak* (who had reign’d at *Arbè*, or *Hebron*, as we see in *Josbua (b)*), were famous, as we shall observe in the History of the Giants. *Inachus* was of that Race. There is even a great deal of Probability that *Inachus* was not the proper Name of him who conducted the first Colony into *Greece*, and that it was given him only in Allusion to *Anak*; but we shall discuss this Point more particularly in another Place. Further, I am persuaded that *Anactes* was not a Name given to all Kings in general (altho’ in the *Greek Language* that Word properly im-

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ports

(a) M. Dacier in his Note upon this Passage of *Plutarch*, adopts the Etymology which derives the Word *Anactes*, from that which signifies *to take Care*, and proves it by some Authorities; but it is more likely that it was a Foreign Word with Respect to *Greece*.

(b) *Deditque eis Josue Urbem Arbè Patris Enac, ea est Hebron.* Jos. xv. v. 13. And elsewhere he says: *Nomen autem Hebronis olim fuerat Cariatharbe: Hic fuerat Homo inter Enacinos maximus.* Jos. xiv. v. 15.

ports *Kings* (a); but to such of *Inachus's* Descendants as distinguish'd themselves by their illustrious Deeds.

Vossius is also firmly of Opinion, that the Name of the Gods *Anaëtes* was originally from *Phenicia*; but he thinks it had been brought into the West by *Cadmus*, or by the *Canaanites*, whom *Josbua* by his Conquests had obliged to quit *Phenicia*, and who had retired into *Greece*; and he adds, that the *Spartians* who called themselves Allies of *Israel*, as we learn from *Josephus* (1), were a Colony of the *Canaanites*, who were mostly descended from *Abraham* by *Hagar* and *Keturah*: And this is the Reason why the most famous of the *Greek Anaëtes* were *Castor* and *Pollux*, Natives of *Sparta*, the *Lacedemonians* having given them that Name to honour the Memory of *Anak's* Descendants, of whom they had heard so many wonderful Stories. 'Tis certain the *Greeks* had some Knowledge of this *Anak*, who is mentioned in the sacred Books, and knew he had been a Man of an extraordinary Stature, and the Father of the Giants. What *Pausanias* relates of the Giant *Asterius*, is a Proof of it. Over against *Miletus*, says that Author (2), is the Island *Ladé*, which separates itself into two other small Islands, one of them called, *Asterius*, because *Asterius's* Tomb is there. He was the Son of *Anax* who is said to have been the Son of the Earth. The Body of *Asterius* is no less than ten Cubits in Length. I shall only add, that it is no strange Thing to hear the *Greeks* giving out that *Anak* or as they called him *Anax*, was the Son of the Earth; this was the Original they ascribed to those of whom they had only an imperfect Knowledge. This, I think, is the most probable Account of the Gods *Anaëtes*, so noted among the *Greek Poets*.
We

(a) *Anaces, Reges*. *Homer* gives this Name to most of his Gods and Kings, to denote the Care which they took of their People; and we find it upon several Medals: It comes from the Word *ἀνᾶσσω*. *Regno*.

(1) *Ant. l. 12.*

(2) *In Att. c. 35.*

We come next to the Gods *Pataici*, who have the same Original.

C H A P. X.
Of the Gods Pataici.

THE *Pataici* or *Pataeci*, for this Name is either Way pronounced, were, according to *Hesychius* (a), *Phenician* Gods, whose Statues used to be set up upon the Sterns of Ships. If we credit *Herodotus* they had a great deal of Resemblance, as to their Figures at least, to little Pygmies; and they were so ugly that they provoked the Scorn of *Cambyses*, when he enter'd into the Temple of *Vulcan* in *Egypt*. The Account given of them by that ancient Historian is as follows. “ *Cambyses* having one
“ Day enter'd into the Temple of *Vulcan*, offered
“ a thousand Insults and Indignities to the Image
“ of that God, because it resembled those Gods whom
“ the *Phenicians* call *Pataici*, and which they set
“ upon the Prows of their Ships. By the Way, I
“ would inform those who have not seen them, that
“ they are made like *Pygmies*. He enter'd also into
“ the Temple of the *Cabiri*, to which none are al-
“ lowed Access, but the Priest; and he ordered all
“ the Statues that were there to be burnt, after hav-
“ ing made a Jest of them; for they resemble those
“ of *Vulcan*, from whom they say the *Cabiri* are
“ descended.” Upon which we may remark, *First*,
That the Statues of the Gods *Pataici* and of the
Cabiri, had a great Resemblance to one another,
and that among the *Egyptians* *Vulcan*, the most
ancient of their Gods, was represented as they were,
as were also, in latter Ages, the Gods *Penates* a-
mong the *Greeks* and *Romans*. *Secondly*, That *He-
rodotus* is mistaken, when he says the *Phenicians* set

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up

(a) Πατάικοι, Dii Phœnices, quos statuunt ad Putres Navium. *Hesychius* Verbo ΠΑΤΑΙΚΟΙ, *Suidas*, *Harpecraton*, and *Phavorinus* say the same Thing.

up their Gods *Pataici* upon the Prows of Ships, whereas it was upon the Sterns, as *Hesychius*, *Suidas* (a), and after them *Scaliger* and *Bochart* (b) agree; and neither the *Phenicians* nor the *Greeks*, to whom this Custom was communicated, ever inverted that Order. Accordingly they always placed upon the Stern the Image of one of these Gods, who was reckoned the Patron and Protector of the Ship, which makes *Persius* say (1), *Ingentes de puppe Dei*, and *Ovid*,

Accipit & pictos Puppis adunca Deos (2).

Whereas they put nothing upon the Prow but the Figure of some Animal or of some Monster, which derived its Name to the Ship; which is thus express'd by *Ovid*.

Navis & a picta Casside nomen habet.

For this reason they had a Custom of adorning the Stern with Flowers and Garlands, as the Place consecrated to the Divinity by whom it was protected, as we learn from *Virgil*:

Puppibus & læti Nautæ imposuere coronas (3).

Which was never practiced as to the Prow, where was only to be seen the Figure of some Animal which had no Title to such Homage.

If you ask the Origine of this Name, I answer, our most learned Authors derive it either from the *Hebrew*, or the *Phenician*. The learned *Scaliger* will have it to be from the *Hebrew* Word *Patach*, *insculpere* to ingrave; but *Bochart* (c) derives it from *Batach*, *confidere* to put trust or to confide in; either of which Etymologies perfectly agrees to the Use which the *Phenicians*, and after them the *Greeks* made of the Gods *Pataici*.

I shall

(a) Παταίχοι *Pheniciis* in *Puppibus* collocati.

(1) Sat. 6.

(2) Epist. *Parid.*

(3) Geor. Lib. 1.

(b) Aliud Tutela, aliud παρασῆμα insigne *Navis*; illius Locus perpetuus in *Puppe*, hujus in *prora* fuit. *Bochart*. Chan. L. II. C. iii. *Scaliger* says the same Thing. *Can. Cbron.*

(c) *Bochart*, Chan. 1. 2. c. 3. proves that the *Phenicians* and *Hebrews* often changed the P into B, and pronounced *Batach* instead of *Patach*, and *Bataici* instead of *Pataici*.

Consult upon this Article *Selden*, de *Diis Syriis*. Synt. 2. c. 16.

I shall only add further, that the Usage of giving Ships the Names of Animals represented upon the Prow, was very ancient; accordingly we see *Virgil* names those which compos'd *Aeneas's* Fleet, the Centaur, the Whale, &c.

C H A P. XI.

Of the Gods Palici.

MACROBIUS (1), in that Passage of his *Saturnalia*, where he makes an Encomium on *Virgil's* Erudition, who had the Art of interspersing his Works with several Pieces of the *Greek* History, quotes among other Passages of that great Poet, the Verses in the ninth Book of the *Eneid*:

..... Symetia circum
Flumina, ubi placabilis ara Palici (2).

And says no *Roman* Author has described these Gods so known in *Sicily*; that *Æschyles*, the *Sicilian* Poet, in his Tragedy intitled *Ætna*, is the first who has given their Original, to this Effect (a).

It was near the River *Symetia*, in *Sicily*, that *Jupiter* fell in Love with a Nymph call'd *Ætna*, others name her *Tbalia*, who, to conceal from *Juno* the Knowledge of her Intrigue, and to escape her Vengeance, entreated her Lover to hide her in the Bowels of the Earth; which Request she obtained; and when the Time of her Delivery was come, there sprung from the Earth two Children, who were called *Palici*, as you would say, *sprung from the Earth into which they had been convey'd* (b). These two Children were afterwards deify'd.

But this is a mere Fable founded upon the Equivocations of the Name of these Divinities. This was the ordinary Resource of the *Greeks*, when they would trace

(1) L. 5. 19.

(2) *Æn.* 9. v. 585.

(a) *Macrobios* in this Chapter confirms all that is said of the *Palici*, by Testimonies not only from *Æschyles*, but also from *Callias*, *Philemon* and *Xenagoras*.

(b) *Palici*, απο τε παλιν ἰκίσθαι *Macrob.* loc. cit.

trace the Original of their Gods, they invented Stories upon the frivolous Foundation of the Etymologies of a Language which they did not understand: And the Fable which we are here explaining, is a manifest Proof of it, since the Worship of the Gods *Palici* came from *Phenicia*, as their Name leaves no room to doubt. 'Tis very probable that it comes from the Hebrew Word *Palichin*, which signifies *Venerable*, as *Bochart* proves (a); which the Poet *Æschyles*, from whom *Macrobius* has borrowed the Fable, seems to insinuate, when he said *Jupiter* ordered the Gods *Palici* to have the Title of *Venerable* given them. *Hesychius* also confirms the happy Conjecture of *Bochart*, since he says *Adranus*, whose Name is likewise *Phenician*, was Father of the *Palici*; for I can hardly think the Reader will give into the ridiculous Error of some of the Learned, who are of Opinion that it ought to be read in *Hesychius*, *Adrian* instead of *Adranus*, as if that *Roman* Emperor, who was not deify'd till forty Years after the Coming of *Christ*, could be the Father of these ancient Divinities, whose Worship was celebrated in *Sicily* many Ages before he was born; and give his Name to the River *Adranus*, which went by it long before.

This *Adranus*, in short, whom *Hesychius* makes to have been the Father of the *Palici*, contrary to the Opinion of *Æschyles*, who asserts they were *Jupiter's* Sons, is a God unknown out of *Sicily*; thus there is reason to think that he was the same *Adramelech*, who is mentioned in the Books of *Kings*, and whose Name imports a *Magnificent King*, and that his Worship, as also that of the *Palici*, was brought into that Island by the *Syrian* or *Phenician* Colonies, who settled there; This is what we learn from *Bochart* (1); and his Conjecture appears highly probable. For, in fine, we are to prefer to the Opinion of *Hesychius*, who gives *Adranus* for the Father of the *Palici*,

(a) Chan. l. i. c. 28. This Word comes from *Pelach*, *colere*, *venerari*.

(1) Loc. cit.

Palici, that of *Æschyles* who makes them to have been the Sons of *Jupiter*, and must needs have known the Antiquities of his Country, better than the *Greek Lexicographer* whom I have quoted, as being a *Sicilian* by Birth.

But let that be as it will, the *Palici* were very much honoured in *Italy*, and *Diodorus* assures us (a) they had a Temple near the City *Erice* (b), revered both for its Antiquity, and for the wonderful Things that happened in it. Accordingly we are told by *Macrobius* (1), after *Æschiles* and *Diodorus*, that there were near this Temple two small Lakes of boiling and sulphurous Water, always full without overflowing, which were called *Delli*, and held in the highest Veneration by the credulous People, who imagined that they were the Brothers of the *Palici*, or rather that this was the Place whence they themselves had sprung, when their Mother delivered them. *Nec longè inde lacus breves sunt, sed immensum profundum, aquarum scaturigine semper ebullientes, quos incolæ Crateras vocant, & Nomine Dello appellant, fratresque eos Palicorum æstimant, & habentur in cultu maximo* (2). *Ovid* likewise describes them. It was near these two Pools that solemn Oaths used to be made, and there Controversies were determined that could not otherwise be easily decided. Those who were called to take this Oath, purify'd themselves; and after having given Security to pay, if the Gods condemned them, they approached the Pools, and swore by the Divinity who presided over them. If their Oath was sincere, they went off unhurt; but Perjurers were punish'd upon the Spot, as all Authors who have mentioned it, are agreed,

*Perque lacus altos & olentia Sulphure fertur
Stagna Palicorum, ruptâ ferventia Terrâ* (3),
*Et qui præsentem domitant perjura Palici
Pectora supplicio* (4). tho'

(a) *Fanum hoc tum Antiquitate, tum religiosa Veneratione, quod in eo multa vera & stupenda eveniunt.* *Diod. Lib. 11.*

(b) It stood upon a Mount of that Name, which is at this Day *Traiano Vecchio.*

(1) *Loc. cit.*

(2) *Loc. cit.*

(3) *Ovid Me. 1. 5. 405.*

(4) *Sileus Italicus.*

tho' they are not quite agreed as to the Nature of the Punishment. *Macrobius* will have it that they fell into one of the Lakes and were drown'd : *Quod si fideliter faceret, discedebat illæsus ; si vero subesset jure jurando mala conscientia, mox in lacu amittebat vitam falsus Furator* (1).

Polemon asserts that they died suddenly ; *Aristotle* and *Stephanus* say they were consumed by a secret Fire ; and according to *Diodorus* there were some of them that lost their Lives (a).

Whether these different Punishments were real, or only feigned to terrify Perjurers, as would seem from the Diversity of these Opinions ; 'tis certain that none approach'd those Pools and the Altars of those implacable Gods (b) without a great deal of Terror, and the Place was a secure Sanctuary for oppressed Slaves ; their Masters being obliged before they could get them back, to promise to treat them with more Humanity, which they religiously observed for Fear of bringing some terrible Punishment upon themselves. We must not omit to observe that the ancient Inhabitants of *Sicily* called these two Lakes *Delli* (2), from an *Arabick* Word, which imports to make Discovery ; because the Oaths taken there discovered the Truth ; or, as is more probable, from the *Hebrew* Word *Daal* to draw out. I am inclined to adopt this Etymology, because it seems to agree better with what *Aristotle* says upon the Oaths we have mentioned. According to that Philosopher, they wrote the Oath which they made to those Gods in the Form of a Note, which floated above if the Party swore to a Truth ; but they sunk to the Bottom of the Water, when he perjured himself. As the Custom of those Oaths came from the East, as also the Worship of the Gods *Palici*, 'tis very probable it was an Imitation

(1) *Macrob.* *ibid.*

(a) *Solinus*, *Priscianus*, and *Isidorus* tell us the same thing of a Fountain in *Sardinia* ; but they have confounded that Island with *Sicily*, which is not far from it, as *Salmasius* judiciously remarks.

(b) So *Macrobius* calls them.

(2) See *Macrobius* from *Callias*.

tation of what is written in the Book of *Numbers*, concerning the Tryals of the Water that was given adulterous Women to drink; and the Punishments, mentioned by the Authors I have quoted, were nothing else perhaps but a Tradition of what befel those who were guilty of the Crime whereof they were accused (a).

But here we must add that the Temple of the *Palici* was not only venerable upon Account of all that I have been now saying, but also for the Prophecies that were delivered there from time to time. *Macrobius*, after *Xenagoras*, tells us that, *Sicily* being distress'd with Famine, they consulted the Oracle of the *Palici*, and were answered, that if they sacrificed a certain Heroe, whom Authors don't name, the Famine would cease; which accordingly happened. The *Sicilians*, in Acknowledgment of this Blessing, heap'd Fruits and Presents upon the Altars of those propitious Deities; and this, according to *Macrobius*, is what makes *Virgil* say:

——— *Pinguis ara Palici* (b)
Qua gratiâ Siculi omne genus frugum congesserunt
in aram Palicorum. Ex qua Ubertate ara ipsa Pin-
guis vocata est (1).

The Superstition was afterwards carried so far as to offer up to those Gods human Victims. But this barbarous Custom was at Length abolish'd, and the *Palici* contented themselves with common Offerings: 'Tis to this the ingenious Poet I have now quoted is alluding, when he says,

——— *Placabilis ara Palici* (c).
Stephanus mentions the City and Fountain of the *Palici*, and *Forestus*, a celebrated Historian of *Sicily*, informs us that the two Lakes, which we have spoke of, are at this Day called *Nephti*.

In

(a) Trials by Fire and Water were long in Use, especially in *France*, even after the Establishment of Christianity.

(b) Loc cit.

(1) Mac. loc cit.

(c) Ibid.

In this Article I have chiefly had recourse to *Macrobius*, who seems to have taken what he says of the *Palici* from the *Sicilian* Authors; for besides the Poet *Æschyles*, he cites likewise *Xenagoras* and *Callias* who had written the History of *Sicily*.

C H A P. XII.

Of the Gods of the Persians.

IF we may give credit to *Thomas Hyde*, a learned *English* Gentleman, who has composed a Treatise concerning the Religion of the ancient *Persians* (1), a Work full of the most profound Erudition, the Religion of that People, of whom he tells us some Remains are still to be found in *Asia*, under the Name of *Pharxis* or of *Guebres*, was much more refined than that of their Neighbours, nor did they worship vain Idols like them. They acknowledged only one supreme Being, of whom Fire was the Symbol; and tho' they gave a religious Worship to that Element, yet it was only relative to the Divinity whom it represented. This Religion, which is called *Magism*, is still subsisting in that Nation (2).

But however learned the Remarks of that Author are, 'tis certain that Antiquity has ever reckoned the *Persians* a People who adored, not only the Fire and the Sun, but also other Divinities. *Herodotus* (3) says the *Persians* believed the Fire to be a God, and that their Reason for not burning their dead, was that they would have thought themselves guilty of Sacrilege, if a dead Body had been consumed by a God. *Plutarch* (4), speaking of the two Principles *Oromazes* and *Arimanius*, the one good, and the other bad, adds that the *Persians*, according to the Law of *Zoroaster*, worship'd *Mithras*, and invoked him as the Mediator between those two Divinities.

Besides,

(1) De Rel. vet. Pers. eorumque Magorum. Oxon. 1700 in 4to,

(2) See what has been said of it in the third Book.

(3) L. 5. c. 16.

(4) De Isid. & Osiri.

Besides, if this *Mithras* was the Sun, as we shall prove hereafter, 'tis certain they adored that Luminary, to whom they offered Horses in Sacrifice, as *Justin* tells us from *Trogus Pompeius*: *Solem unum Deum esse credunt, & Equos ei Deo sacratos ferunt* (1). The same Author relates in what Manner *Artaxerxes Mnemon* obliged *Aspasia*, with whom he and his Son were both in Love, to become Priestesses of the Sun. *Herodotus*, whom we have just quoted, says the same Thing of the *Massagetes*, a neighbouring People to the *Persians*. There is therefore no doubt but that the Fire, or the Sun was adored as a God by that ancient People. He who is invoked as a Divinity; the Object of religious Worship, of Vows, Supplications, and Prayers, is a God: Now the *Persians* invoked the Sun, offered Sacrifices to him, addressed their Prayers to him, and had Priests set apart for his Service. If the Authorities I have now quoted are not sufficient to prove it, I might join to them that of *Quintus Curtius*, who tells us that *Darius*, upon the Point of engaging with *Alexander*, to inspire his Troops with Courage, invoked the Sun, *Mithras*, and the Fire. *Solem, Mithram, sacrumque & divinum invocavit Ignem* (2).

The *Persians* therefore worship'd the Fire as representing the Sun, who was their great Divinity: But in order to give an abstract of their ancient Religion, we must quote all that is said of them by *Herodotus* and *Strabo*, the two Ancients who seem to have been best acquainted with that ancient People. " This, says the former of these Authors (3), is " what I have learned concerning the religious Ceremonies of the *Persians*. They believe 'tis not lawful to have either Statues, Temples or Altars, and " look upon those who use them as foolish; and " that because they don't think, as the *Greeks* do, " that the Gods have a human Shape. They have " a Custom of sacrificing to *Jupiter* upon the highest " Mountains,

(1) L. 1. c. 10.

(2) Q. Cur. L. 4. c. 13.

(3) C. 131.

“ Mountains, calling *Jupiter* the vast Expansion of
 “ the Heavens. They sacrifice to the Sun, the Moon,
 “ the Earth, the Fire, and the Winds; and these
 “ are the only Gods to whom they offered Sacrifices
 “ from the earliest Ages, besides these they have
 “ learned from the *Affyrians* and *Arabians* to sacri-
 “ fice likewise to *Urania*: The first of those two Na-
 “ tions call this *Venus Mylitta*, the second, *Alitta*,
 “ and the *Persians* call her *Mitra* (1). In their
 “ Sacrifices they erect no Altars, kindle no Fire,
 “ and use neither Libations nor Cakes; But when one
 “ is to offer Sacrifice, he leads his Victim to a Place
 “ clean and pure, and implores the God to whom
 “ he is to offer, having upon his Head a Tiara en-
 “ circled with Myrtle. None is permitted to offer
 “ Sacrifice for himself alone; he must pray for
 “ all the *Persians*, and especially for the King.
 “ When the Sacrificer has offered the Victim, and
 “ cut it into pieces, he lays it upon the most tender
 “ Grass, especially upon what they call trefoil. The
 “ Parts of the Victim being thus disposed, the
 “ *Magus*, who assists in the Sacrifice, sings the
 “ Theogony, which the *Persians* look upon as a
 “ Sort of Incantation; and they are not permitted
 “ to sacrifice without a *Magus*. Some Moments af-
 “ ter, he who offered the Victim carries off the
 “ Flesh, and applies it to what Use he pleases. Of
 “ all the Days of the Year, that which they observe
 “ with most Solemnity is the Day of their Nativity.
 “ Then the Rich roast an Ox or a Horse, a Camel or
 “ an Ass, for a publick Entertainment; but the
 “ poorer Sort content themselves with giving some
 “ paultry Sheep.”

The same Author adds in the 138th Chapter of
 the same Book, that the *Persians* have also a high
 Veneration for the Rivers, into which they neither
 durst spit, nor let fall their Urine. 'Tis, no doubt,
 for the same Reason they are forbid to extinguish
 Fire with Water, using nothing but Earth for that
 Purpose,

(1) *Herodotus* writes this Name without the Aspiration.

Purpose, as you may see in Mr. *Hyde's* Treatise, cited at the Beginning of this Chapter.

Strabo, who had travelled into *Cappadocia*, a Country pretty near to *Persia*, is very full upon the Religion of that ancient People (1); and what he says of them ought to have the more Weight with us, that he agrees in every Thing with the Author I have been copying. "The *Persians*, says he, have neither
 "Statues nor Altars, but offer Sacrifice in high
 "Places. They believe the Heavens to be *Jupiter*;
 "they worship the Sun, whom they call *Mithras*, (2)
 "also the Moon, *Venus*, the Fire, the Earth, the
 "Winds and the Water. The Place where they
 "sacrifice must be pure, the Victim to be offered
 "is crown'd (3), and they pray over it by Way of
 "further Consecration (a). When the *Magus* has cut
 "it into Pieces, each of the Company takes his
 "Part of it, and they leave nothing for the Gods,
 "believing that they require from them only the
 "Soul of the Victim; we are told however, adds
 "he, that sometimes they throw a Part of the Fat
 "into the Fire. They sacrifice chiefly to the Fire
 "and Water; to the Fire, dry Wood, whose Bark
 "they take off, after having covered it with the
 "Fat of Lard, and poured Oil upon it. They
 "kindle it, not by blowing, but by making wind
 "with a Kind of Fan. If any one blew, or threw
 "any Filth into it, he was to be punish'd with
 "Death. Their manner of sacrificing to the Wa-
 "ter, continues *Strabo*, was thus. When they come
 "near a Lake, a River, or a Fountain, they make
 "a Ditch, and there strangle the Victim, taking
 "great care that the Blood spurt not out as far as
 "the Water; for then all would be defiled. After
 "this mixing the Flesh with Myrtle and Laurel,
 VOL. II. H " the

(1) L. 15. p. 732. (2) *Herodotus* gives the same Name, otherwise writ, to *Venus Urania*.

(3) A Circumstance not mentioned by *Herodotus*.

(a) *Casaubon* has restored the true reading, by substituting Prayers, *Precationes*, for the Word Imprecations, which *Xilander* had used in his Translation.

“ the Priests order them to be burnt ; and after some
 “ Prayers they pour Oil and Milk mix’d with Honey,
 “ not upon the Fire nor the Water, but upon the
 “ Earth. While the Priests are saying Prayers,
 “ which last a considerable Time, they hold in
 “ their Hand a bundle of Tamarin. In *Cappa-*
 “ *docia*, where are to be found a great Number of the
 “ *Persian Magi*, who are called *Pyrethi*, they strike
 “ not the Victim with a Knife, but knock it down
 “ with a Club.” This Author, as we see, con-
 founds the Religion of the *Persians*, of whom he had
 heard, with that of the *Magi* of *Cappadocia* whom
 he had seen, and with whom he had conversed.
 What I am going to quote from him concerning the
 Fire-Temples, only respects the last.

The Fire-Temples, which he calls *πυραῖα*, were,
 according to him, large Inclosures, in the middle
 whereof was an Altar. There the *Magi* preserved
 the Fire with the Ashes, and went thither every Day
 to offer up their Prayers with the Bundle before men-
 tioned in their Hands, and their Head covered with
 Mitres, whose Strings hung down over their Faces and
 Lips. This especially was the Practice in the Tem-
 ple of *Anaitis* and *Omanus* ; for these two Divini-
 ties had their Temples, and the Statue of the Latter
 was carried with a great deal of Pomp and Cere-
 mony. This, says *Strabo*, is what I have seen my-
 self (1). What he adds afterwards about the Vene-
 ration which that People had for Water, wherein
 they durst not even wash their Hands, far less the
 Bodies of the Dead, nor throw any Filth into it, this
 he owns he had from others.

But not to insist on this, we may observe by the
 by, that *Strabo* seems to contradict himself in the
 Passage we have now quoted ; for after he had said
 in the Beginning, that the *Persians* had neither Tem-
 ples, nor Statues, he mentions afterwards both the
 Temple, and Statues of *Amanus* and *Anaitis* ; but we
 may

(1) See what is said of *Omanus* and *Anaitis* in the following
 Chapter.

may justify him, by saying that the first Part of his Narration is to be understood of the ancient and primitive Religion of the *Persians*, who had then neither Temples, nor Statues; and that the last Part respects the Times when they had altered the Purity of the ancient Worship. The first Part seems to be copied from *Herodotus*; in the Latter the Author delivers what he himself had seen four hundred Years after: Now 'tis no Wonder if in that Interval the ancient Religion of that People had undergone some Change. The Fact itself is not to be doubted, since *Clemens* of *Alexandria* (1) asserts, upon the Authority of *Berosus* (2), that the *Persians*, after a long Course of Years, had begun to pay divine Worship to human Statues; a Practise which was introduced by *Artaxerxes* the Son of *Darius* and Father of *Ochus*. It was he, continues that Author, who first erected at *Babylon*, *Ecbatana*, and *Susa*, the Statue of *Venus Tanais*, and by his own Example taught the *Persians*, the *Bactrians*, and the People of *Damas* and *Sardes*, that this Statue was to be worship'd as a Goddess.

'Tis true this Author seems to contradict *Herodotus*, who reports, as we have seen above, that the Worship of that Goddess was known in *Persia* in his Time, even when there were no Statues of the Gods in that Country; but 'tis very possible that this Worship had been introduced before, and that the Prince, whom *Clemens* of *Alexandria* names, added to it Statues of that Goddess, as *Strabo* has said of those of *Omanus* and *Anaitis*. But let that be as it will, I believe it was very late before the *Persians* had Temples and Altars: Hence doubtless the Fury which *Xerxes* exerted against the Temples of *Athens* which he burnt: 'Tis indeed very credible that he intended to revenge himself upon the *Athenians*, by destroying whatever they held most sacred; but would he not also revenge the Injury done to the Gods, whom he

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thought

(1) In *Protrep.*

(2) B. 5. of his *Chald.*

thought affronted by the Nature of that Worship which was paid to them in *Greece*?

The *Greek* Philosophers reasoned a great deal upon this ancient Religion of the *Persians*; and tho' I will not warrant their Allegories, yet I cannot choose but take some Notice of them. After this Manner then did *Celsus* discourse of it, as we learn from *Origen* (1). We see, says he, in the Doctrine of the *Persians*, and in the Mystery of their *Mithras*, the Symbol of two celestial Periods; namely, that of the fix'd Stars, and Planets, and that of the Passage which the Soul makes thro' the Latter. This Symbol is a high Ladder, which reaches even to the eighth Gate. The first of these Gates is of Lead, the second of Pewter, the third of Brass, the fourth of Iron, the fifth of mixt Metal, the sixth of Silver, the seventh of Gold. The *Persians* attribute the first to *Saturn*, Lead denoting the Slowness of that Planet in performing its Revolution: The second to *Venus*, to which they compare the Softness and the Lustre of Pewter: The third, which is firm and solid, to *Jupiter*: The fourth to *Mercury*, because Iron and *Mercury* are good for general Use, and of vast Service to the World: The fifth, which is of a mixt and unequal Nature, to *Mars*; The sixth, which is of Silver, to the Moon; the seventh of Gold, to the Sun. But is not all this too subtle and refined for the Genius of the ancient *Persians*?

According to the Doctrine which *Zoroaster* had taught, *Plutarch*, explaining the ancient Opinion of the two Principles, the one good, which was Light, the other bad, the Principle of Darkness, says, the ancient *Persians* added a third which they termed *Mithras*. They invoke, continues that Author, the God *Pluto* and Darkness, after this Manner. Having pounded in a Mortar the Plant called *Omomi*, they intermix with it the Blood of a Wolf just sacrificed, and carry this Composition into a Place of obscure Darkness, where the Sun never shines. Besides this,

(1) L. 6. contra Celsum.

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this, they have a Notion that some Trees and Plants belong to the good Principle, and others to the Bad ; and that among the Animals, the Dogs, the Birds, and the Hedge-hogs, are subject to the Dominion of the former of these two Principles ; and that all such Animals as live in the Water, belong to the latter. *Oromazes*, according to them, continues *Plutarch*, is sprung from the purest Light, and *Arimanius* from Darkness ; and these two Principles have always been at War with one another.

Such are the Testimonies of the Ancients with Respect to the Religion of the *Persians*. We might add others to them, but these are sufficient. Only we are to remark, that, notwithstanding the Variety that we find among them, they all agree at least in this, that this ancient People paid Adoration to the Sun and Fire. This is even what the learned *English* Author, mentioned at the Beginning of this Chapter, allows ; but at the same Time he asserts, that all these Authors are mistaken, when they say that the ancient *Persians* had Temples and Statues ; but that learned Gentleman has not allowed himself to consider, that admitting the Worship of the *Guebres* at this Day to be as refined as he would have it, yet the primitive Religion of that ancient People may possibly have received several Changes, as we have proved, and may have been improved in after Ages by some of the *Magi*. The Changes that had befallen that same Religion from *Herodotus* to the Time when *Strabo* lived, fully prove that others may have happened to it. But this whole *Persian* Mythology will be better unfolded in the History of the God *Mithras*, whom I shall speak of at full Length.

ARTICLE I.

M I T H R A S.

Mithras, an ancient God of the *Persians*, was not well known in *Europe*, till his Worship was brought to *Rome*; which happened according to *Plutarch* (1) at the Time of the *Piratick War*. *A. U. C.* 687. 'Tis from this *Epoch*, but more especially from the Time of the second and third Century of the Christian *Aera*, that the Worship and Mysteries of this Divinity were celebrated at *Rome*. *Van Dale*, who contends that the Worship of *Mithras* was not known in *Greece* and *Rome* till after the Coming of *Jesus Christ*, had undoubtedly not considered this Passage in *Plutarch's* Life of *Pompey*.

'Tis beyond doubt that the *Romans* took *Mithras* for the Sun, and worshipp'd him as such; this is evident from the Inscriptions that are upon Monuments representing this Divinity; *Deo soli invicto Mythræ: to the invincible God Mithras the Sun*. This Epithet invincible is frequently given to the Sun upon other Monuments, and it denotes that Luminary to be the first and as the Lord of all the rest. It would be needless to cite the *Greek* and *Roman* Authors, who assert that this God represented the Sun: All of them agree to it; and their Sentiment being conformable to what we learn as to this from the Inscriptions transmitted to us by Antiquity, leaves no room to doubt of it. *Herodotus* however, whom we have quoted above, alledges that among the *Persians*, *Mithras*, whose Name he writes without the Aspiration, was *Venus Urania*, and subjoins that they had received his Worship from the *Affyrians* and *Arabians*, the former of whom called him *Mylitta*, and the latter *Alitta*. But we follow the common Opinion, which makes that God the Sun, which is incontestible, as to the *Greeks* and *Romans* at least.

'Tis

(1) Life of *Pompey*.

'Tis a Misfortune that the Monuments of *Mithras* we have remaining, and which are very numerous, were all done in *Italy*, and that we have no *Persian* Figure of that God: For I don't think he is to be found among those which *Chardin*, and after him *Cornelle le Brun* copied at *Cbilminear*, which is reckoned to have been the ancient *Persepolis*. Some Antiquaries, however, think he is to be seen in three of those Figures, representing three Men with long Beards standing upright, having upon their Heads a kind of Bonnet, resembling a *Turban* set at the Top. These three Priests plunge a Dagger into the Belly of three Animals, thought to be a Lyon, a Griffin and a Horse; as to the two first there is no Dispute; as to the third, it appears plainly from the Head and Feet to be a Horse, but the Tail is different from that of that Animal.

If the God *Mithras* was thus represented by the *Persians*, the *Romans*, who derived from them his Worship and Mysteries, must needs have considerably changed the Manner of characterizing him; for we have now extant several Monuments of that Divinity, which bear little or no Resemblance to that which we have now describ'd. Those Monuments were mostly dug up at *Antium*, now *Nettuno*, and have been learnedly explained by Mr. *Della Torre*, since Bishop of *Hadria* (1). We find some others in the *Justinian* Gallery, and in other Antiquaries; and together with these some Inscriptions in *Gruter*. All these Images resemble one another, only with this Difference, that some bear more Figures than others.

The first, which also appears the most compounded, was in the House of *Octavio Zeno*. It represents a young Man with a *Phrygian* Bonnet, a Tunick and a Cloak which rises out fluttering from the left Shoulder. This young Man holds his Knee upon a Bull that is stretch'd on the Ground, and while he holds

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him

(1) Monum. vet Antii, Romæ 1700 in 4to.

him muzzled with the left Hand, with his Right he plunges a Dagger into his Throat (*a*).

On the right Side of this Monument are two Youths, whose Habits and Caps are like those of *Mitbras*, who is upon the Bull. Each of these young Men holds a Torch, the one rais'd up, the other with the lighted End directed downwards to the Ground. A Dog comes up to the Throat of the Bull, as to lick the Blood that flows from the Wound. Near the Dog is a Serpent stretch'd at its full Length and without Action. A Lyon couchant by the Serpent, appears there likewise without any determined Action. Under the Belly of the Bull is a Scorpion grasping the Privities of the Bull in his two Claws. Before the Head of this Animal is a Tree, to which is fastned a lighted Torch, whence hangs the Head of an Ox. Behind *Mitbras* is a Tree with a Scorpion, and a Torch, whose lighted End is turn'd downwards. Higher up over against the Head of *Mitbras* is a Raven.

The upper Part of this Bas-relief is also very singular. 'Tis a Series of Figures upon the same Line, whereof the first is a radiant Sun with Wings, in a Chariot drawn by four Horses, which appear in violent Agitation, and look towards the four quarters of the World: Near the Chariot is a naked Man, round whom a Serpent twines with four Wreaths from Foot to Head. After this you see, three flaming Altars, and between those Altars three large square Vials; then another naked Man, intertwined like the first, by a Serpent: This last has Wings, and a Pike in his left Hand: The next Thing is four Altars, with as many Vials. The Moon in her Chariot drawn by two Horses, that appear exceedingly fatigued, closes the Scene. She stands erect in her Chariot with Wings, and the Figure of a Crescent upon her Head.

I have

(*a*) See this Figure and the others in *Montfaucon's Antiquities*. Tom. 1. p. 373 of the *French*. And in the Work of M. *Della Torre*.

I have described this Bas-relief most minutely, because it contains almost whatever is upon the rest. In all of them you have a young Man cutting a Bull's Throat, with some Symbols, tho' in smaller Quantity; only with this Difference, that upon one of the other Bas-reliefs, which is that of the *Villa-Borghesa*, upon the Thigh of the Animal we have this Inscription, *Soli Deo invicto Mithræ*, and near the Place where *Mithras* plunges the Dagger into him, these barbarous Words *Nama Sebezio*. Thus, by explaining this Figure, we shall come to an exact Knowledge of what is represented upon the rest, which may be seen in the Antiquaries.

The bare Description of the Figures, that represent *Mithras*, evidently declares that they refer to the Sun, to his Power, and to his Influences. *Stattius*, in an Invocation which he addresses to that Luminary, and his learned Commentator, have very well comprehended this Mythology.

*Adsis, O memor Officii, Junoniaque arva
Dexter ames; seu te roseum Titana vocari,
Gentis Achemeniæ ritu, seu præstat Osirim
Frugiferum; seu Persei sub rupibus antri,
Indignata sequi torquentem cornua Mithram* (1).

“ O Sun, be propitious to me——whether
“ you chuse to be invoked under the Name of
“ refulgent *Titan*, or of fructifying *Osiris*, or under
“ that of *Mithras*, when, in the Caves of *Persia*,
“ he presses the Horns of the Bull, disdaining to
“ follow him.”

Lucretius (2), explaining this Passage, says, the *Persians* were the first who worship'd the Sun in Dens and Caves, and that to denote the Eclipses of this Luminary: That the Bull, whose Horns *Mithras* holds with one Hand (which tho' it is, in some Monuments, yet it is not in that which we have described) denotes the Moon, who scorning to follow her Brother, goes before him, and hides his Light; but

(1) Theb. l. 1. in fin.

(2) In lib. 1 Th.

but the Sun, by that violent Action, shews his Superiority over that Planet : Some of the Ancients were of Opinion that the Bull signified the Earth, and that the Dagger which *Mitbras* plunges into his Throat, intimated that the Sun by his Rays penetrated the Surface of the Earth, and render'd it fruitful. That the Sun was look'd upon by the Ancients as the Lord and Ruler of all the heavenly Bodies, and that they believed he regulated their Courses, is a Thing undeniable, as we shall demonstrate afterwards by Testimonies from *Cicero* and *Macrobius*, if indeed there be any need of proving it. But that the Moon, upon Account of her Crescent, was represented by the Bull's Horns, is what cannot be proved ; far less that the Bull figured the Earth, and that the Action of the Sun, plunging a Dagger into her, is a Symbol of those Beams that diffuse Fruitfulness over all ; these are Allegories too forced and that have no Foundation. I know all that *Thomas Hyde*, *M. Della Torre*, and some Antiquaries have said upon this Subject, and think it quite unnecessary to copy them ; but when the whole is laid together I shall give my Sentiments of all these Monuments of *Mitbras*, who undoubtedly was the same as the Sun, not only among the *Persians*, but also among the *Greeks* and *Romans*.

The last, by whom the Worship of this God was carried farther than by others, had instituted Mysteries to his Honour, as shall be said afterwards ; and it was in the Celebration of these Mysteries, that *Mitbras* was honoured under the different Symbols which the Monuments represent. There is no doubt but they designed to figure thereby the Course of that Luminary, his Power and his other Operations. I consider therefore the Monuments that we have of that God, not as a Representation of the real Sacrifice of a Bull that was offered up to him, but as a kind of celestial Planisphere design'd to denote the Sun's Force, by painting him in the Attitude of a young Man, thrusting a Dagger into the Throat of one of the strongest and fiercest Animals. This, no doubt, is
the

the Reason why they engraved upon Bas-reliefs the Signs and Constellations. We see, in the Work of Mr. *Hyde*, upon one of these Monuments, the Crab, the Scorpion, the Serpent, the Dog, the Dolphin, the Arrow, and the Dragon, several Constellations very well designed, and also the Lion and several other Signs of the *Zodiack*, as likewise the Planets, at least their Symbols.

Accordingly, the Arrow may there represent *Mars*; the *Caduceus*, *Mercury*; the Thunder and the Eagle, *Jupiter*; the Scythe, tho' somewhat less discernible, *Saturn*; and the Bird which resembles a Pigeon, *Venus*. These five Planets joined to the Sun and Moon, that are at the Head of the Bas-Relief, form the seven Planets; and indeed it is evident, that they were designed to be represented in this Planisphere, with the Signs of the *Zodiack*, and some of the Constellations. It was therefore the Heavens, over which the Sun Rules, with Regard to us, that were designed to be represented in the Bas-relief which I am now explaining.

But what is the Import of this Action of *Mitbras*, who, under the Figure of a strong robust young Man, is killing the Bull, as appears in all these Monuments; or who, in another quoted by Mr. *Hyde* (1), stands upon that Animal, holding a Dagger in the right Hand, and a Globe in the other? My Notion of it is this. The Sun, after having run over the southern Signs, without Strength and Heat during the winter Season, recovers a new Vigour when he approaches our Tropick, at the Beginning of Spring; he first passes thro' the Ram, and entering into the Sign of the Bull begins to put forth his Strength which is mark'd by cutting the Bull's Throat. Then it is indeed that Nature assumes new Vigour; for, according to *Macrobius*, the true Spring is what *Virgil* describes, when the Sun enters into the Sign of the Bull:

Vernum.

(1) De Rel. vet. Pers. 113.

*Vernum tempus jam obtinet, cum, dicente Virgilio,
Candidus auratis aperit cùm Cornibus Annum
Taurus, &c.*

This, to mention it by the by, is the Reason of putting upon the Leg of the same Bull, the Inscription, *Deo Soli inuictò Mithræ*; an Inscription repeated upon the Altars of that God, and upon other Monuments that represent him, with some little Variation, as *Soli inuictò Mithræ, Numini inuictò Soli Mithræ ara, &c.* All this pointed out that the Sun who subdues that Sign, was from that Time to diffuse Heat and Fruitfulness over all, and to raise Mankind to the Hope of a plentiful Harvest, as *James Gronovius* observes in his Explication of these Figures. This Fruitfulness is designed yet more plainly upon one of these Marbles, where the Tail of the Bull has at its Extremity Ears of Corn. The other Figures that accompany these Monuments of *Mithras* are easy to be explained. The Crab, gnawing the Privities of the Bull, denotes his Eagerness, his Haste, to thrust out that Sign, the Sun being to travel thro' him very soon after. The Serpent stretched out below the Figure of the Lion, is *Serpentarius*, which occupies so great a Space in the Heavens. The other Signs of the *Zodiack* are there, to point out that the Sun is to run thro' them during the Summer. The Lion, which was one of the particular Symbols of *Mithras*, (as appears from an Antique, whereon he is represented under the Figure of a Lion, with his Star, and this Inscription, *Leo Mithriacus*) ought especially to be there, as he is indeed, because the Sun is in his greatest Strength when he enters into that Sign; and in the Marble which we are explaining he is above the Crab, because in Reality the Sun enters into that Sign when he leaves this. The other Stars and Constellations are there also, as they ought to be in a celestial Globe (*a*).

The

(*a*) Besides *Mithras's* Lion, we have now been speaking of, we find other Figures of that God with the Symbol of the same Animal, and one of them very singular, which Father *Montfaucon* has

The two young Men, whose Habit and Head-dress are like those of *Mithras*, the one of them holding his lighted Torch aloft, while the other turns his towards the Ground to extinguish it, are certainly, as Antiquaries are unanimously agreed, the Symbols of the Sun rising and setting, and 'tis needless to insist longer upon this. The same Way are we to explain the two Torches, the one lifted up, and the other lowered to the Ground, which in one of the Monuments of *Mithras* are fastened to two Trees, the one before, and the other behind the Bull slain. As little is it to be doubted that the two Stars that are upon the Head of the young Men, we have been speaking of, in a Marble explain'd by *Gruter* (1), are the Morning and Evening Star, as says that learned Antiquarian upon one of those Marbles quoted by *Thomas Hyde* (2). The young Man holding the Torch aloft, is standing, and he ought to be in that Attitude, since he is to carry Light over the Earth. He who is extinguishing his Torch, is sitting, and appears quite overcast with Sorrow, to signify that his Light is going to disappear; and that Men are in Pain and Uneasiness while the Earth is wrap'd up in Clouds and Darkness.

Of the two Trees, to which the Torches are fastened, the one upon the right Side of the rising Sun has only Leaves, while the other, by the setting Sun, is loaded with Fruits; by which are represented the Spring Time and Autumn.

The Sun in his Chariot, at the Top of the Marble, whose Horses appear panting, marks the Sun at Noon, and in all his Strength; as the Moon, likewise in her Chariot, (whose Horses seem so tired and spent that one of them is even lying down) signifies
that

has quoted in his Travels to *Italy*, representing *Mithras* under a human Form, with a Lion's Head, having four Wings upon the Shoulders, and holding a Torch in either Hand, one of them more elevated than the other. The Lion, in short, was so common in the Mysteries of that God, that they were sometimes nam'd *Leontia*.

(1) P. 24.

(2) Rel. vet. Pers. p. 113.

that she is eclipsed by the Sun, and obliged to hide her Head.

The two Figures entwined with Serpents, point out the Obliquity of the Ecliptick ; which may be confirmed by a singular Monument, whereof *Montfaucon* has given a Draught, on which you see the Signs of the *Zodiack* cut by a Serpent, which wreaths itself around it with many Spires (1).

The Altars and Vials, that form a Kind of Cornice at the Top of the Marble, informs us of what Use they were in the Mysteries of *Mithras*, that were always accompany'd with Sacrifices.

The Raven that is to be seen upon the same Monument, is to be considered as a Bird consecrated to the Sun, or to *Mithras*, as we are assured by all the Ancients it was. Even the Priests of *Mithras* were stiled *Coraces*, that is *Ravens*, and *Hierocoraces*, or sacred Ravens, because this Bird was consecrated to that God ; as also they were called *Leontici*, because the Lion was his particular Symbol, as has been now said.

The other Figures of *Mithras*, exhibited by the Antiquaries, may be easily explained. *Montfaucon* in his Travels through *Italy* has two of them very remarkable. The one, whereof something has been said in the preceeding Note, represents a Man with a Lion's Head, whom a Serpent, after having twined about his Neck and Shoulders, overtops by the whole Head : *Superat Capite & cervicibus altis* (2). This Figure has four Wings, two whereof fall down to the Earth, and the other two are raised towards Heaven. Out of the Lion's Mouth proceeds a long Fillet that hangs waving in the Wind. The other Figure is mounted upon a Globe ; the Serpent wreaths around it from the Bottom of the Globe, till it surmounts the Head, and then winding about to the Face, thrusts its Head into the Mouth of the Figure. This Figure has also four Wings disposed in like Manner with the Former, that is, two let down and two

(1) Ant. Epl. T. 1.

(2) Virgil *Æn.* l. 2.

two elevated; but instead of Torches it holds two Keys in its Hands. These two Figures are unquestionably the God *Mitbras*. Several Authors assure us he was represented with a Lion's Head, as we learn from *Tertullian* (1) and from *St. Jerom* (2). *Lucretius* too, whom we have mentioned before, tells us that *Mitbras* in a *Persian* Habit, had a Lion's Head, adorned with a Tiara, and that he grasp'd the Horns of a Bull with his two Hands; upon which 'tis proper to remark by the by, that altho' we find Figures of this God with a Lion's Head, as are the two which I explain, yet he is not so represented on the Monuments where he is killing the Bull.

But to proceed, the other Symbols of these two Figures may be thus explained. The four Wings denote the Rapidity of the Sun's Course; the two that are lifted up to Heaven, point out his rising, and the two that are let down his setting: The Serpent entwining those Figures, signifies the Obliquity of the Ecliptick, whence that Luminary never deviates; the Keys in the Hands of one of the Figures, denotes that the Sun opens and shuts the Gates of Day, and is Lord of Nature: In fine, the Globe beneath its Feet marks the World, round which that Luminary revolves, scattering his Light and benign Influences over our whole System.

We may Remark, before we go farther, that upon a Marble in the *Justinian* Gallery, and upon two others, the one whereof is quoted in Mr. *Della Torre's* Work, and the other in *Beger*, the Figures of *Mitbras* cutting the Bull's Throat are winged, as also the Figure of the young Man bearing a lighted Torch; which only confirms what we have advanced, that thereby was intimated the Rapidity wherewith the Sun makes the Round of the World. There are also some other Variations as to these ancient Monuments, which are perhaps owing to nothing but the Caprice of the Artist. Thus sometimes the

young

(1) *Apolog.*

(2) *Ep. ad lætam.*

young Men who bear the lighted Torches, have them both turned up, sometimes again both turned downward: Sometimes too he of the two who we said represents the rising Day, is behind the Bull; while the other representing the setting Sun is before.

This I think is the most probable Explication of all the Symbols that accompany the Figure of *Mithras* (a); unless you will rather choose to say, that this God appears in the middle of the Figures, mounted upon a Bull whose Throat he is cutting, while the two other young *Mithras*'s are there, the one before, the other behind, to denote the Rising, the Setting, and Mid-day or the Time when the Sun is in his greatest Strength: Which is very well expressed by his Action upon the Bull, one of the strongest and boldest Animals.

I shan't dissemble however that there are Mythologists who will have the Bull to point out the Moon, and the Sun holding that Animal by the Horns, his seeming to force that Planet to follow him; as *Statius* seems to have had in his Eye in this Verse.

Indignata sequi torquentem cornua Mithram.

Or, which comes much to the same, that by this Symbol were meant that the Sun is the Ruler of all the heavenly Bodies, and the Regulator of their Motions. *Martianus Capella*, speaking of the Sun, says:

Nam medium tu curris iter, dans solus Amicam

Temperiem superis, compellens atque coercens

Sydera sacra Deum, cum legem cursibus addis (1).

Cicero, speaking of the same Luminary, calls him the Conductor and prime Ruler of all the rest: *Dux, Princeps & Moderator Luminum reliquorum* (2): Which *Macrobius* thus explains, Sat. c. 20. "The
" Sun, says he, is called the Ruler of the rest, be-
" cause by him their Courses are regulated; so that
" when

(a) You may consult the Work of M. della Torre, who explains all these Symbols of *Mithras* very learnedly.

(1) De nupt. Phil. l. 2.

(2) Somn. Scip.

“ when they are removed from him to a certain
 “ Distance, he forces them to return the Way they
 “ came, and approach towards him.”

Of all the Marbles that represent *Mithras*, there is only one, (that which is taken from the *Borghese Vineyard*) that has the Inscription *Deo soli invicto Mithræ*, wherein there is no Difficulty; but there are above it, upon the Bull's Neck, near the Place where *Mithras* is stabbing him with the Dagger, these two Words, *Nama Sebesio*, that have put all the Antiquaries to the Rack. The more reasonable own them to be quite unintelligible; however, that my Readers may not be deprived of the Conjectures of the Learned, I shall deliver some of their Notions upon this Subject. *Gruter* has only remark'd that they were two *Persian* Words, but has not explain'd them. *Bulengerus* (1) contends for our reading *Nannæ Sebesio*, and immediately after *Deo Mithræ*: And consequently he concludes that the Word *Nanna*, is a *Persian* Name of *Mithras*.

But allowing that it was easy to write an *M* instead of two *NN*, and that consequently *Nama* had been put for *Nanna*, yet it will not be a Name of *Mithras*, but rather one of *Diana's* Epithets, who was surnamed *Nannea*, and goes under this very Name in the Book of *Maccabees*: And as several Mythologists alledge that the Bull upon the Bas-reliefs, I am now explaining, designs the Moon, who was the same as *Diana*, the Inscription would consequently run thus, *To Nannea, and to the Sun the invincible Mithras*; But what shall we then make of the Word *Sebesio*, which was never given to *Diana*, but either to *Jupiter*, or more especially to *Bacchus* or *Dionysius*, who was the Sun?

The learned Bishop of *Hadria* whom I have so often named in this Article, and who was the first that publish'd this Inscription, after having owned it to be a profound Riddle, has however explained it very learnedly. Saint *Epiphanius*, says he, (2)

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I

observes

(1) De Mag. L. 1. c. 4.

(2) C. 4. p. 194.

observes (1), that the *Pharisees* had expressed in *Hebrew* the Names of the Gods of *Greece*, and he quotes by Way of Example that of the Sun, whom they called *Hamma* and *Semes*, wherein Father *Pata-vius* is agreed with him. Now 'tis easy to see the Resemblance of *Hamma* or rather *Chamma* to *Nama*, and that of *Semes* to *Sebes*, whence the *Sebafius* or *Sebesius* has been formed: Thus these two Words come out to be the Name of the Sun, with his Epithet *Sebafius*, written after the Manner of the *Persians*, and repeated upon the Thigh of the Bull, *Deo soli*, &c. The learned Prelate confirms his Conjecture from this, that the *Basilidians* had introduced into their Mysteries, whereof those of *Mithras* made a Part, several barbarous and foreign Words: And 'tis indeed true, as shall be said afterwards, that the Mysteries of *Mithras* were never more celebrated than in the Time of those Hereticks.

The Author of a Treatise upon the *Cistophori* (2), after having given the various Opinions of the Learned upon these mysterious Words, adheres to those who, by the Word *Sebesius*, thought we were to understand the same as *Sabafius*, an Epithet given to the Sun; but thereby he only explains half of the Inscription.

I should not mention the Opinion of *Olaus Rudbek*, which is altogether void of Probability, but that it gives Occasion at the same time for this Remark, that we must always be on our Guard against those, who upon embracing a System, use all their Endeavours to reduce every Thing to it. Accordingly this learned Man, who was fond of referring to *Sweden* his own Country, and to the Countries about, all the Antiquities of *Greece*, thought to find the Explication of the barbarous Words of the Inscription, in the ancient Language of the *Schythians*, and according to him they signify, *the Name of the Ox is Goddess Earth* (3). Those perhaps who fancied

(1) L. 1. Her. 16.

(2) Father *Panel* the Jesuit.

(3) Atl. 3. pat.

fancied that these two Words were the Name of him who consecrated to *Mitbras* the Marble on which they are, are hardly more reasonable than this *Swedish* Author.

Some learned Men have taken these two Words to be *Persian*; and, had they been pleased to explain them, they might have saved the Antiquaries no small Trouble; for nothing is more suitable than Words of that Language, upon a Bas-relief representing the God of the *Persians*; but Mr. *Thomas Hyde*, who has composed a very learned Treatise upon the Religion of that ancient People, and who was so skilled in the Knowledge of Languages, has not however ventured to give any Explication of this Circumstance.

Maffei, not satisfied with these Conjectures, offered a new one in the Academy of Belles-Lettres. First of all he remarks the Place where the Words in Question stand: They are not after the Inscription *Deo soli invicto Mitbræ*, where however there was room enough to insert them; they must not therefore be read continually, as if they were new Epithets given to the Sun besides that of Invincible. They are upon the Neck of the Bull, and just in the Place where the Blood flows plentifully from the Wound which *Mitbras* gives him: Their Design who wrote them in this Place was therefore to point out, either the Name, or the Property of the Thing near which they are engraved. What then is their Meaning? *Nama Sebesion*, in good Greek, imports *August Spring*, *New Liquor*, *Sacred Fluid*. Could any Thing be put there more suitable to figure the Action of *Mitbras*, who is cutting the Bull's Throat? It may be objected, says M. *Maffei*, that the last Letter is wanting in the Word *Sebesion*: But that is because there was not room enough for it, or that it is defaced; or, in fine, that it was written upon the Knife itself, near which is the last Letter save one, but in so small a Character that it cannot be read. For, in fine, adds he, if it were there, the Word would incontestably be

Greek. But, continues he, tho' it be true that the Word *Nama* is *Greek*, and signifies a Liquor that flows, can we in like Manner be assured that *Sebeson*, which is not to be found in any Lexicon, belongs likewise to the same Language, and signifies *Sacred, August*? May we not say, answers he, that this Word is form'd from the Verb $\sigma\epsilon\beta\omega$, *veneror, adoro, colo*? From thence has come $\sigma\epsilon\beta\alpha\sigma\mu\iota\omicron\varsigma$, $\sigma\epsilon\beta\alpha\sigma\iota\omicron\varsigma$. We find in *Suidas*, the Word $\sigma\epsilon\beta\iota\sigma\alpha\varsigma$ *cultus*, perhaps we ought to read $\sigma\epsilon\beta\eta\sigma\alpha\varsigma$, whence 'tis easy to derive the *Sebeson*. To admit the Verbs, and not to admit the Noun which is derived from them, would be to admit *veneror*, and reject *venerabile*.

Such is *Maffei's* Opinion as to this Inscription. For my Part, I am persuaded that these two Words, *Nama Sebesio*, belong not to the *Greek* Tongue; the latter especially is visibly the Epithet *Sabafius*, given to *Bacchus*, or *Dionysius*, who in the ancient Mythology was the Sun, whom the *Persians* named *Mithras*. That this Name was given to that God, is a Fact not to be deny'd. To be convinced of it, we need but read *Aristophanes*, in his Play called *the Wasps*; *Diodorus Siculus*, Book third; *Lucian*, in the Dialogue intitled *the Counsel of the Gods*; *Suidas*, in the Word *Zaboi*; *Cicero*, and a Number of other Authors. The same Epithet is also sometimes given to *Jupiter*, because that God, according to *Macrobius*, likewise represented the Sun. 'Tis not therefore from the *Greek* Language that this Word is derived: We must search for the Root of it in foreign Languages, and accordingly we find it in the *Sabaoth* of the *Hebrews*, which signifies *Militia, exercitus*. This Epithet is frequently given to God, who assumed to himself the Name of *God of Hosts*: $\kappa\upsilon\varsigma\iota\omicron\varsigma$ $\Sigma\alpha\beta\alpha\omega\theta$, *Dominus Sabaoth*, the Lord of Hosts, because he indeed is the Lord of the whole Armies in Heaven and Earth, and of every Creature. The eastern Nations, who worship'd *Bacchus* as a great Conqueror, or rather who looked upon that God as the Sun, who rules over the other Luminaries,

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minaries, and over the whole World, gave him the same Epithet, which belongs to none but the supreme God: And from thence it pass'd into *Greece* and *Italy*, either, as *Gerard Vossius* alledges (1), by Means of the *Thracians*, and by *Orpheus* who had himself learned it from the *Egyptians* or *Syrians*; or by Means of the Colonies that came from these two Countries into *Greece* and *Italy*.

That this Word was quite barbarous with Respect to the *Greeks* and *Romans*, is what cannot be doubted, after the Testimony of *Aristophanes*, who, in one of his Comedies, said they ought to banish out of their Cities the strange Gods, and among others *Sebasius*. This Comedy, 'tis true, is lost; but the Authority of *Cicero* who had read it, supplies that Loss; Here is what that Orator says of it (2): *Aristophanes, the most facetious of all the Poets of the ancient Comedy, agreeably rallies the new Gods, and the Worship paid them by night, and would have Sabasius and some other strange Gods banish'd the City for ever. Novos vero Deos, &c, in his colendis, nocturnas pervigilationes, sic Aristophanes, facetissimus Poeta veteris Comediæ, vexat, ut, apud eum, Sabasius, & quidam alii Dii, peregrini judicati, e Civitate ejiciantur.* This doubtless is the true Signification of the Epithet (a) *Sabasius*. The *Persians* give it to their *Mithras*, who was the Sun, as the *Greeks* to *Dionysius* or *Bacchus*, who among them represented the same Luminary; and the *Romans*, who had received the Worship of that God from the *Persians*, and the Names which they gave him, made use of that of *Sabasius* or *Sebasius* which is found upon the Marble now in Question. And what tho' we find the Name differently spell'd in the Ancients, since it was derived from a Language they understood not? But if you chuse rather with the learned *Bochart* (3), to seek for the Root of *Saba-*

I 3 *sus*

(1) De ort. & progr. Idol. l. 2. p. 140.

(2) De leg.

(a) The same Name was also given to *Jupiter* as appears by this Inscription: *Q. Nunnius Alexander donum dedit Jovi Sabasio.*

(3) Chan. L. 1. & 18.

sus in *Saboe*, a *Hebrew* Word signifying to be drunk, and which consequently of right belong'd to the God *Bacchus*, I shall not oppose it: This Epithet will then have the same Signification as that of *Methymnius* which is also given to *Bacchus*, and it will make nothing for *Maffei's* Explication. As to the Word *Nama*, it is certainly one of the Names of *Diana* or of the Moon, who, according to *Herodotus*, was adored by the *Persians*, and by ancient Authors was named either *Nana* or *Anaitis*. We ought not to puzzle ourselves with the Fault of the Engraver, who has put *Nama* for *Nana*. Those Faults are common to Artists, and *M. Maffei* has also occasion for this Resource, for his *Sebesion*, where the last Letter is wanting.

What undoubtedly led him to frame this Explication is, that these two Words happen to be immediately adjoining to the Blood that flows from the Wound which the Bull has received; but, in order to give it some Probability, the Marble ought to have been the Expression of a real Sacrifice, whereas it is only the Emblem of the Sun's Power over the Earth; a celestial Planisphere, whereon are in part the Stars, the Constellations, and the Signs of the *Zodiack*, in the middle whereof the Sun presides, as the most powerful and the Lord of all the Rest, as has been already said. This is the Notion which the learned Mr. *Hyde* had of these Representations; it was, says he, designed to represent the System of the World, such as *Zoroaster* imagined it to be, and which the *Greeks* and *Romans*, from whom we have received these Bas-reliefs, had themselves taken from the *Persians*: *Mithræ figuræ quas exhibemus, videntur esse tales, quas Mathematicæ effinxerat olim Zoroastres, quæ non fuerunt cultus ergo, sed ut per eos Philosophice & Mystice repræsentaretur Systema hujus Mundi* (1).

I know *Cælius Rhodiginus*, upon those Verses of *Statius* which we have quoted, ending with these Words, *Torquentem cornua Mithram*, seems to say the

(1) Hyde p. 115.

the Poet alludes to the Sacrifice of a Bull that was offered up to *Mitbras*, *Mithræ simulacrum*, says he, *Leonis rictum præ se ferebat cum tiara, utraque manu bubula premens cornua, qui Bos mox immolandus*.

But this Author is mistaken, since 'tis certain, from the Testimony of all the Ancients who have spoke of *Mitbras*, that they offered Horses to him, and not Oxen or Bulls (1). The only Example that can be cited in Favour of it, is drawn from *Stobeus* (2), after *Agatharcides* of *Samos*, who in his *Pericks* reported, that *Agefilaus*, the Spy of the *Greeks*, having slain *Mardonius* instead of *Xerxes*; and having been taken and carried before that Prince, while he was offering up a Bull to the Sun, he obliged him to thrust his Hand into the Fire that was upon the Altar: After it was burnt off, *Agefilaus* presented the other, but *Xerxes*, struck with this Instance of unshaken Courage and Resolution, would not carry his Revenge any further, but dismiss'd him. But besides that we may be sure the Religion of the ancient *Persians* was much changed in the Time of that Prince's Reign; this Example does not destroy the general Custom, of sacrificing only Horses to *Mitbras*, and far less proves the Action of that God, who is plunging a Dagger into the Bull's Throat, to be the Expression of a real Sacrifice, where the Blood of the Victim would have been shed. Are the Gods represented as themselves sacrificing the Victims which are offered to them? This itself may convince us that these Characters express not a real Sacrifice, but the Sun's Force that subdues the fiercest of Animals.

We have also in the *Justinian Gallery* a *Bacchick Mitbras*, of a very singular Nature, and quite different from the rest. It is a young Man naked, without Arms, with the *Persian Bonnet*, holding in his right Hand a Cluster of Grapes, towards which he turns his Eye. He is accompanied with two young *Mitbras's*, one of whom holds the Torch aloft, the

(1) *Philos. in Vita Apol. Thya.*

(2) *Pag. 7.*

other lowers it towards the Ground. He has by him a Bow, an Arrow, a Quiver, and apart is the Dagger, wherewith in the other Bas-reliefs he slays the Bull, together with the Word *Nama*. Now in this Place sure it cannot signify Blood, nor any other Sort of Liquor.

Upon this Principle, I reckon we may explain the *Nama Sebesio*, by supposing *First*, That the Artists in transcribing the former have put an *M*, instead of two *NN*. Which may easily have happened to a barbarous Word, which was not understood even by those who ordered the Work on which it is, since Workmen have often given false Spelling to the Words of a Language that was in use in their own Time. *Secondly*, That to do the more Honour to the Gods, it was judged necessary to give them the same Name that they got in the Countries whence they came. *Thirdly*, We learn from the Ancients that *Diana*, who was the same as the Moon, had several other Names, as shall be said in the Article where we speak of that Goddess; among others that of *Anaitis* and *Nanna*. *Fourthly*, That there is to be seen, as hath been said, upon Bas-reliefs both the Figure of a Man, who is *Mithras* or the Sun, and that of a Woman, who is the *Venus cœlestis* or *Diana*, each of whom is plunging the Dagger into the Bull's Throat. These Things being supposed, nothing hinders us to be of Opinion that the barbarous Names of the Sun and Moon, were designed to be put upon the Marble I have been speaking of, and that the Inscription ought accordingly to be read: *To Nanna, and to Sebasius, or Mithras, the invincible Sun, that is to the Moon and to the Sun.* That from *Anaitis* or *Nannea*, they formed *Nanna* or *Nama*, is a Thing not very hard to believe. Greater Changes have yet happened to *Sabafius* the Epithet given to *Bacchus* or to the Sun, since this Name is found written by the Ancients, sometimes *Sebesius*, *Sebasius*, and even in *Macrobius*, *Sebedius*.

Further, this Explication is different from that of *Bulengerus*, which I have quoted, in so far as that
 Author

Author supposes the Word *Nama* to have been one of *Mithras's* Names, whereas it is unquestionably that of the *Venus cælestis*, mentioned by *Herodotus*, or of the Moon, who, as *Strabo* says, was worshipp'd by the *Persians* under the Name of *Anaitis*.

But be that as it will, 'tis proper to observe, that among the Bas-reliefs of *Mithras*, there are three; the one taken from the *Justinian Gallery*, the other from *Beger*, and the third quoted by *M. della Torre*, where, instead of the young Man slaying the Bull, is a Woman with Wings performing that Operation. In two of these Marbles, are the two young Men bearing Torches, to denote the Morning and the Evening; in that of *Beger*, there is but one Altar. These three Monuments don't represent *Mithras*, and I see there neither the Signs, nor the Constellations that are upon the others. We must therefore return to the Sentiment of *Herodotus*, who tells us that the *Persians* worship'd, under the Name of *Mithras*, celestial *Venus*, whose worship came to them from the *Affyrians*: For 'tis she undoubtedly, and not a Victory, as *Beger* was of Opinion, that is represented upon these three Bas-reliefs. Hence we may conclude that the *Romans*, who had received from the *Persians* the Knowledge and Worship of *Mithras*, used also in their Mysteries the Types and Representations of the celestial *Venus*, worshipp'd by that ancient People.

We are to observe in the first Place, that the Bas-reliefs we have been now explaining represent Dens and Caves, which are mostly very discernible, because it was in Dens and Caves they celebrated the Mysteries of *Mithras*, which we shall speak of immediately.

Secondly, That the Worship of *Mithras*, before it came to *Greece* and *Rome*, pass'd from the *Persians* into *Cappadocia*, where *Strabo*, who had travelled thither, says he had seen a great Number of *Magi*.

Thirdly, That the same Worship had also made its Way into *Media*, since *Lucian*, in his Dialogue of

of the Counsel of the Gods, says *Mithras* was a Median God: *This Mithras, says he, who wears a Candys (a) and a Tiara, who cannot speak Greek, nor understands even when you drink to his Health.*

Fourthly, That when the *Persians* said *Mithras* was born of a Stone, they meant either the Fire that proceeds from two Flint-stones struck against each other; *semina Flammæ abstrusa in venis Silicis*, or that this was the Way they came by the First use of Fire: Which coincides with the Fable related by *Plutarch* (1), who tells us that *Mithras*, born himself of a Stone, and desiring to have a Son without the Commerce of Women, had lain with a Stone, whereof he had a Son named *Diorphus*, or Light.

Fifthly, The Fable importing that *Mithras* was a Stealer of Oxen which he led into Caves, signify'd, as *Porphry* has it (2), that the Sun whom they look'd upon as the Author of the Fruitfulness of all Nature, produced this Fruitfulness in a secret Way. For as Robbers, says that Author, carefully hide the things they have stolen, just so the Heat of the Sun, the Source of Fruitfulness, effectuates it only in a secret and invisible way. But 'tis time to speak now of the Mysteries of this God.

Though his Worship had been brought to *Rome* in the Time of *Pompey*, yet the Mysteries of that God were not well known till about the second Century of the vulgar *Æra*. As the *Persians* had no Temples, but celebrated the Mysteries of *Mithras* in Caves, as they had learned from their Legislator *Zoroaster*, who first, according to the Testimony of *Porphry*, chose for that Purpose a Den watered with Springs and cover'd with Turfs, so the *Romans*, after their Example, celebrated the same Mysteries of that God in Dens and Caves; and though this

(1) De Flum.

(a) *Lucian* Designs by this Word the Cloak that *Mithras* sometimes wears upon his Shoulders, in the Marbles we have explained.

(2) De antro Nymph.

this did not appear from the Marbles themselves which we have now remaining, where *Mithras* is represented in a Cave, with the Symbols I have explained; and though all Antiquity were not agreed about this Matter, as they really are (a), yet the Inscriptions now extant, would leave no room to doubt of it. Accordingly we still see the Names of some of those who had consecrated Caves to that God: *Deo soli inuito Mithræ Sofimus spelæum constituit. Spelæum Tib. Claudius voti compos dedit.*

The Priests who were initiated into the Mysteries of that God assumed several Names. Thus we find in the Writings of the Ancients (1), they were called *Coraces*, or *Ravens*, *Hierocoraces*, *sacred Ravens*, *Leones*, or *Leontini*, *Lions*; and the Priestesses *Leonæ Lionesses*; for *Mithras* had his Priestesses too, as appears from that Passage in the second Book of *Justin*, where 'tis said *Artaxerxes* consecrated *Aspasia* to the Worship of that God. All these Priests wore the Figures of the Animals whose Names they bore: The *Leontini* alone, as *Porphyry* seems to insinuate, had a Right to assume the Figures of any Animal they pleased. Hence the Mysteries themselves were called *Coracia*, *Leontica*, *Gryphia*, *Persia*, *Heliaca*, &c.

There were stated Days for the Celebration of these Mysteries as for the other Festivals, as appears from an Inscription cited by *Chifflet* (2), where we are told that *Nonius* and *Victor* celebrated the *Persica* on the Day before the Nones of *April* (3); the *Heliaca*, on the 16th of the Kalends of *May* (4), and the *Gryphia* on the 8th of the Kalends of the same Month (5). Another Inscription informs us that the *Leontica* were celebrated on the 16th (6) of the Kalends of

(a) Consult the Book of *M. della Torre*, who quotes many Authorities to this Purpose, among which we find those of *Tertulian*, *S. Justin*, *Jul. Firmicus*, *S. Paulinus*, *saint Jerom*, &c.

(1) See *Porphyry de abst. c. 6. 18.* *Jerom. Epist. ad Lætam. c. 51.*

(2) *De Gemm. Abra.*

(3) The fourth of *April*.

(4) Sixteenth of *April*.

(5) Twenty-fourth of *April*.

(6) Seventeenth of *March*.

of *April*, and the 5th (1) of the Ides of *March*; and the *Coracia* the 6th (2) of the Ides of *April*: Whence we are to conclude, not only that those Festivals had their stated Days, but also that the Ceremonies of them were different. For why would they have born different Names, on the different Days when they were celebrated? In the second Place, that it was the Priests named *Coraces*, who presided over the *Coracia*; the *Leontini* over the *Leontica*, and so of the Rest. Those Priests celebrated the different Mysteries, with the Habits that distinguish'd their Priesthood, that is to say, whereon were painted the Animals whose Names they assumed, or that were made of their Skins: Which must needs have presented a ridiculous Spectacle, and very becoming the Extravagance of the Mysteries of Paganism; as we are given to understand by *Archelaus*, Bishop of *Mesopotamia*, in upbraiding *Manes*, who had himself celebrated the Mysteries of *Mithras*, that he had there play'd the Part of a Buffoon (3).

'Tis almost inconceivable to think what Pains, Tortures and Hardships one was obliged to undergo in order to be initiated into the Mysteries of this God. He who aspired at this Honour was tryed by such severe Impositions that he often sunk under them, and died in the Execution. *Nonnus* says he was to pass through four and twenty Sorts of Trials. That they might not scare those who presented themselves to be initiated, says that Author, they began with such Pieces of Probation as had the least Difficulty. First of all they made them bath themselves, then they were obliged to throw themselves into the Fire; next they were confined to a desert Place, where they were subjected to a rigid Fast, which, according to *Nicetas*, lasted fifty Days. After this, continues the Author last quoted, they were whip'd for two whole Days, and for twenty more they were put into Snow: And having

(1) Ninth of *March*.(2) Eighth of *April*.(3) See *M. della Torre* from whom I have taken all these particulars.

having undergone all these Trials, they were at Length admitted to the Mysteries of *Mithras*. Among the other Ceremonies of Initiation, they lodged a Serpent in the Person's Bosom who was to participate in the Mysteries of this God; and *Arnobius* tells us that this Serpent was of Gold. This Animal we know, that renews its Vigour every Year, by changing its Skin, was one of the Symbols of the Sun, whose Heat is renewed in the Spring, when he visits the northern Signs.

Farther, these Mysteries were no less impious than abominable, since human Victims were there offered up, as *Porphry* insinuates (1). 'Tis true the Emperor *Adrian* abolish'd the Custom of sacrificing Men, but *Commodus* restored it, since, according to *Lampridius* (2), he polluted the Mysteries of that God by Homicide: *Sacra Mithriaca Homicidio vero polluit*. 'Tis True we cannot conclude, from this Passage, that the Homicide was a real Sacrifice (a); but the Fact which *Socrates* relates in his ecclesiastick History (3), leaves no Room to doubt but that human Victims were offered up to *Mithras*, since that Author tells us that the Christians of *Alexandria* having discovered a Cave a long Time shut up, wherein, according to Tradition, had formerly been celebrated the Mysteries now in Question, as was confirm'd by the Name of the Place called *Mithrius*, there they found dead Mens Bones and Skulls which they convey'd

(1) L. 2. de abst.

(2) In ejus Vita.

(a) I say we cannot conclude from this Passage, that *Commodus* had offered up a Man to *Mithras*; Since among the other Tryals of the Initiated, there was one whereof I have made no mention, tho' *Tertullian* takes Notice of it, and that was to affright him who desired Admission into the Mysteries, by presenting to him the Point of a Sword, as if he was really going to be stabb'd, so that it might happen that *Commodus* actually put the Person to Death. This doubtless is what happened upon this Occasion, and what makes *Lampridius* add immediately after the Words I have quoted, *cum illic*, (that is in these Mysteries) *aliquid ad Speciem Timoris, vel dici, vel fingi soleat*.

(3) L. 2. c. 2.

vey'd thence, to show them to the People of that great City.

These Mysteries, I say, were no less impious than abominable. Accordingly, to gain them the more Credit in the first Ages of Christianity, the Time when they were most in Vogue, they would needs imitate therein the holy Rites of the Christians, chiefly Baptism, and the Mystery of the Eucharist; and for that Purpose they threw Water upon the Initiated, and presented them with Bread and Wine; in order, said they, to regenerate them, and give them a new Life. I shall cite in Proof of it *Tertullian* only, tho' we are told the same Thing by many other Authors: *Per lavacrum*, says he, *Mithra signat illic in Frontibus Milites suos, celebrat Panis Oblationem, & Imaginem Resurrectionis induit, &c* (1).

We may remark before we be done with this Article, on which I have been pretty full, that the principal Feast of *Mithras* was that of his Nativity, which a *Roman* Kalendar placed on the 8th of the Kalends of *January*, that is the 25th of *December*, a Day on which, besides the Mysteries that were celebrated with the greatest Solemnity, were likewise exhibited the Games of the Circus, that were consecrated to the Sun, or to *Mithras*. 'Tis true the Kalendar does not name this God, but only says, 8 *Kal. Jan. n. Inviæti*, that is to say, the Day of the Nativity of the Invincible; but the Learned have very well judged from the Epithet of *Inviæti*, so often applied to him in Inscriptions, that *Mithras* is here intended.

We must not however imagine from this particularity either that they affected to celebrate that Festival the same Day that the Church celebrates that of the Nativity of *Jesus Christ*; far less say with Father *Hardouin* that the Christians in the West, upon Account of that Feast, transferred to the same Day that of Christmas, which, according to him, they celebrated before in the Month of *September*. For the learned Bishop whom I have so often quoted in this.

(1) L. 1. de Baptismo, ch. 5.

this Chapter, demonstrates that the Feast of *Jesus Christ's* Nativity was always fixed by the *Latin* Church to the 25th of *December*. The only Reason the *Romans* had for fixing the Day of the Nativity of *Mithras* to the same Day, was taken from *Physiology* and *Astronomy*. They intended thereby to signify that the Sun, after having been at a Distance from our Hemisphere since the autumnal Equinox, approached towards it, and comes after the Winter Solstice to fructify and warm this other half of the Globe. For 'tis by no Means to be doubted, after what I have said in explaining the Bas-reliefs of *Mithras*, that there were many *Physical* and *Astronomical* Ideas intermix'd with the Attributes of that God.

In fine, we may observe that the Worship of *Mithras* made great Progress in after Ages, and pass'd into several Countries. This *Strabo* asserts as to *Cappadocia*, as has been already said: It was also known in *Greece*, and *Pompey* brought the Knowledge thereof to *Rome*, whence after having spread thro' *Italy*, it was propagated to the other Provinces of that vast Empire. This is what the Marbles and Inscriptions that we find in so many different Places, undeniably prove. For not to mention those that have been discovered at *Antium*, at *Naples*, at *Milan*, and in several other Cities of *Italy*, as may be seen in *Gruter*; nor that, which according to *M. Spon* (1), was dug up at *Lyons*, others have been found among the *Daci* (2), in *Pannonia*, where *Aurelius Justinianus* rebuilt a Temple of that God; among the *Norici*, a People in the Neighbourhood of *Carinthia*. What we said, but a few Moments ago, from *Socrates* and *Sozomen*, proves that the *Egyptians*, and the People of *Alexandria* in particular, worship'd the same Divinity. *S. Epiphanius* speaks of a Priest of *Mithras* in the Island of *Crete* (3); Thus 'tis not to be doubted but that the Worship of this God was very extensive. It likewise continued very long, and was not destroyed when the Emperors

(1) Recher. d'ant, Diff. 3.

(2) Gruter. p. 34.

(3) Hær. 42.

rors embraced Christianity, since we have Inscriptions, where mention is made of those who celebrated these Mysteries in the Time of *Valens*, and of young *Valentinian*, Anno 376, as appears by the Consulates that are there specify'd (1). At Length this Worship was quite abolish'd by Means of *Gracchus* Prefect of the City *Rome*, the Year of *Jesus Christ* 378, as is proved by the learned Bishop of *Hadria*.

ARTICLE II.

Of some other Gods of the Persians; of those of the Parthians, Cappadocians and Armenians.

The Gods of the People now named, except those of the *Persians*, are very little known to us, and the Ancients speak of them only occasionally: It is even highly probable that these People had received their Religion from the *Persians*, wherein each of them had made some Changes of their own. Accordingly, the Goddess *Anaitis*, and the Gods *Ananus* and *Anandratus*, whom we shall speak of in this Chapter, and who were worship'd by the *Medes*, *Lydians*, and *Armenians*, came originally from *Persia*, as *Strabo* asserts.

But before we enter into the History of these Gods, something must be said of the Goddess *Sakea*, because I take her to have been the same as *Anaitis*. Among the Divinities of the *Pagans*, there is none so little known as this Goddess. The Ancients make no Mention of her; but as they mention a Feast called *Σακέα Σακκα*, celebrated both by the *Persians* and *Babylonians*, as shall be said afterwards, the Interpreters of Scripture think they have found the Name of that Goddess in *Jeremiah* (2): The Prophets Words are these. *Thus saith the Lord, take the Wine Cup of this Fury at my Hand, and cause all the Nations to drink it. ————— And Sefack the King shall drink it with them.* And he adds in another

(1) See *M. della Torre*, p. 244.(2) *Cap. xxv. v. 15, 26.*

another Place : How is *Sesak* taken ? How is *Babylon* become the Astonishment of all Nations ?

All the Interpreters, who agree that in these two Passages *Sesak* denotes both the City and the King of *Babylon*, are persuaded that this *Sesak* was one of the *Babylonish* Divinities; and that *Jeremiah* designed to represent the City itself by the Name of that Divinity; a Thing common enough with the Prophets, as we have proved from that Passage of *Isaiab*, where it is said (1): *Bel is bowed down, Nebo stoopeth*: For there is no Doubt but the Prophet intended by these Expressions to point out the Fall of *Babylon*, and that of the *Moabites*. *Grotius* is even of Opinion that *Mizak*, or *Mesback*, the Name of one of *Daniel's* Companions, was compounded of the Name of this Divinity; which appears probable enough, since it was pretty common, as was noticed before, to join the Names of the Gods to those of the Kings, and of private Persons too. This same Custom was in Use among the *Jews*, as appears from the Names of *Jehonatas*, *Jehosaphat*, *Ezekiel*, and some others.

This is all that can be said to prove the Existence of this Divinity : As for the Festival *Sacea* or *Sakea* 'tis better known. This Festival lasted five Days, and during the whole Time of its Celebration, the Masters served their own Slaves, as in the *Saturnalia*. *Berosus* and *Ctesias*, who had been a long Time in *Persia*, mention this Festival, as we learn from *Athenæus*. “ *Berosus*, says this Author, (2) tells us, “ in the first Book of his History of *Babylon*, “ that on the Sixth of the Month *Lous*, they celebrate “ in that City the Festival called *Sakea*, which lasts “ five Days, during which the Masters obey their “ Slaves; one of them whom they call *Zoganes*, is “ dress'd in the Robes of a King, and acts as if “ he was really the Master of the Family.” *Ctesias* speaks likewise of this Festival in the second Book

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of

(1) C. 46. v. 1.

(2) L. 4

of the History of *Persia*. *Chrysoftom* (1) undoubtedly makes mention of the same Festival, which he calls the Festival of Sackcloth. *Don't you remember, says he, the Feast of Sackcloth celebrated by the Persians, in which they take a Man condemn'd to Death, set him upon the King's Throne, and after having made him taste all Sorts of Pleasures, strip him of his Royal Apparel, then scourge, and then hang him?*

Strabo is the only Ancient who seems to lead us to the true Original of this Festival, and at the same Time teaches us to what Divinity it was consecrated: And as he must needs have been fully instructed in the Customs and Religion of the People who celebrated this Solemnity, having himself been born in *Cappadocia*, I shall deliver what he says of it (2).

“ Among the *Scythians* who lived near the *Caspian* Sea, there were some called *Sacæ*. These *Sacæ* made Excursions into *Persia*, and penetrated sometimes so far into the Country, that they came even to *Bactria* and *Armenia*, and made themselves Masters of a Part of that Province, which they called after their own Name *Sacafene*, whence they advanced next into *Cappadocia*, which borders upon the *Euxine* Sea. One Day as they were celebrating a Festival, the King of *Persia* having attack'd them, gave them a total rout. The *Persians*, to perpetuate the Memory of this Victory, raised a heap of Earth upon a Stone, whereof they formed a small Mountain which they surrounded with Walls, and built in the adjacent Ground a Temple which they consecrated to the Goddess *Anaitis*, and to the Gods *Amanus* and *Anandratius*, who are the Genii of the *Persians*; and in Honour to them they instituted a Festival called *Saca*, which is still celebrated among those who inhabit the Country of *Zela*; for this is the Name they give to that Place.”

The

(3) Orat 4. de Reg.

(2) L. 11.

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The same Author, who compiled different Relations, gives another Account of this Fact a few Lines after, attributing to *Cyrus* this Victory, and the Institution of this Festival. They who contend for its having been celebrated by the *Babylonians* in the Time of *Jeremiab*, and before *Cyrus*, alledge that this second Account given by *Strabo* cannot be sustained; but is not this what we call begging the Question? I am rather of Opinion that the Prophet gives the Name of *Sesak* to the King of *Babylon*, and to the City, for some Reason whereof we are ignorant; that there never was a Divinity of that Name; and that she in whose Honour the *Sakea* were celebrated, was the Goddess *Anaitis*, whom we have mentioned at the Beginning of this Chapter. The Truth is, the *Persians* were hardly known before the Time of *Cyrus*, and therefore 'tis to that Heroe we must attribute the Victory over the *Sacæ*, mentioned by *Strabo*.

But in what class of Divinities are we to reckon *Anaitis*, *Amanus* or *Omanus*, and *Anandratus*, whom the Author I have now quoted makes mention of in several Places of his Work, and reckons in the Number of the Gods of the *Persians* and *Cappadocians*? There is no doubt but they were physical Gods, for we don't find that the *Persians* admitted any other at first. We have seen that their first Divinities were the Fire, the Sun, the Moon, the Water and the Earth, and that they knew no animated Gods in the earlier Times. Thus the most learned Mythologists have taken *Omanus* for the Sun, and *Anaitis* for the Moon. However, *Gerard Vossius* is not of their Mind. *Omanus*, says he (1), is always joined by *Strabo* with *Anaitis*, who is undoubtedly *Venus* or *Diana*; thus that God is not the Sun whom the *Persians* worship'd under the Name of *Mithras*; But the Symbol of that God, that is the perpetual Fire, which the *Persians* preserved with so much Care in their Fire-Temples,

K 2

(1) De Idol. l. 2. c. 9.

Temples, as the true Representation of the Sun, which is the Fire by way of Pre-eminence.

But with all due Respect to that learned Author, his Remark is not just: It proves, on the contrary, that if *Anaitis* is *Diana* or the Moon, as she really is, *Omanus* must be the Sun, who perhaps went under that Name, as well as that of *Mitbras*, among the old *Persians*, or rather among the *Cappadocians*, who had derived from them almost all the Tenets of their Religion. I add among the *Cappadocians*, for *Strabo*, as we have already observed (*a*), confounds the Gods of these two Nations. *Plutarch* makes it evident that *Anaitis* was the same with the Moon, since he says in the Life of *Artaxerxes Mnemon*, that *Aspasia* his Concubine was appointed by that Prince to be Priestess of *Diana*, whom the Inhabitants of *Ecbatana* call *Anaitis*, that she might pass the rest of her Days in Chastity and Retirement. Were there need of further Proofs in Confirmation of this Truth, I might quote *Pausanias*, who informs us (1) that the *Lydians* had a Temple to *Diana* under the Name of *Anaitis*.

'Tis true *Strabo* mentions some Things concerning that Goddess that agree better to *Venus* than to *Diana*, or the Moon; since he speaks of her thus: “ The
“ *Medes* and *Armenians* have a high Veneration for the
“ Gods of the *Persians*; and the latter especially
“ worship *Anaitis* in a very peculiar Manner, to
“ whom they have built a Temple in *Acilisena*, and
“ in other Places. They consecrate to that Goddess
“ their Slaves, both Men and Women; which is not
“ very surprizing: But, which is much more so, the
“ Chief of the Nation consecrate to her their Daugh-
“ ters; who, after they have prostituted themselves in
“ Honour of that Goddess, enter into a married
“ State, and no Body makes the least Scruple of
“ wedding them.

This

(*a*) See the Beginning of this Chapter.

(1) In Lac.

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This Custom has surely a great Affinity with what was the Practice in the Temples of *Venus*; but 'tis not surprizing that the *Armenians* and *Cappadocians* made some Alteration in the Worship of a Goddess, the Knowledge of whom they had from the *Persians*; far less that they confounded the Worship of *Diana* and *Venus*, that is, of the two Planets that went by these Names. Still 'tis certain that *Omanus* and *Anaitis* were natural Gods, as were all those of the primitive Idolaters.

But I must not finish this Article, without relating a Passage in History with respect to the Goddess we are now upon: I borrow it from *Pliny* (1). “ In an Expedition which *Antony* made against *Armenia*, the Temple of *Anaitis* was pillaged, and her Statue, which was of Gold, broke in Pieces by the Soldiers, which enrich'd many of them. One of them who had settled at *Boulogna* in *Italy*, had the good Fortune to receive *Augustus* one Day into his House, and to give him a Supper. Is it true, says that Prince to him during the Repast, that he who first struck the Goddess, presently lost his Sight, was disabled in all his Limbs, and expired upon the Spot? If that were so, replied the Soldier, I should not have had the Happiness to see *Augustus* with me now, since I was the Man who gave her the first Blow, which was an advantageous Blow to me; for all I possess in the World is owing to that Goddess; and 'tis upon one of her Limbs, my Lord, you sup at Present.”

After all these Reflections, as we have no Knowledge of *Amanus* and *Anandratus* but from *Strabo*, and are only told by that Author that they were Genii among the *Persians*, Περσικῶν Δαίμονας, 'tis needless to make vain Enquiries, or to offer Groundless Conjecture about them.

The Goddess *Bellona* was also highly worship'd at *Cappadocia*, especially at *Comana*. There were two principal Cities of that Name; the one in

K 3

Cappadocia

(1) *Li. 32. c. 23.*

Cappadocia, and the other in the Kingdom of *Pontus*; they were both consecrated to that Goddess, and observed much the same Ceremonies in the Worship they paid her. The Temple which she had at *Comana* of *Cappadocia* endued with a great deal of Ground, was served by a vast many Ministers, under the Authority of a Pontiff, a Man of great Esteem, and of such Dignity, that he stoop'd to none but the King himself, and was commonly taken from the royal Family: His Office was for Life. *Strabo*, who mentions the Worship paid by the *Cappadocians* to that Goddess (1), tells us that at the Time of his travelling into that Country, there were more than six thousand Persons, Men and Women together, consecrated to the Service of the Temple of *Comana*.

As this Author adds (2), that *Orestes* and *Iphigenia* were thought to have introduced into *Cappadocia* the Worship that was paid to *Diana* in *Tauris*, whence they came, 'tis probable the *Bellona* now in Question, was the same as *Diana*. What confirms my Conjecture is, that the same Author, speaking of the City *Castaballa* in *Cilicia*, says (3) there was a Temple of *Diana Perasia*, where the Priestesses, said they, walk'd Bare-foot upon the burning Coals without receiving harm, and that this was believed to be the Scene of *Orestes's* Adventure with *Diana*, surnamed *Tauropolis*, and that she got the Designation of *Perasia* because she had pass'd the Sea at that Place (4). I shall not at present examine what Course *Orestes* and *Iphigenia* took, when they left *Tauris*, to return to *Greece*; but I believe we may take it for granted that they landed in *Pontus*, where they establish'd the Worship of *Diana*, chiefly in the City of *Comana*, whence it pass'd to the other City of that Name, in *Cappadocia*, and from thence into *Cilicia* and the neighbouring Provinces.

To confirm this Conjecture, the same *Strabo* asserts (5) that *Apollo* was worship'd thro'out all *Cappadocia*,
as

(1) L. 12. c. 135, & 137.

(2) p. 525.

(3) p. 537.

(4) See this History Vol III.

(5) p. 537.

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as was *Jupiter* in a peculiar Manner by the People called *Venafini* (a), among whom was a magnificent Temple, three thousand Priests, and a High-Priest, whose Authority was almost as great as that of the *Pontiff* of *Comana*: But as the People now named, had received the Worship of those Gods from the *Greeks*, I reserve the Account of them for the rest of this and the following Volumes, where I shall discourse of the Gods of *Greece* and the other western Nations.

'Tis not known whether the *Parthians*, who succeeded the *Persians*, had the same Religion with them. 'Tis probable they borrowed several of their Tenets and added new ones of their own. We only know they used to deify their Kings; and *Ammianus Marcellinus* informs us, (1) that *Arsaus*, after Death, was placed among the Stars, that is to say, they, after the Example of other Nations, had their natural and their animated Gods.

The great Divinity of the *Armenians*, as of the *Persians*, was the Sun, to whom they offered, like them, a Horse in Sacrifice, as we learn from *Strabo* (2).

C H A P. XIII.

Of the Gods of the Scythians, and some other northern Nations.

TH O' the northern Countries were peopled by a great Number of different Nations, the *Greeks* who were but little acquainted with them, comprehended them all under the general Name of *Scythians*, or of *Celto-Scythians*. By the Former they

K 4

understood

(a) These *Venafini* were, according to *Strabo*, in *Morimene*. *Pomponius Mela* probably speaks of these People under the Name of *Morrani*; and *Isaac Vossius* thinks they were the *Mariandinyans*. See the Remarks upon the 2d Chapter of his first Book of Geography.

(1) Lib. 23.

(2) p. 567.

understood all those who possess'd the northern Parts of *Asia*; and by the Latter, those who were in the North of *Europe*. The Religion of those People, who were mostly rambling and unsettled, would be quite unknown, were it not for *Herodotus* who teaches us some Particularities about it: But then we know not to which of the *Scythians* in particular we are to attribute what he says.

That Historian, after having spoke at some Length of those People and their Conquests, comes to their Customs and religious Ceremonies (1). “ They offer
 “ no Sacrifices, says he, but to the following Gods.
 “ First, to *Vesta*; then to *Jupiter*, and *Terra* whom
 “ they reckon the Wife of that God: After those they
 “ worship *Apollo*, *Venus Urania*, *Mars*, and *Her-*
 “ *cules*, whom all the *Scythians* take to be in the
 “ Number of the Gods. Those who are denominated
 “ the Royal *Scythians*, sacrifice also to *Neptune*.
 “ They call *Vesta*, in their Language, *Tabiti*; *Jupiter*,
 “ *Papeus*; the Earth, *Api*; *Apollo*, *Etofyus*; *Venus*
 “ *Urania*, *Artimpesa*; and *Neptune*, *Thamimasades*.
 “ They have neither Idols, nor Altars, nor Tem-
 “ ples, except for the God *Mars*. They offer all their
 “ Sacrifices in the same Manner, and with the same
 “ Ceremonies. They present the Victim having the
 “ two Hind-feet bound together: He who is to of-
 “ fer it up stands behind; and after having taken
 “ off his Tiara, he strikes it; and while it is falling,
 “ he begins to invoke the God to whom it is offered.
 “ After this he puts a Cord about its Neck, which
 “ he twists with a Stick, and draws it till it be strang-
 “ led; all this while the Fire is not kindled, nor
 “ yet has he made any Libation. After having flead
 “ the Victim, he prepares himself to dress it; but as
 “ the Wood for that Purpose is very scarce among
 “ the *Scythians*, they separate the Bones from the
 “ Flesh, put it into Kettles that resemble the *Lesbian*
 “ Cups, only they are larger, and by the Help of
 “ the Bones they make it boil till it be thoroughly
 dressed,

(1) L. 3. c. 51.

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“ dress'd. When they have no Kettles they put the
“ Flesh into the Belly of the Beast, and make it ready
“ with the Bones. Then the Sacrificer throws upon
“ the Ground a part of the Entrails, as the Firstlings
“ of the Sacrifice. The Victims are of Oxen and
“ other Animals, but chiefly of Horses.”

“ These Sacrifices were destined to the Gods I have
“ named; but there were peculiar Ceremonies for
“ *Mars*. As he was the only God who had Temples
“ among them, their Manner of building them was
“ to pile Faggots of Vine-Branches one above the
“ other. These Temples were three Furlongs in
“ Length, and as much in Breadth; but they were
“ not very high. The Roof of them was very
“ flat, and form'd a perfect Square. In three Sides
“ of the Temple those Walls of Faggots were per-
“ pendicular, and on the other side the Wall was
“ shelving, so that one could go up to it that Way.
“ On the Top of this Edifice was placed an old
“ Sword of Iron; which served for the Statue of
“ *Mars*, and to this Sword they sacrificed every
“ Year Sheep and Horses in greater Numbers than
“ to any of the other Gods. After these they sa-
“ crificed to him a hundredth Part of all their
“ Prisoners of War: But this Sort of Sacrifice was
“ different from the Rest. After pouring Wine upon
“ the Heads of those who were to be offered up,
“ they put them into a large Vessel, where they cut
“ their Throats, and then carried them to the Top
“ of the Temple, and poured their Blood upon
“ the Sword which we have mentioned: This is
“ what pass'd in that Place. Below, before the Temple,
“ they cut off the right Shoulders with the Arms and
“ Hands of those unhappy Victims, and toss'd them
“ up in the Air. Then every one retired, leaving
“ their Limbs in the Place where they chanced to
“ fall.”

Such, according to *Herodotus*, were the Gods of
the *Scythians*, and the Form of their Sacrifices.
Clemens of Alexandria agrees with this Historian,
that

that these People offered religious Worship to a Sword (1); and *Lucian*, without naming the other Gods that *Herodotus* speaks of, only says (2) they worship'd that Sword, and *Zamolxis* who was their Legislator. But to illustrate what we have now been quoting, 'tis necessary to add some Reflections to it.

The *Greeks*, who were little acquainted with the Religion of foreign Nations, imagined the Gods worship'd by them to be the same with their own; and the smallest Resemblance either in the Name or in the Worship, sufficed to persuade them of it. Thus they heard that the *Scythians*, a warlike Nation, had a religious Veneration for a Sword; and therefore made no doubt but they worship'd their God *Mars* under that Emblem: They knew that they paid a religious Worship to the Fire; and they needed no more to convince them that they worship'd their *Vesta*. They probably found some Resemblance between the Worship which that People ascribed to a God they called *Papæus*, and their *Jupiter*; between that of *Apia* and their Goddess *Tellus*; between *Etofyrys*, and *Apollo*; *Artimpasa*, and *Venus*; between *Thamimasades* and *Neptune*: And this was foundation enough for their believing them to be the same Gods.

We may say with a great deal of Probability, that the *Scythians*, after the Example of all the other Nations, had for their first Gods, the Stars, the Earth, the Water and the other Elements: For, to say it once more, these were the primitive Gods of the *Pagan* World. To these Gods they had given barbarous Names; but these Names are indifferent, and every Nation gave them such as they pleased. We may therefore conclude that they worship'd the Fire, the Sun, the Earth, the Air, the Water; Divinities which the *Greeks* called *Vesta*, *Apollo*, *Tellus*, *Jupiter*, *Neptunus*. Perhaps too that warlike Nation at first had no other God but the Sword;

(1) In Prot.

(2) In Conc. Deor.

Sword; but in Process of Time adopted those of her Neighbours. For in speaking of the Religion of ancient Nations we must always distinguish the Times. We know not well whence the *Scythians* derived their Original; for doubtless the Reader will not be satisfy'd with that which *Diodorus* gives them (1): "The Fables of the *Scythians*, says he, "give Account that they had among them a "Virgin, born of the Earth, who had the Head "and half of her Body of a Woman, but from the "Waist downward the Form of a Serpent. *Jupiter* fell in Love with her, and had a Son by her "called *Scythes*, who having risen to great Renown, communicated his Name to the whole Nation of the *Scythians*." But still 'tis certain that this People was very ancient. They did not continue always shut up in the Extremities of the North; but departing thence spread themselves over the higher *Asia*, and having conquered the *Medes* in a pitch'd Battle, possess'd themselves of their Country, which they kept for eight and twenty Years, as we learn from *Herodotus* (2). During this their Abode in *Media*, the *Scythians*, no doubt, worship'd the Gods of the *Medians*; for what uses to be most regarded in conquered Nations is their Religion, which Politicks forbid to meddle with. The Worship of the Fire especially was very diffusive: This was the great Divinity of the *Persians* and *Cappadocians*, and probably of the *Medes* too; thus 'tis not surprising that *Herodotus* has assured us of their having worship'd *Vesta*.

True 'tis that learned Historian says (3) that the *Scythians* had a great Aversion to foreign Customs and Ceremonies, and that it cost *Anacharsis* his Life, who was slain by King *Saulius* his Brother, while he was celebrating the Feast of the Mother of the Gods, with the same Ceremonies that the *Cysiceni* used, to accomplish a Vow which he had made when he pass'd to *Cysicum*. 'Tis likewise true that *Scyles*
King

(1) L. 2.

(2) L. 1. c. 104.

(3) L. 4.

King of the *Scythians* lost his Crown, for having attempted to celebrate the *Bacchanalia* after the Manner of the *Greeks*, as we are told by the same Historian (1); but they were not perhaps always so scrupulous, and these same Attempts prove that Endeavours were used to introduce into *Scythia*, both the Customs and Ceremonies of the Neighbouring Nations.

As Idolatry was always accompany'd with several superstitious Rites, there is no doubt but the *Scythians* had a great Number of them, as well as other Idolaters; but History has only preserved those that concerned their Sooth-sayers. " Besides, says *Herodotus*,
 " there are among these People Numbers of Sooth-
 " fayers, who perform their Divinations by Rods
 " of Willow, whereof they carry Bundles into a cer-
 " tain Place, and there unite them; then separating
 " the Rods, they pronounce their Oracles, and there-
 " after put them together again. As for the *Enarii*
 " and *Androgyni*, who practise the same Art, 'tis
 " alledged, continues the Historian, that *Venus* taught
 " them Divination, which they practise by mixing
 " between their Fingers Leaves of the *Linden Tree*,
 " which they cut into three Parts. When the King
 " of the *Scythians* is sick, he sends for several of these
 " Sooth-sayers, who tell him that some *Scythian*,
 " whom they Name, has sworn by the King's Throne,
 " and perjured himself. Upon which the unhappy
 " Person, who is alledged to be the Cause of the
 " King's Sickness, by taking a false Oath, is instantly
 " brought. If he denies the Fact, other Sooth-sayers
 " are called, and being convicted, his Head is cut off,
 " and his Effects divided among the Accusers; but
 " if he is declared innocent, they themselves are put
 " to Death in this Manner. They fill a Chariot with
 " Faggots, fasten the Sooth-sayers to it with an iron
 " Chain; then after having kindled the Faggots
 " they loose the Oxen that are yoked to the Cha-
 " riot,

(1) Ibid.

“ riot, and leave the Calumniators to perish in the
“ Flames.”

The Reader may easily believe that we have now no Monument remaining of the Religion of the *Scythians*, who had no other Statues but the Sword that represented *Mars*, nor Temples but such as were made of Faggots. Some Antiquaries however think they have found out three Statues of the Gods of that People, in the three Busts born by three Camels upon *Theodosius's* Column, that is at *Constantinople*. But tho' it were true, which can hardly be proved, that that Column represents the Triumph of that Emperour over the *Scythians*, it could not be deny'd but their Religion had undergone some Change from the Time of *Herodotus*, a thing not without Example in other Nations, as has been observed with Respect to the ancient *Persians*.

The *Scythians*, as has been said, consist- The Religion
ed of a vast Number of different Nations; of the People
but if we except those who inhabited the of *Tauris*.

Taurica Chersonesus, that is to say the *Peninsula* that is between the *Euxine* Sea and the *Palus Meotis*, which is at this Day called the *Crimee*, we are quite ignorant of their Religion. As for those we know they paid Adoration to *Diana*, whose Worship was performed by a Priestess; and to her they sacrificed all the Strangers who came into their Country; Circumstances we learn from *Herodotus*, *Euripides* and several ancient Authors: But I reserve a more particular Account of them for the History of *Iphigenia*, who was Priestess of the *Diana Taurica*, under the Reign of *Thoas*. As the Ancients make no mention of the Religion of the *Scythians* but upon Occasion of *Iphigenia*, and of *Orestes* who came to *Tauris* to carry off the Statue of *Diana*, we know not if they worship'd any other Divinities.

There were also in the northern Countries another People called the *Hyperboreans*, with whose Religion the *Greeks* were acquainted by the Report of *Hecateus*, one of the most ancient Historians; but as I
confine

confine myself as far as possible, only to what belongs to Mythology, I shall not enlarge upon the History of that People. You may consult two Dissertations, the one by the *Abbé Gedoyn*, the other by my self, both of them in the seventh Volume of the *Memoirs of the Academy of Belles Lettres* (1).

The *Hyperboreans* were accounted the most religious People in the World. They paid a peculiar Worship to *Apollo*, who for that Reason was furnamed *Hyperborean*, and they sent every Year to *Delos*, an Island in the *Egean* Sea, Offerings that they made him of the first Fruits of the Earth. At first there were two or three Virgins chosen, accompanied by a hundred Young Men of approved Courage and Virtue, who carried these Offerings. *Herodotus* and *Callimachus* are our Vouchers for both these Circumstances. This Custom continued till the Laws of Hospitality were violated in the Persons of those Pilgrims, which made the *Hyperboreans* resolve to convey these Offerings from one Hand to another, as far as *Delos*, by Means of People that were travelling thro' their Country in their Way to that Island, as we learn from *Pliny* (a), who speaks of those young Virgins without naming them, but other Authors inform us of their Names. *Herodotus* mentions four of them, *Opis* and *Erge* or rather *Heca-Erge*, as *Callimachus* calls her, *Hiperboche* and *Laodice*: *Callimachus* adds a fifth, whom he calls *Loto*.

After that Disaster had befallen those young Virgins, none of whom had the good Fortune to return to her own Country, as we are told by the Poet now named, the *Hyperboreans* took a Resolution to send their Offerings in the Manner as has now been said. They had two Ways of going from their own Country to *Delos*, and both of them are sufficiently described by the

(1) P. 113. and 127.

(a) Virgines ferebant eas frugum primitias, hospitii Gentium per Annos aliquot venerabiles, donec, violata fide, in proximis accolarum finibus deponere sacra ea, instituire, hique ad conterminos deferre, atque ita Delum usque, *Plin.* l. 4. c. 12.

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the Ancients. *Pausanias* (1) says they gave their Offerings first into the Hands of the *Arimaspes*, that they deliver'd them to the *Iffidons*, who transferred them to the *Scythians*, who carried them to *Sinope*, where were always *Greeks* who conveyed them to *Prasæ*, whence the *Athenians* took care to transmit them to *Delos*.

The other Course is described by *Callimachus*, who, addressing himself to *Delos* in one of his Hymns, says: *To you the Hyperboreans send their First-Fruits: These First-Fruits that come so far, are first received by the Pelasgi of Dodona, who carry them over the Mountains into Melis, whence they are conveyed by Sea to Eubæa, and thence they are easily transported to your Ports.* To conclude, these Offerings, which the Ancients call the Firstlings of the Fruits, were Sheaves and Bundles of Corn, and to this all Antiquity agree: In the Meantime, *Salmasius* (2) alledges it was what we call in Latin *Partes Præcisæ*, the Parts that are first cut off, as the Firstlings of a Victim; as to which you may consult *Crenius* who refutes him.

But be that as it will, it appears that the *Hyperboreans* had a very particular Veneration for *Apollo*, and if we credit *Diodorus Siculus*, the *Boreades*, the Descendants of *Boreas*, were in Possession of the Priesthood which was united to the Royalty. Where 'tis proper to remark that the Virgins, who were sent at first to *Delos*, were of the royal and sacerdotal Line, since *Callimachus*, who names three of them, *Heca-ERGE*, *OPIS* and *LOTO*, calls them the Daughters of *Boreas*. If it be ask'd now why the *Hyperboreans* were so devoted to *Apollo*, I answer with *Diodorus Siculus* (3), that *Latona* was born in their Country, and consequently it is no Wonder that they honoured her Son with a peculiar Worship. Accordingly, continues that Historian, not only had they instituted Feasts to his Honour, but also consecrated to him a whole City. " *Apollo* again on his Part, as the *Abbé Gedoy*n has

" it

(1) In Att. c. 31.

(2) Animad. in Sol.

(3) L. 2.

“ it (1), reckoning himself a Native of their Country, vouchsafed to honour them with his Presence, and took more Pleasure in being with them than any where else.

“ Hither he resorted, when banish’d Heaven for his Resentment against *Jupiter*, who had thunder-struck his Son *Esculapius*, as we learn from *Apollo-nius Rhodius*, who for that Reason calls the *Hyperboreans a sacred People*. The Opinion of *Apollo’s* sojourning in the Country of the *Hyperboreans* was so universal among the *Greeks*, that according to *Eliau*, or rather *Aristotle*, cited by that Author (2), *Pythagoras*, whose Wisdom and Virtue was admired by the *Crotoniates*, was taken by them for “ *Hyperborean Apollo*.”

The *Greeks*, who vented several other Fables in Relation to this *Apollo*, said he came from their Country to the Relief of *Delphos*, at the Time when that City was besieged by the *Gauls*, as *Pausanias* relates. *Cicero*, tho’ he mentions not the Motive which brought that God to *Delphos*, yet asserts that he came thither, since in giving the Genealogy of the Gods, as his Manner is, he says: “ The third *Apollo* was “ the Son of the third *Jupiter*, and he who is said “ to have come from the *Hyperboreans* to *Delphos*.” *Tertius Jove tertio natus & Latona, quem ex Hyperboreis Delphos ferunt advenisse* (3).

As these pretended Demigrations of the Gods, like their Birth in certain Countries, denoted, according to *Herodotus*, the Institution of their Worship in those Countries, we may therefore infer from this Fable that the Worship of *Apollo* had been propagated from the *Hyperboreans* to *Greece*, perhaps before the Colonies that came thither from *Egypt* and *Phenicia*. But whence had the *Hyperboreans* themselves received the Knowledge of that God? I answer, as I think I have proved in the Dissertation quoted at the Beginning of this Article, that the *Hyperboreans*,

(1) In his Diss. p. 129.

(2) Var. Hist. l. 2. c. 26.

(3) De Nat. Deor. l. 2. c. 23.

Hyperboreans, who, in my Opinion, inhabited the Country about the *Phasis*, came Originally from the Colony which *Herodotus* tells us *Sesostris* left there; and consequently that 'tis not to be wonder'd if they themselves worship'd *Apollo*, one of the Gods of *Egypt*, and communicated the Knowledge of him to the *Greeks*, from whom they were at no great Distance. But as this is no more than Conjecture, tho' not without some Foundation, I willingly submit it to the Judgment of the learned World.

The *Iffedons*, in the Neighbourhood of the *Hyperboreans*, had probably no other Gods but their Ancestors, since *Herodotus*, who speaks of their Customs and Religion, says, when any one of them has lost his Father, all his Relations bring him a Number of Cattel; whose Carcases having cut into Pieces, they in like Manner cut the Body of the deceased Father, and having mixed all the Fleashes together, serve them up at an Entertainment, reserving only the Head of the Defunct which they set in Gold, and make it an Idol, offering to it solemn Sacrifices every Year (1).

The *Sarmatians*, after the Example of most other idolatrous Nations, had Gods Gods of the Sarmates. natural, and Gods animated. The first were the Sun and Moon; *Pogwid*, or the Air; *Tessa*, or *Jupiter*; *Laeto*, or *Pluto*; *Nia*, or *Ceres*; *Marzane*, or *Venus*; and *Zicuonia*, or *Diana*. But we are to observe that they are *Polish* Historians (2), who inform us that these Gods were *Jupiter*, *Pluto*, *Diana*, &c. And no great Credit is to be given to their Testimony, since they may easily be deceived by some slight Resemblance between those Gods and the Gods of *Greece*. This is what most of the Ancients did, when they were to speak of the Gods of other Nations, having, from the smallest Affinity, given them the Names of those of their own Country.

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I.

But

(1) Herod. L. 4. (2) Alexand. Guaguinus, Sart. Evr. Paul. Oderb. Vide Voss. de idol. l. 1. c. 29.

But passing that; besides these natural Gods, the *Sarmatians* had likewise animated ones, among whom were *Lelus* and *Politus*, whom the same Historians will have to be *Castor* and *Pollux*: And tho' the Worship paid by the *Sarmatians* to these two Heroes, was entirely abolish'd, when the Poles, who possess in Part the Country which belong'd to the *Sarmatians*, embraced Christianity, yet they still retain their Names, which they pronounce in Sign of Joy at their Feasts (1).

But, if you ask the Reason of their confounding these two Divinities with *Castor* and *Pollux*, I answer with *Vossius*, the *Sarmatians* might have been acquainted with them by holding Commerce with the People settled on the Banks of the *Danube*; and since the *Greeks* had erected an Altar in Honour of *Alexander*, and the *Romans* another to *Augustus*, near the *Boristhenes*, as we learn from *Ammianus Marcellinus*, it was easy for either of them to make the *Sarmatians* acquainted with the two Heroes now mentioned. Thus reasons that learned Author: 'Tis true indeed, not quite satisfy'd with that Conjecture, he would needs insinuate that *Lelus* and *Politus*, among the *Sarmatians* might represent the Heavens and the Earth; but as he gives no Proof of this, I take the first Account to be the best.

The same Author, upon the Authority of *Paul Oderborne* (2), says that the People who lived near the River *Obi*, worship'd a Goddess under the Name of the *Old Woman of Gold*, and he takes not upon him to determine whether it was *Eve* her self, or *Terra*, that was the Object of their Worship. But, however that be, the Historian now quoted tells us that Goddess delivered Oracles. *Clemens Adamus* (3) informs us as to their Manner of consulting that Goddess. "When the Country, says he, is afflicted with any Calamity, such as War, Pestilence, or Famine, those Idolaters have Recourse to that Goddess: " They

(1) Loc. cit.

(2) In Vita Joan. Basilidis Mosc. ducis.

(3) In Anglorum Naviga.

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“ They prostrate themselves before her Idol, and setting a Drum in the midst of the Assembly, with the Model of a Toad in Silver above it, they fall a beating the Drum ; and he of the Company nearest whom the Toad falls when it is made to leap to the Ground by the beating of the Drum, is put to Death : But they bring him to Life again by some Sort of Witchcraft, and then he lays open the Cause of the Calamity that affects the Country.”

Whether the *Getes* or *Dacians* had any Physical Gods, is what we cannot determine ; but 'tis certain they paid divine Honours to their Legislator *Zamolxis*, as may be seen in *Plato's* Dialogue, intituled *Charmides*, in *Diogenes Laertius* (1), in *Strabo* (2), and in *Lucian* (3).

Gods of the
Getes, the
Daci, and
Thracians.

The *Thracians*, besides the same *Zamolxis* whom they adored as a God, according to *Lucian* (4), raised to the same Rank *Orpheus* and *Linus*, as we learn from *Tertullian* (5.) By *Orpheus*, I mean that famous *Argonaut*, whom I shall speak of more particularly in the History of the golden Fleece. Let it not be said that *Orpheus* was worship'd only as a Demi-God, since *Conon* (6) positively asserts that after the Honours due to Heroes had been paid him (a), near the Tomb wherein his Head was contained, the Place grew insensibly into a Temple, where all the Ceremonies of the Worship of the Gods were performed ; a new Argument for what we have already said (7), that the Heroes sometimes became real Gods.

Gods of the
Thracians.

Temesius of *Clazomenæ* may perhaps be likewise reckoned among the *Thracian* Demi-gods, since *He-*

L 2

rodotus

(1) In *Pyth.*

(2) L. 7. and 16.

(3) In *Deor. conc.*

(4) In *Jove Trag.*

(5) *De Anima* c. 2.

(6) *Narr.* 45.

(a) See in the Beginning of the sixth Volume, what is said concerning the Tombs of the Heroes.

(7) Book 5.

Herodotus tells us (1) that the *Teians* having led a Colony to *Abdera*, whereof he was reckoned the Founder, paid to him the Honours due to Heroes. The same Thing may be said of *Ordrysus*, from whom the *Thracians*, according to Saint *Epiphanius* (2), derived their Original; and of *Plestorus*, to whom, according to the Testimony of *Herodotus* (3), they sacrificed *Oebazus* the *Persian* who had fled to them for Refuge. *Vossius* (4), who grants that this *Plestorus* was of the Number of the Divinities worship'd by the *Thracians*, says he knows not whether he was an animated God or a natural God, but for my Part I take him to have been one of their great Men, of whom however we learn nothing particular in History.

Lastly, The *Massagetes* look'd upon the Sun as their great Divinity, and perhaps as the only one, and sacrificed Horses to him, as we learn from *Strabo* (5).

(1) L. 1.

(2) L. 1.

(3) L. 5.

(4) De Idol. L. 1. 49.

(5) P. 553.





MYTHOLOGY and FABLES

Explain'd by

HISTORY.

The Western Deities.

*Of the Gods of the Greeks, and Romans,
and other Western Nations.*

A P R E L I M I N A R Y.

AFTER having discoursed of the Religion of the *Asiatics*, among whom Idolatry commenced, 'tis Time to pass on to that of the *European* Nations to whom it was communicated by them; and as it made the greatest Progress among the *Greeks* and *Romans*, with them we are to begin.

Never was Religion encumber'd with a greater Number of Gods than that of these two Nations, since besides the Oriental, they admitted a World of others who owe their Original to them, and whose Names we have already seen in the Chapter where we have treated of the Progress of Idolatry (1): But before we enter upon the History of all these Gods, 'Tis necessary to make some Reflections, that will be useful in the Sequel of this Work.

L 3

That

(1) Vol. I.

That a Part of *Asia Minor*, the Isles of the *Archipelago*, and *Greece*, were peopled at first by *Japhet's* Posterity, known by the Ancients under the Name of *Japetus*, is a Fact not to be doubted. As I shall have Occasion to insist upon this Article, when I come to speak of the different Colonies that came into *Greece* (1), I shall take it for granted at present. But at what Period of Time did the Descendants of that *Patriarch* arrive there; what was the Religion they establish'd? These are Questions that cannot now be resolved. Any Accounts we have now extant of those ancient People of *Greece*, are but loose and confused. We only know from *Diodorus Siculus*, that the first *Greeks* were very rude, living without Laws, without Policy, and almost destitute of all Religion. A People straggling and unsettled, who had no other Habitation but the Dens and Forests, and no other Food but Acorns, or to speak more accurately, some wild Fruits and Herbs: This is the Picture given of them by that Author (2).

We may easily conceive that the Religion of those primitive Inhabitants of *Greece*, was, like themselves, not loaded with many Ceremonies, but consisting in rude Simplicity; and that they were unacquainted in those earlier Times with that Multiplicity of Gods whom they came afterwards to adore. Perhaps the first who settled there, even brought with them the Knowledge of the true God, which was not so soon corrupted in the Family of *Japhet*, as in that of *Cham*. These 'tis true are only Conjectures; but they are not without Probability. The primitive Worship however, which *Noah* had received from his Ancestors, was but of short continuance, and the most ancient profane Authors leave no Room to doubt that the first Inhabitants of *Greece* and the neighbouring Isles, were plunged into the thick Darkness of Idolatry.

To have a tolerable Notion of their Religion, we must view it under various Aspects: *First*, Such as
it

(1) At the Beginning of the 6th Vol.

(2) L. 1.

it was in the Time of those first Inhabitants, or at least when the *Pelasgi* came and settled in *Greece*. Secondly, With Regard to the Alterations that were made in it by the Colonies from *Egypt* and *Phenicia*: Thirdly, With Respect to what Changes might be introduced into it by *Homer* and *Hesiod*: Lastly, With Regard to those it really underwent from the Time of *Pythagoras*, and the *Platonick* Philosophers, till the Triumph that Christianity gained over it.

First, We know little or nothing about the Religion of the primitive Inhabitants of *Greece*. *Herodotus* is the only one has preserved to us some Knowledge thereof. That Author (1) says the *Pelasgi*, who came in old Times to settle in *Greece*, worship'd their Gods without knowing who they were, and without having any Names to them. " They sacrificed to them, " says he, and before the Sacrifice they had a Custom " of making Invocations and Prayers, without giving " their Gods either Name or Surname, because as " yet they knew them not. Further, they called them " by the general Name of Gods, because they be- " lieved that they governed, and were Lords of all " Things. They came to know a very long time " after, that the Names of the other Gods had been " brought from *Egypt*, but it was very late before " they learned the Name of *Bacchus*."

" At length they went to consult the Oracle of " *Dodona*, which is reckoned the most ancient one " of *Greece*, and consequently was the only one in " that Time. The *Pelasgi* therefore inquired at " the Oracle, if they should receive the Names of " the Gods that came from the *Barbarians*, and the " Answer was that they should receive them and " make use of them. Accordingly they sacrificed " from that Time, invoking the Gods by their " Names; and the *Greeks* afterwards took the same " Names from the *Pelasgi*. But to know whence " each of those Gods came, whether they were from

L 4

" all

(1) L. 2. ch. 50 & seq.

“ all Ages, in short, what is their Form and how
 “ they came to exist, these are Things we are hither-
 “ to in the dark about.”

The same Author, immediately before the Words now quoted, had said that the same *Pelasgi* before they came into *Greece*, where they were intermix'd with the *Athenians*, had dwelt in the Island of *Samothrace* and had taught those Islanders to worship the *Cabiri*. “ Whoever, says he, is acquainted with
 “ the Ceremonies of those Gods, that were also ob-
 “ served by the *Samothracians*, will certainly be of
 “ Opinion that they had learned them from the
 “ *Pelasgi*; for that People, who lived since that
 “ Time among the *Athenians*, had formerly inha-
 “ bited *Samothrace*, and from them the *Samothra-*
 “ *cians* had learned the *Orgies*.”

The same *Pelasgi*, according to our Author, had also taught the *Athenians* their obscene Manner of representing *Mercury*; and they gave Mysterious Reasons for this Usage, which *Herodotus* has not told us.

The same Author, in the Book now cited from which I have taken these Passages, makes one Remark more with Respect to the *Pelasgi*. “ Almost
 “ all the Names of the Gods, says he, came from
 “ *Egypt* into *Greece*. I my self actually found it
 “ to be so, after I had examined the Matter for my
 “ own Information, having heard that they had them
 “ from the *Barbarians*. And for my Part I am
 “ convinced that they really came from *Egypt*:
 “ But if it be objected that neither the Names of
 “ *Neptune*, *Castor*, *Vesta*, *Themis*, the *Graces*, the
 “ *Nereids*, nor of other Gods are there to be found,
 “ I answer with the *Egyptians*, that they never knew
 “ those Gods. And indeed to me it would seem that
 “ those Names were given them by the *Pelasgi* them-
 “ selves, except *Neptune*, whose Name that People
 “ borrowed from the *Libyans*; for none but the
 “ *Libyans* were formerly acquainted with *Neptune*,
 “ whom they have always held in Veneration.”

Here

Here then we see the ancient *Pelasgi* were instructed by the *Barbarians*, in the Names which they were to give the Gods; who in their Turn instructed *Greece*, at that Time very ignorant, and taught her the Names of the same Gods, and the Mysteries of the *Cabiri*, which they had formerly taught the *Samo-thracians*. This is all we know of the Religion of *Greece*, at the Time of the Arrival of the *Pelasgi* and of their Settlement at *Athens*.

Secondly, The second Article we are to examine, namely, what Changes the Colonies introduced into the ancient Religion of *Greece*, is already determined by the same Author, as we have seen, since he assures us that all the Gods who were there worship'd, except those whom we have named after him, came from *Egypt*. The Colonies who brought the Knowledge of them into *Greece*, did not all arrive at the same Time, as shall be said in the 6th Volume; and consequently the Changes that happened to the Religion of *Greece*, were gradual, and brought about only in different Ages. *Herodotus* (1), who seems to have carefully examined the Article I am now upon, after the Exceptions I have mentioned, concludes that except the Gods whom he has named, all the rest came from *Egypt* into *Greece*.

This Author comes next to some Particulars with Respect to *Bacchus*, whose Worship was brought into *Beotia* by *Cadmus* and *Melampus*.

“ 'Tis he, in short, speaking of *Melampus* the Son
 “ of *Amythaon*, who made the *Greeks* acquainted
 “ with the Name of *Bacchus*, and taught them the
 “ Ceremonies of the Sacrifices that are offered to
 “ him, and the Manner of representing that God.
 “ 'Tis true he did not explain to them the whole of
 “ this Mystery; but the *Sages*, who came after him,
 “ gave fuller Insight into it. *Melampus* therefore
 “ invented the Representation of *Bacchus*, and the
 “ *Greeks*, instructed by him, perform the whole
 “ Ceremony, as it is now in Use among them, ac-
 “ cording

(1) Loc. cit.

“ cording to his Precepts. For my Part therefore
 “ I look upon *Melampus* to have been a very knowing
 “ Man, skilled in the Art of Divination, and who
 “ taught the *Greeks* many Things which he himself
 “ had learned from the *Egyptians*, and especially the
 “ Sacrifice of *Bacchus*, into which however he intro-
 “ duced some Alteration: For I would not affirm
 “ that whatever is performed in *Egypt* at the Feast
 “ of that God, resembles the Ceremonies that are
 “ observed upon that Occasion among the *Greeks*.
 “ As little will I say that the *Egyptians* borrowed
 “ from the *Greeks* either that Ceremony, or any
 “ thing else; but rather I am of Opinion that *Me-*
 “ *lampus* had learned every thing that concerns the
 “ Worship of *Bacchus*, from *Cadmus* and other *Ty-*
 “ *rians* who came with him from *Phenicia*, into the
 “ Country that is called at this Day *Beotia*.”

Here then we have the Worship of *Bacchus*, or *Dionysus*, introduced into *Greece* by *Cadmus* and *Melampus*. We know likewise from other Authors that *Cecrops* had brought to *Athens*, where he settled, the Worship of *Minerva*, who was worship'd in *Sais*, whence he came. The same Prince, if we believe *Pausanias* (1), regulated the Worship of the Gods, and the Ceremonies of Religion, with a great deal of Wisdom. He was the first who called *Jupiter* the supreme God, or rather the most high (2). He forbade the offering of any Thing to the Gods that had Life, and regulated the Ceremonies of Marriage.

We have not such Certainty about the Change that might be introduced into the ancient Religion of *Greece*, by the other Leaders of Colonies; but it is not to be doubted that *Inachus*, who planted the first Colony there, *Danaus* and others, likewise brought with them the Knowledge and Worship of their own Gods. Heads of Colonies, tho' they change their Country, don't therefore change their Religion; and when they become Masters of the

Countries

(1) In Arcad.

(2) Ὑπερίστατος.

Countries where they take up their Residence, they endeavour also to establish among them their own Religion and Forms of Worship. But if they meet with Opposition in this Attempt, as it happened to *Cadmus*, who by endeavouring to introduce the Worship of *Bacchus* into *Beotia*, kindled that War wherein *Pentheus* lost his Life, and which obliged himself to fly into *Illyrium*, they at least think of a Medium whereby to accommodate their Religion to that of the Country, till having made themselves absolute Masters, they are in a Capacity to establish it altogether.

'Tis therefore by no Means to be doubted, that the *Egyptian* and *Phenician* Colonies produced great Changes in the ancient Religion of *Greece*. I am speaking now of the Times before the *Trojan* War, not being design'd at present to examine into those that were occasioned in Times posterior to that Event, by the Introduction of several other Gods, whom the *Greeks* came to be acquainted with at different Conjunctions.

Thirdly, The third Period I consider in the Religion of the *Greeks*, respects the Time of *Homer* and *Hesiod*, who, according to *Herodotus*, made *Theogonies*: But this Article is fully explain'd in what I have said about the *Theogony* of the *Greeks*, where I have proved that these two Poets were not the Inventors of the Fables and Gods they mention, and that they only followed the establish'd Religion of their own Time (1). It would seem, that *Herodotus* has not expressed himself clearly, when he says that these two Poets had composed *Theogonies*. That *Hesiod* did so is indeed literally true; but as to *Homer* there is no Appearance of his having designed to reduce into a System what the *Greeks* thought of their Gods, he having contented himself with giving their received Names, and using them in such a Way as the Construction of his Poems required. But tho' these two famous Poets did not invent the Gods they speak of,
yet

(1) See the Article of the *Theogony* of the *Greeks* Vol. I.

yet 'tis certain they made them more generally known than they were before, and gave occasion, especially *Homer*, for enlarging their Worship; by using the Interpolation of those Gods upon all Occasions, and by representing them as warmly concerned for, and deeply interested in human Affairs; which naturally led Men to fear them, and seek to appease them, when they were thought to be incensed.

Fouribly, The fourth Period refers to the *Pythagorean* and *Platonick* Philosophers, who, to make the System of the *Greek Theology* the more supportable, introduced into it those ingenious Allegories, which abated of its Absurdity, an expedient upon which they especially laid the Stress of their Cause in the first Ages of Christianity, when the Fathers of the Church attack'd *Paganism* with so much Strength of Argument. These Philosophers indeed made great Alterations in the received Religion of their Time: But what I have said upon this Subject at the Beginning of this Work, and particularly in the general Reflections at the End of the fourth Book, Volume second, is sufficient to clear up this Article.

Besides these Changes that happened at different Times to the System of the *Greek Religion*, it suffered several others, whereof I shall examine the two principal ones. The first was when, upon receiving strange Gods, the *Greeks* gave them other Names, as has been already hinted in the first Chapter, which serves as an Introduction to Mythology. Ancient Authors have by good Fortune, given us Notice of those Changes; otherwise how could we have known at this Day the Origin of those Gods. We know from *Herodotus* that the *Apollo* of the *Greeks* was the *Orus* of the *Egyptians*; *Bacchus* or *Dionysius*, their *Osiris*; *Hermes* or *Mercury*, their *Taautus* or *Thot*; *Pan* their *Mendes*; *Diana*, their *Bubastis*; *Demeter*, their *Isis*; *Zeus*, or *Jupiter*, their *Ammon*; *Venus* or *Aphrodite*, their *Astarte*. *Plato* informs us that *Minerva* was their *Neit*: According to *Sanhoniathon*, their *Pluto*, or *Dis* was the *Mouth* of the *Phenicians*; unless we will

chuse

chuse rather to say he was the *Hephaistos* of the *Egyptians*.

These Changes of Names were common in the *Apotheoses*, whence the *Greeks* and *Romans* came by so many new Gods. The *Greeks* not only changed the Names of the Gods they received from *Egypt* and *Phenicia*, but also their Functions, gave them another Rank than what they held in the Theology of the oriental Nations, and framed their Geneologies as they pleased. Of this I could give several Examples, but I shall content my self with those of *Vulcan* and *Minerva*. We learn from *Herodotus* that *Vulcan* had the first Rank among the Gods of *Egypt*: The *Greeks* however made him the Son of *Jupiter* and *Juno*, who, expelled Heaven for his Deformity, broke his Leg in the Fall, and was forced for a Livelihood, to work in the Island of *Lemnos* as a Blacksmith. In *Egypt* he was the Husband of *Minerva*; in *Greece* he had to Wife *Venus*, while *Minerva* pass'd among them for a Virgin Goddess. In *Egypt* he had a Share in the Government of the World; in *Greece*, he had only the Command of some Blacksmiths.

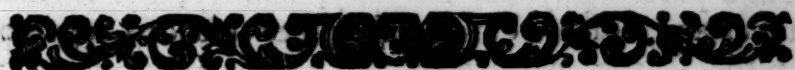
Secondly, I attribute to Poets posterior to *Homer* and *Hesiod*, the second Change that befel the Theology of the *Greeks*; and here we must call to mind that Source of Fable, where I proved that they had introduced a great Number of them that were not known before their Time. As it is the Character of Poetry to assume an unbounded License (1), so the Poets, according to their own Fancy, changed the Circumstances of the Fables, most of which had a Connection with Religion; sometimes invented new ones, gave new Attributes to the Gods, or palmed Adventures upon them never known before; and from the great Propensity which People had to believe their Fictions, the System of the establish'd Religion came in time to be stuffed with an Infinity of new Articles. The Examples of these Changes, which I shall give in the Sequel of this Mythology, will

(1) Hor. de Art. Poet.

will justify what I have advanced upon another Occasion, that if we would explain the Fables right, we must take them from the most ancient Poets. But one of the most considerable Changes in Religion, tho' 'tis of all others the least known, is that which must needs have happened when the *Greeks* ceased to pay a religious Worship to the Stars. Tho' we are ignorant of the History of this Cessation, yet the Fact is not the less certain. We have proved in the first Book, Volume III. from the Authority of *Plato*, that the *Greeks*, after the Example of other Nations, worship'd the Stars and Planets; and at the Time of that Philosopher, this Worship was entirely abolish'd in *Greece*. *Plato* even laments that it did not subsist, and seems to wish it had continued for ever.

As to the Manner how this Change may have happened, I shall give my Opinion as follows. The *Egyptians*, who likewise worship'd the Stars from the earliest Ages, having deify'd some of their Kings, gave out, as has been said elsewhere, that their Souls were gone to Heaven to be Inhabitants of the celestial Luminaries, or to speak more accurately, to dwell in some of the Planets; as for Example, that of *Osiris* in the Sun, and that of *Isis* in the Moon. From that Time they address'd their Worship promiscuously to the Planet, or to the Heroe who resided in it. *Cecrops*, who brought about so many Revolutions in the Religion of *Greece*, probably taught them this Point of Theology, and I question not but the same *Greeks*, who paid a religious Worship to the Planets, for Example to *Saturn* or *Jupiter*, confounded it with that which they ascrib'd to the two Princes of the same Name. Then soon forgetting the physical and natural God, they came at length to address their Prayers only to the animated Gods, and that in Times so early, that there does not appear to have been any Vestige of that ancient Worship remaining in *Pythagoras's* Time. From all these Changes arose a new Religion, the History whereof shall be the Subject of this and the

two following Volumes. Thus having before explain'd the Mythology of the Orientals, I shall now describe that of the *Greeks* and *Romans*, and some other *European* Nations, which is so different from the former, that one can hardly imagine the one to have been derived from the other. This Portion of my Work I divide into two Parts. In the first I shall speak of the Gods of the *Greeks* and *Romans*, and in the second of those of the other *European* Nations.



PART I.

Of the Gods of the Greeks and Romans.

HERE opens a vast Field and very difficult to survey. The *Greeks* have blended the History of their Gods with so many Fables, they have so disguised the Oriental Traditions, delivered so many Circumstances inconsistent one with another, that 'tis no easy Matter to find out what were their real Sentiments about their Gods. Sometimes they are physical Beings, the Stars, the Elements; sometimes real Personages that actually existed: Often the same God is either the one or the other. Here are Metaphorical Generations, there true and natural ones. Let us endeavour however to unfold so intricate a Subject the best Way we can.

As among the various Divisions of *Pagan* Gods, that which distributes them into the Gods of Heaven and Hell, of Earth and Sea is the most natural, this is what I shall follow, with the Addition of an inferior Class of subaltern Deities, as to whose settled Residence the *Pagans* had not a very clear Conception.



BOOK I.

Of the Celestial Gods.

THO', accurately speaking, *Love* was the first of Gods, since *Sanchoiathon* and *Hesiod* give him a Place in the first Generation; however as he was but a purely physical Divinity, namely, the harmonious and regular Union of Bodies blended together in the Chaos, whence sprung all the Productions of Nature; and my Design being not to insist much upon the natural Gods, but only upon those that are called animated, I shall, in Imitation of the Poets, begin with *Jupiter*, whom the *Greeks* and *Romans* look'd upon as the greatest of Gods, and the Lord of Heaven and Earth: *Ab Jove Principium*, as *Virgil* has it, after the Poet *Aratus*.



CHAP. I.

The History of Jupiter and his Ancestors.

THERE appears something very wild in the Idea which the *Pagans* had of this God, when it is thoroughly examined.

The Philosophers, as we see in many Places of *Cicero's* Discourses upon the Nature of the Gods, take him only for the more purified Air or the *Æther*; and *Juno* his Spouse for the grosser Air that surrounds our Earth. Those who look'd upon him to be an animated God, or one of those Men who for their illustrious Actions or useful Inventions were raised to divine Honours; after having considered him as the Sovereign of Gods and Men, as an Almighty God,

God, who with the mere Movement of one of his Eye-brows makes *Olympus* tremble, degrade him afterwards by ascribing to him the most unworthy Actions, and the most enormous Crimes: He is, according to them, guilty of Incest and Adultery, an ungrateful Son, a faithless Husband, cholerick, passionate and revengeful. What Idea then of the Divinity had the *Greeks* and *Romans*, so famed for their refined Genius? They were only the Poets, say you, who gave such a Representation of their *Jupiter*; but whence had they borrowed it, but from the Theology of their Time, as is proved elsewhere? But another Thing that greatly perplexes the History of this God is, that there were several of the same Name, and the History of the one who was best known, that is, of him who had been King of *Crete*, was filled up with the Adventures of all the rest.

The Ancients are not even agreed about the Number of those who went by the Name of *Jupiter*. *Diodorus Siculus* (1) reckons only two. The one, who was the most ancient, was that Prince of the *Atlantidæ* whom I have spoke of in the Theogony of that People. The other, who was his Nephew, and who became much more famous than his Uncle, was King of *Crete*, and extended the Limits of his Empire to the Extremities of *Europe* and *Africa*.

Cicero (2) admits three of them. "Those whom we call *Theologues*, says he, reckon three *Jupiters*. "There are two of them from *Arcadia*, the one the Son of *Æther*, and Father of *Proserpine* and *Bacchus*: The other the Son of *Cælus*, and Father of *Minerva*, who is said to have invented War and to preside over it. A third the Son of *Saturn*, born in *Crete*, where his Tomb is still to be seen."

Where we are to remark by the by, that among the two *Jupiters* of *Arcadia*, there was one very ancient. Born of obscure Parents, he raised himself,

VOL. II.

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and

(1) L. 1.

(2) De nat. Deor. L. 3.

and acquired great Reputation by his Talents, and the Pains he took to civilize the Minds of the *Arcadians*, who till then led a savage Life, dwelling in the Woods and minding nothing but Hunting. This *Jupiter* gave them Laws, regulated the State of Marriage, taught them to adore the Gods, and instituted Priests to overlook their Worship. The *Arcadians*, full of Gratitude to their Benefactor, joined him to the Number of their Gods; and, to conceal his Original as much as possible, they fabled that he was the Son of *Æther*, that is, of Heaven.

But this was not the most ancient of those who bore the Name of *Jupiter*; the first of all is undoubtedly the *Jupiter Ammon* of the *Libyans*, since probably he was *Cham*, on whom his Son *Misraim*, or *Mestraim* conferred Deification. 'Tis well known, as was said in the first Volume, that this Patriarch and his Family came and settled in *Egypt*, called in Scripture the Land of *Misraim*, or of *Ammon*, *No-Ammon*. The *Jupiter Serapis*, worship'd in the same Country, is likewise very ancient, as we have proved in the History of the Gods of *Egypt*, against those who alledge he was not known till the Time of the *Ptolemies*.

In the same Rank we may reckon *Jupiter Belus*, whom we have likewise spoke of upon Occasion of the Temple he had at *Babylon*, who, according to *Herodotus*, was the *Jupiter* of the *Assyrians* (1). *Celus*, according to the same Author, was the *Jupiter* of the ancient *Persians* (2), wherein he agrees not with the *Greeks*, who made *Cælus* or *Uranus*, to be the Grand-father of their *Jupiter*.

The *Jupiter* of *Thebes* in *Egypt*, may also be reckoned in the Number of the most ancient ones, since, according to the same Historian, the first Oracle of *Greece* was founded by a Priestess of that God. But who was this *Jupiter*? Was he *Ammon*, one of whose Priestesses founded also the Oracle
in

(1) L. 1. c. 181.

(2) L. 1. c. 13.

in *Libya*; or was he *Osiris*? This is what we are not told in History.

The *Scythians* (1) had also their *Jupiter*, whom they called *Pappæus*, and his Wife *Terra*; and hence it appears that they had borrowed the Idea of him from the *Persians*, and that he was the same with *Cælus*.

The *Ethiopians* named this God *Affabinus*, and the *Gauls*, not to mention other Nations, *Taranus*. We have a Passage of *Nonnus* that informs us in most of these different Names of *Jupiter*. *That God, says he, is called Belus upon the Euphrates, Ammon in the Sands of Libya: He is surnamed Apis at the Foot of the Nile, Chronos among the Arabians, and Zeus among the Assyrians.*

We don't pretend to give a compleat List of all who bore that Name, since, according to *Varro*, and *Eusebius* after him, they amounted to about three Hundred; which is no hard Matter to be believed, since we learn from the Ancients that in the earlier Periods of Time most of the Kings assumed that august Name; so that we know no Age before the Siege of Troy, at which Time this Custom ceased, when there is not to be found one or more *Jupiters*. Hence so many different Nations boasted that *Jupiter* was born among them, and shewed several Monuments to attest it, as shall be said hereafter.

But, what farther proves the Plurality of Persons who went by the Name of *Jupiter*, is that the Gallantries, which are ascribed to him of *Crete*, cannot agree to one and the same Person. The Poets make them last four hundred Years; for there is no shorter Interval between the first and the last of the amorous Adventures they relate, after which they make them quit the Stage altogether; upon which *Lactantius* rallies them agreeably (a). *Diodorus Siculus* makes

M 2

these

(1) *Herod. L. 4. c. 57.*

(a) *Quid ergo est, inquit, quare salacissimus Jupiter deserit Liberos tollere, utrum sexagenarius factus est, & illi Papia Lex fibulam*

these Gallantries last sixteen Generations, which make near five hundred Years. 'Tis true we have not now the History of those old Intrigues full enough to be able to apply them exactly to each of those *Jupiters*; but we know as much of them as is sufficient to prove that they belong not to the same Person. Accordingly the Adventure with *Niobe* the Daughter of *Phoroneus*, must refer to *Jupiter Apis* the King of *Argos*, *Inachus's* Grandson, who lived near eighteen hundred Years before *Jesus Christ*. He who committed the Rape upon *Europa* is *Jupiter Asterius* the King of *Crete*, who reigned about the Time of *Cadmus*, about 1400 Years before the same Era; he was the Father of *Minas* the first of the Name. He who, according to *Diodorus Siculus*, had by *Electra* the Daughter of *Atlas*, *Dardanus*, *Jasion* and *Harmione*, must have lived about 150 Years before the *Trojan War*, as shall be said when we come to *Priam's* Ancestors. He who broke into the Tower of *Danae*, who became the Mother of *Perseus*, is the *Jupiter Prætus*, that Princess's Uncle, who lived 50 or 60 Years after *Asterius*. He who carry'd away *Ganimede*, is *Jupiter Tantalus*, who reigned in the Year 1320 before *Jesus Christ*. He who was *Hercules's* Father, be who he will, lived 60 or 80 Years before the taking of *Troy*. In fine, he who had by *Leda*, the Wife of *Tyndarus* King of *Sparta*, the two *DioscURI* *Castor* and *Pollux*, was not very remote from the same Epoch (a). Oftimes too it was the Priests of that God, who debauch'd the Women of whom they were enamoured: Thus altho' the true *Jupiter* had a great number of Children, having had several Wives and several Mistresses, as shall be said in the Sequel, yet we are not

fibulam imposuit? An impetravit jus trium liberorum? An tandem illi venit in mentem, ab alio expectes alteri quod feceris: & timet ne quis sibi faciat quod ipse Saturno. Laet. l. 1. 16.

(a) We shall compute these Dates more exactly in the VI and VII Volumes, but at Present greater Precision was not necessary.

not to place to his Account all the Children that were fathered upon him.

These Things being supposed, I shall divide into five Articles all that belongs to the History of *Jupiter*. In the first, I shall relate his History according to the more common Account. In the second, I shall consider the Tradition which *Diodorus Siculus* and some others have followed. In the third, I shall explain the Fables that are intermixed with these two Traditions, and I shall especially enlarge upon that of the Giants and Titans. In the fourth I recount and explain the different Names that were given to *Jupiter*; and in the fifth the different Manners of representing him, and the particular Worship that was paid him.

ARTICLE I.

The History of Jupiter, according to the more common Opinion.

Almost all Antiquity agrees that he was the Son of *Saturn* and of *Rhea*. An Oracle delivered by *Cælus* and *Terra*, according to *Apollodorus* (1), having foretold his Father that one of his Sons should bereave him of his Life and Crown; or, according to other Authors, in Consequence of an Agreement made with *Titan* his elder Brother, who had resigned the Empire to him, but on Condition that he should destroy all his male Issue, that the Succession might one Day return to the elder Line; he devoured them, that is, he took away their Lives as they came into the World; already *Vesta* his eldest Daughter, *Ceres*, *Juno*, *Pluto* and *Neptune* had been devoured, when *Rhea* finding herself pregnant, and being desirous to save her Child, made a Voyage into the Island of *Crete* (2), where having hid herself in a Cave called *Diété*, she was delivered of *Jupiter*, whom she gave to be nursed by two Nymphs of the Country, named *Adrasté* and *Ida*, who were called the *Melissæ* (3).

M 3

Apollodorus

(1) L. 1.

(2) *Apollod.* L. 1.

(3) The Bees.

Apollodorus (1) adds that *Rhea* recommended the Care of *Jupiter* in his Infancy to the *Curetes* (2), who dancing around the *Cave Diſte*, and ſtriking their Bucklers with their Spears made Noiſe enough to hinder the Cries of the Infant from being heard. In the mean Time that Goddeſs, to beguile her Huſband who had heard of her being delivered, cauſed him to ſwallow a Stone which ſhe had ſwath'd about, as if it had been his Son.

When he came to Years, he entered into an Aſſociation, ſays *Apollodorus* (3), with *Metis* (a), whoſe Name imports *Foreſight*, to ſignify that he diſcovered a great deal of Prudence in the future Conduct of his Life. It was by the immediate Counſel of this *Metis*, that he gave his Father *Saturn* a Potion that cauſed him to vomit up firſt the Stone he had ſwallowed, and then all his Children he had devoured.

As *Pluto* and *Neptune* were among his Sons, *Jupiter* joined with them, made War upon his Father and upon the *Titans* his Relations. After this War had laſted ten Years, *Terra* foretold *Jupiter* that he ſhould gain a compleat Victory over his Enemies, if he could deliver ſuch of the *Titans* as his Father kept imprifon'd in *Tartarus*, and prevail upon them to fight for him. He made the Attempt, and having ſlain *Campè* their Keeper, reſcued them from Priſon. In the mean while the *Cyclops* gave to *Jupiter* the Thunder, which ſince that Time has been his moſt common Symbol, to *Pluto* a Helmet, and to *Neptune* the Trident. With theſe Arms, they vanquiſh'd *Saturn*; and after *Jupiter* had uſed him precisely in the ſame Manner as he himſelf had uſed his Father *Uranus*, he threw him down to the Bottom of *Tartarus* with the *Titans*, under the Cuſtody of the *Hecatonchires*, that is, of the Giants with the hundred Hands. After this Victory the three Brothers ſeeing themſelves Maſters of the World, divided it among them.

(1) L. I.

(2) Or the *Daſyli* of Mount *Ida*.

(3) L. I.

(a) The Poets have made a Perſon of this Virtue, and feigned that ſhe was the Daughter of *Oceanus*.

them. *Jupiter* had Heaven for his Share, *Neptune* the Sea, and *Pluto* Hell. *Xenophon* (1) reckons *Chiron* in the Number of *Jupiter's* Brothers, since he too was the Son of *Saturn*, but by another Mother, whom he calls *Nais*, and *Pliny* and *Ovid* *Philyra*; but he is not mentioned neither in this Division nor in this War.

In the mean time the Giants, whom we are carefully to distinguish from the *Titans*, as shall be prov'd hereafter, resolved to dethrone *Jupiter*, attempted to besiege him in Heaven itself, or *Olympus*, and for that Purpose piled *Mount Ossa* upon *Pelion*. *Jupiter*, terrified at the Sight of these his Enemies, call'd all the Gods and Goddesses to his Assistance: And as the Goddess *Styx*, the Daughter of *Oceanus* and *Tethys*, was the first who arrived there with her Children, *Victory*, *Power*, *Emulation* and *Force*, *Jupiter* was so sensible of the Favour, that he ordained from that Time an Oath taken in her Name, to be the most inviolable of any (a).

After this Manner is the Enterprize of the Giants related from *Hesiod* (2); but *Apollodorus* (3) who seems to have compiled some old Chronicle, gives a Detail of Particulars which I cannot omit.

These Giants, says he, the Sons of *Cælus* and *Terra*, were of a monstrous Stature, and their Strength was proportioned to that Height. They had a wild and dreadful Aspect, long Hair, a great Beard, and appeared to have the Legs and Feet of Serpents. Their ordinary Abode was in the *Pblegrean* Plains, or according to others, near *Pallene*. In the Assault they made upon Heaven, they threw whole Rocks, burning Oaks, and other Trees. The most formidable of them was *Porphyryon*, and *Alcyonæus*. The latter was to have been immortal while he remained in the Place of his Nativity. He had already distinguish'd himself by other Enterprises, and he is

M 4

thought

(1) De Venat. p. 973. (2) Theog. (3) L. I.

(a) See hereafter the History of the infernal Gods.

thought to have been the Person who brought from *Erythia* the Oxen of the Sun.

What threw *Jupiter* into the greatest Consternation was a Tradition importing that the Giants were invincible, and that none of the Gods could take away their Lives, unless he called some Mortal to his Assistance. *Jupiter* having enjoined *Aurora*, the Moon, and the Sun, not to discover his Designs, prevented *Terra* who sought to aid her Sons; and by the Advice of *Pallas*, sent for *Hercules* to assist him. This Heroe with his deadly Shafts overthrew several times the dreadful *Alcyonæus*; but like another *Antæus*, so soon as he touch'd the Earth, he resumed new Strength, and recovered himself. *Pallas* seizing him by the Middle, carry'd him above the Circle of the Moon where he expired.

In the mean Time *Porphyryion* attack'd both *Hercules* and *Juno* at once, when in order to conquer him with more ease, *Jupiter* used a Stratagem, which few Husbands would have thought of. He inspired him with Love to the Goddesses, of whom he quickly became so desperately enamoured that he was going to offer Violence to her, when *Hercules* with Showers of Darts, and *Jupiter* with his Thunder put him to Death.

Ephialtes and *Otus* his Brother (*a*), the Son of *Neptune* and *Iphimedia* the Wife of the Giant *Aloeus*, thence named the *Aloides*, were two formidable Giants. They had a Design especially upon the God of War; but the Former had the left Eye put out by the Darts of *Apollo*, and the Right by the Arrows of *Hercules*, and thus was made useless for the Fight. *Eurytus* who attack'd that Heroe, was killed with a Branch of Oak, while *Hecate*, or rather *Vulcan* beat down *Clyteus* with a Bar of red hot Iron. *Enceladus* seeing the Gods victorious, took flight, but *Minerva* stop'd him short by opposing to him the Island of *Sicily*. *Polybotes* pursued by *Neptune*, flying over the Waves
of

(*a*) I shall speak at more Length of those two Giants in the History of *Mars* and in the Article of Hell.

of the Sea, arrived in the Island of *Coos*, but the God having pluck'd up a Part of that Isle, buried the Body of the Giant under it, whence was formed the Isle *Nisyros*. *Minerva* on her Side having vanquish'd the Giant *Pallas*, flead him, and arm'd herself with his Skin. *Mercury* who had put on *Pluto's* Helmet, slew the Giant *Hyppolytus*; and *Diana* him who was called *Gratton*. The Destinies put to Death *Agrius* and *Thaon*. *Terra* enraged at this Victory, exerted her last Effort, and brought forth the dreadful *Typhon*, who alone gave the Gods more Trouble than all the other Giants together (a).

After the Overthrow of the *Titans* and *Giants*, *Jupiter* thought on nothing else but to make his Subjects happy. According to *Hesiod* he was seven times married, and wedded successively *Metis*, *Themis*, *Eurynome*, *Ceres*, *Mnemosyne*, *Latona*, and *Juno*, who appears to have been the last of his Wives. Not that the Mythologists are agreed about this Article, since some of them contend that the Reason of his marrying *Metis*, was because *Juno* was barren. Be that as it will, he had by his Wives and Mistresses, a great Number of Children; and I should forbear naming them, since as has been said, they don't all belong to the same *Jupiter*; but as they were all or most of them, raised either to the Rank of Gods or Demi-Gods, and as I shall have Occasion to speak of them afterwards, 'tis necessary to give a slight View of their Original. *Jupiter* having had Recourse to several Plots the better to carry on his Gallantries, this gave rise to so many Transformations mentioned by the Poets, for which I refer the Reader to the last Source of Fable (1), where I have given the Explanation of them.

Transform'd into a Swan he had *Castor* and *Pollux* by *Leda* the Wife of *Tyndarus* King of *Sparta*. Changed into a Bull he had *Minos* and *Rhadamanthus* by *Europa* the Daughter of *Agenor*. By *Calisto*, *Arcas*;
by

(a) See what has been said of this Giant in the 6th Book, Vol. I.

(1) Vol. I. L. I.

by *Niobe*, *Pelasgus*; by *Lardane*, *Sarpedon* and *Argus*; by *Alcmena* the Wife of *Amphitryo*, *Hercules*; by *Antiope*, *Amphion* and *Zetes*; by *Danae*, *Perseus*; by *Jodamia*, *Deucalion*; by *Carné* the Daughter of *Eubulus*, *Britomartis*; by the Nymph *Schythinides*, *Megara*; by *Protogenia*, *Æthilius* the Father of *Endymion*, and *Memphis* who afterwards married *Lydia*; by *Toredia*, *Arcefilaus*; by *Ora*, *Colax*; by *Cyrno*, *Cyrné*; by *Electra*, *Dardanus*; by *Thalia* the Gods *Palici*; by *Garamantis*, *Hiarbas*, *Phileus* and *Pilumnus*; by *Ceres*, *Proserpine*; by *Mnemofyne*, for whom he had metamorphosed himself into a Shepherd, the nine *Muses*; by *Juno*, *Mars*; by *Meia* the Daughter of *Atlas*, *Mercury*; by *Latona*, *Apollo* and *Diana*; by *Dione*, *Venus*; by *Metis*, *Minerva*; by *Semele* the Daughter of *Cadmus*, *Bacchus*.

Such was the Tradition which most of the Greek Authors followed with Respect to *Jupiter* and his Family; but there was another, of no less Antiquity perhaps, and at least as well vouched, which 'tis necessary to relate. This Tradition which represented the Princes of *Jupiter's* Family, that is, the *Titans*, as Masters of a great Empire, is chiefly preserved to us by *Diodorus Siculus* (1), who had himself taken it from *Eubemeres*, and being conformable to *Sanchoniathon*, has been set in a fine Light by Father *Don Pezron* (2) who has, with great Art, drawn together in Support of it all the Passages that are scattered up and down in the Ancients.

ARTICLE II.

The History of Jupiter and of the Titan Princes, according to the second Tradition.

The *Scythians* descended from *Magog*, the second Son of *Japhet*, settled at first in the northern Provinces of the higher *Asia*; being divided afterwards into different Branches, some of them inhabited *Margiana*,

(1) L. 3.

(2) Ant. de la Langue des Celtes.

giana, *Bactriana*, and the most easterly Part of *Sogdiana*, while others fixed their Residence in *Iberia* and *Albania*, between the *Caspian* and *Euxine* Seas. Tho' these Nations have frequently been comprehend- ed under the general Name of *Scythians*, yet they were most commonly called *Sacæ*. Being overstock'd with Multitudes of Inhabitants more numerous than their Country was able to maintain, they began to look out for new Habitations. *Armenia*, according to *Strabo* (1), was the first Province they fell upon; but not being satisfied with the Conquest of it, they advanced towards *Cappadocia*, and keeping still to the West, they settled in the Countries that are watered by the *Thermodon* and *Iris*, where, according to *Stephanus* (2), they built the City *Acmonia*, from *Acmon* the Son of *Phaneus* who was their Leader. The restless Dis- position of *Acmon*, or rather the Desire of extending his Conquests prompted him to enter *Pbrygia*, where he built another City which he likewise called *Acmo- nia*; and having made himself Master of *Phenicia* and *Syria*, he died by overheating himself in hunting, and was deify'd under the Name of *the Most high*: This is the *Hypsistos* of *Sanchoniathon*, whom we have spoke of in the Article of the Theogony of the *Pheni- cians*.

Uranus, whose Name in the *Greek* Language signi- fies Heaven, the Son and Successor of *Acmon*, mar- ried *Titæa* (a), or *Terra* his Sister, and had several Children by her, who got the Name of *Titans* from their Mother, a Name so celebrated in all the ancient Histories, and which has made them pass for the Sons of the Earth. As those Princes were bigger and more robust than their Contemporaries, or perhaps, as shall be said afterwards, because they led a more irregular Life, they were also called *Giants*; and from that Time the Name of *Titans* and *Giants* have been

(1) L. II.

(2) Verbo *Acmonia*.

(a) *Sanchoniathon* calls her *Gue*, whence the Earth got her Name in *Greek*. See the Fragment, Vol. I. B. II.

been often confounded, tho' they ought to be distinguish'd (a).

If we take the Account which the Ancients have given of *Uranus*, he was so called for no other Reason, but because he had diligently applied himself to the Contemplation of the heavenly Bodies to know their Nature, with the Revolutions, and various Motions of the Stars. The *Titans*, his Descendants, who ingeniously improved every Thing that was capable of raising that illustrious Race, laid hold of the Advantage they had from the Names of *Uranus* and *Titea*, to pass it upon the World that they were the Sons of Heaven and Earth; thinking to make themselves as much respected for this Original, as they were formidable for their Strength and Valour.

Uranus so far surpass'd any Thing remarkable that his Father had done, that he seems to have almost quite defaced from the Minds of Posterity, the Names of those from whom he descended. This Prince pass'd the *Bosphorus*, carried his Arms into *Thrace*, and conquered several Islands, among others that of *Crete*, whereof he conferred the Government upon one of his Brothers, whose Sons were the *Curetes*. Not satisfy'd with so many Conquests, *Uranus* fell with Violence upon the other Provinces of *Europe*; made his Way into *Spain*, and passing the Straits which separate it from *Africa*, he over-run the Coasts of that Part of the World (1), whence returning back, he went to the North of *Europe* and subdued all that Country.

He had several Sons, *Titan*, *Oceanus*, *Hyperion*, *Japetus*, *Chronos*, or *Saturn*, who when they grew up combined against their Father. *Uranus* being apprized of their Plots, caused them all to be seized, except *Oceanus* who was always submissive to him. *Saturn*, either too young to be put in Prison with his Brothers, or rescued by his Mother *Titea*, set at Liberty his Brothers, who in their turn seizing upon their

(a) See the Reflections that follow this History.

(1) See Dio. l. 1.

their Father's Person, conferred the Empire out of Gratitude upon their Deliverer.

Some of those Tyrants made a vain Attempt to oppose the rising Power of *Saturn*: Every thing gave Way to him; and *Uranus*, reduced to the Condition of a private Man, died for Grief, or, if we rely on *Sanchoniathon* (a), in Consequence of a violent Operation which disabled him from having Children.

Saturn, become Master of a vast Empire, married his Sister *Rhea*, and, besides the Name of King, assumed the Royal Diadem and Crown. In one of those Imprecations which Wrath suggests to Fathers or Mothers against an ungrateful Son, *Uranus* and *Titea* prayed that *Saturn's* Children might serve him as he had served them; and that Prince looking upon this Imprecation as a Prediction, caused them all to be shut up without Distinction of Sex. *Rhea* enraged at this Cruelty, found a Way to save *Jupiter*, and to convey him secretly from *Arcadia* where she then was, into *Crete*, where the *Curetes* his Uncles brought him up in the Caves of Mount *Ida*. The Poets who have spoke of this Event, veiled it under a Fiction, and said that *Saturn* devoured his Children as fast as they were born, and that *Rhea* being delivered of *Jupiter*, had presented a Stone instead of him to her Husband, who swallowed it.

In the mean time the *Titans* who envy'd *Saturn's* Greatness, rebelled against him, and seizing upon his Person, shut him up in close Prison. *Jupiter* then young and full of Courage, having heard this piece of news, left *Crete*, defeated the *Titans*, delivered his Father, and having re-establish'd him in his Throne, returned victorious into the Place of his Retreat. *Saturn* reign'd thereafter many Years, without any Disturbance to his Tranquillity; but Age bringing on Jealousy and Distrust, he consulted an Oracle which declared that he was in Extremity of Danger from the youngest of his Sons. This was enough to put that
Prince

(a) See his Fragment, Art. of the Theogony of the *Phenicians*, Vol. I. B. II.

Prince upon using all Means to rid himself of *Jupiter*. He laid Ambuscades for him which he luckily escaped; but seeing himself every Day exposed to new Dangers, he prepared to make a vigorous self Defence, in Case he should be openly attack'd. Accordingly *Saturn* came to *Crete*, but was betrayed by those who governed it in his Name, and was forced to make a hasty Retreat into that part of *Greece*, known since by the Name of *Peloponnesus*.

Thither *Jupiter* pursued him, and after having beat him a second Time obliged him to take Sanctuary in *Italy*, where he was received by *Janus*. The *Titans*, then dispersed thro' several Countries of *Greece*, jealous of the Power of the new Conqueror, as they had been of his Father's; or solicited, as 'tis thought, by *Saturn* himself, levied Troops and gave him Battle; but being defeated, they retired into the inmost Parts of *Spain*, where *Saturn* followed them. *Jupiter* having set his Brothers and Sisters at Liberty, sought out the *Titans* in their Retreat, and beat them for the last Time near *Tartessos*, and this Battle put a Period to that War, which had lasted ten Years. *Saturn* finding himself no longer secure in a Country where his Son was Master, pass'd into *Sicily* (1), where he died for Grief, or in Consequence of a cruel Operation, which he himself had performed upon his Father *Uranus*.

With this last Victory and the Death of *Saturn*, commenced the Reign of *Jupiter*. His true Name was *Jou*, that is to say *Young*, to denote not only that he was the youngest of *Saturn*'s Sons, but also that he had exceedingly distinguish'd himself by his Exploits in his Youth. The Appellation of Father, *Pater*, was added afterwards, whence he was called *Joupater*, and with a little softening, *Jupiter* (a). Having become

(1) Philoc. apud Clem. Alex.

(a) Several other Derivations are given of the Name *Jupiter*; but there would be no End were we to insist upon all these Trifles. We shall only observe that *Varro* derives the Word from *Juwan*,

become Master of a vast Empire, he married his Sister, whom the *Latins* name *Juno*, and the *Greeks* *Hera*, or the Mistress, and in this he only followed the Example of his Father and Grand-Father.

As it was no easy Matter for *Jupiter* alone to govern Dominions of so vast an Extent, he distributed them into different Governments. Accordingly we learn from *Diodorus Siculus* that *Atlas* governed the Frontiers of *Africa*. This Prince was the Son of *Japetus*, and consequently *Jupiter's* Cousin German, since *Japetus* was *Saturn's* Brother. Whether therefore *Atlas* had siezed upon those Provinces remote from the Center of the Empire during the War of the *Titans*; or that he had them by some other Title; 'tis certain that this was the Country where he settled, and became so famous that he gave his Name to that Ridge of Mountains that extend themselves to the Sea, and are called at this Day Mount *Atlas*; and that Part of the Ocean which washes it, is named the *Atlantick* Ocean: But we shall speak of this Prince at greater Length in another Place.

We likewise learn from the Ancients that *Pluto* was settled Governor of the western Parts of the Empire of the *Titans*, of the *Gauls* and *Spain*, as shall be said in the History of that God (1). After *Pluto's* Death his Government was given to *Mercury*, who therein highly signalized himself, and became the great Divinity of the *Celtæ*. We are ignorant of the History of the other Governors of so vast an Empire: All we know is that *Jupiter* reserved to himself the whole East; that is to say, *Greece*, the *Isles*, and that Part of *Asia* whence his Ancestors came (a).

Such

Juvan, or *Juvans Pater*. The *Greeks* call this God *Zeus*, and frequently he is called *Jovis*, which is the Genitive of *Jou*. The Designation Father, that was given him, was designed to point out his Superiority over the other Gods, as also by the Epithets *Optimus maximus*, which came to be a Formula added to his Name.

(1) B IV. Of the infernal Gods.

(a) In this second Tradition there is not a Word of the Division of the World among the three Brothers, on the Contrary it appears

Such of the Ancients as had wrote the History of *Crete*, praised *Jupiter* highly for his Courage, his Prudence, his Justice, and other civil and military Virtues; and from those Historians, whose Works are now lost, the *Greek* Authors had taken the Accounts they give us of that Prince. Not content to pass for a Conqueror, we are told, he would needs be also a Legislator: Accordingly he made just and equitable Laws, which he took care to see observed during his Life, by punishing those who did not follow them. He rooted out the pilfering Vagabonds who were cantoned in *Thessaly* and in other Provinces of *Greece*; and, besides the Tranquillity which he procured to his Subjects, he laboured for his own Security, since he had fixed his chief Residence upon Mount *Olympus*, which is in *Thessaly*. There it was chiefly he kept his Court, when Affairs of State did not oblige him to be away. He very often made a visit likewise to *Crete* where he had been educated: Happy! had he not sully'd the Glory of his Actions by his too great Attachment to Pleasure. Hence so many amorous Intrigues, the History whereof is transmitted to us under the Image of his Metamorphoses. We have already observed how we are to conceive of those imaginary Transformations; but so far they are true, as he left no Stone unturned to succeed in his Amours.

As there were several Princes that went under the Name of *Jupiter*, as has been said, so 'tis certain that his History was filled up with all the Adventures that beset those who had usurped it; but 'tis no less true that he gave himself up entirely to Pleasure, and that the Modesty of the most virtuous Women could not screen them from his violent Assaults. These too frequent Pieces of Gallantry put *Juno* so much out of Humour, that she cheerfully enter'd into a Conspiracy that was formed against him. However he quelled it so soon as it came to light; and

pears that *Jupiter* remained sole Master of the Empire, and gave only Governments to his Brothers and other Relations.

and this was the last of his Exploits. Oppress'd with Old-age he died in *Crete*, where his Tomb was for a long Time to be seen near *Gnossus*, one of the principal Cities of the Island, with this Epitaph: *Here lies Zan who was called Jupiter*. He lived to a hundred and twenty Years, whereof he reigned sixty two from the Defeat of the *Titans* and the Death of *Saturn* (1). The *Curetes*, whom *Ennius* in his sacred History calls his Sons, tho' they were really his Uncles, took care of his funeral Obsequies (2).

The Empire of *Jupiter* had the Fate of other great Monarchies, and was not able to support itself in the Splendor which it received from the *Titan* Princes, whom we have been now speaking of. After his Death his Dominions were divided into a great number of petty Kingdoms, where some of his Successors reign'd; but to them we are mostly Strangers. What we know of the Sequel of this History is of small Moment, and hardly worth the relating. *Crete* was the Portion of the Empire of the *Titans*, that subsisted longest. *Cres*, the Son of *Jupiter*, reigned there after the Death of his Father (3), and there the *Curetes* chiefly distinguished themselves by the Care they took of the Affairs of Religion.

However the Ancients have preserved two Facts to us, by which we learn, that some of the Successors of those Princes were still powerful after the Death of the *Titans*. The first is that *Deucalion*, the Son of *Prometheus*, and consequently of the Race of the *Titans*, settled in *Thessaly*, and that his Children reigned a long Time in different Parts of *Greece*: The second, that the *Curetes* founded in the same Country the Olympick Games that came to be so celebrated in after Ages.

Such is the History of the *Titan* Princes, and of *Jupiter* the greatest of the Gods of the *Greeks* and *Romans*: A History founded upon ancient Traditions,

VOL. II.

N

autho-

(1) See *Suidas* on the Word Πῆκος.

(2) *Ennius* apud *Lact. divin. Inst. L. 1. c. 11.*

(3) *Ennius* ibidem.

authorised by *Hesiod* who gives a full Description of the Generations of that Family (1), by *Callimachus*, *Diodorus Siculus* (2), *Eubemerus*, whose Work *Ennius* translated into *Latin*, by *Sanctoniathon*, *Eusebius* and *Lactantius*. We may also add, that Scripture gives us a high Idea of the *Titans*, since *Judith* (3) thanking God for the Death of *Holofernes*, says; 'Tis not one of the mighty Men has taken away his Life; 'Tis not one of the Sons of the *Titans*, nor of the *Giants*, but a Woman, &c.

This second Tradition, as we see, is much more probable, and better supported than the former; and Father *Pezron*, who has improved it so much, has done no more to it than barely to trace and connect together the several Authorities of the Ancients who mention the Power of the *Titans*; and if he has fallen into any Mistake, 'tis not for having so highly exalted the Power of those Princes, but from a Persuasion that the ancient *Celtæ* descended from them in a right Line, and that their Language is still spoke at this Day in the lower *Brittany*, and in some Counties of *England*.

As to what remains, I don't pretend that I have included in these two Accounts, all the Traditions that were dispersed thro' *Greece* concerning *Jupiter* and the Princes of his Family, but I have delivered those that seem'd to me to have most credit. For it appears that there were several others, and *Pausanias* (4) judiciously observes that it would be endless to recount all the Places that valued themselves upon their having given Birth to that God. The *Messeniens* especially disputed that Honour with all other Nations; they named the very Nurses who had educated him, one of whom had communicated her Name to the River *Nedis*, and the other hers to Mount *Itbome*. If we take their Word for it, says the Author now cited, the *Curetes*, having rescued the young *Jupiter* from the Cruelty of *Saturn*, committed

(1) Theog.

(2) L. 3.

(3) Ch. 16. v. 6.

(4) In Messen. c. 33.

ted him to the Care of those two Nymphs, who had the Charge of his Infancy.

They had a Custom of washing him in a Fountain, whose Name keeps up the Memory of the Care that was taken to conceal him (a). 'Tis in Commemoration of that Event, says the same Author, that Water is still brought every Day from that Fountain into the Temple of *Jupiter Itbome*.

But not to insist on that, as these different Traditions contain several Fables, I shall endeavour to explain them in the following Article.

ARTICLE III.

The Explication of the Fables which the Poets have intermix'd with the History now related.

The Poets, whose Business it was not simply to relate the ancient Traditions which were the Foundation of their Works, embellish'd them with several fabulous Circumstances, as we have fully proved in one of the Sources of Fable. This Principle being laid down, 'tis evident that the older a History was, the more was it susceptible of the Ornaments of Fiction. Accordingly this was the Case as to that now before us, and to this we may refer the Reflection of *Philo of Byblos*, who after having delivered the Fragment of *Sanchoniathon* (1), says very judiciously, " that the *Greeks*, who in fine Genius excelled all " other Nations, having apply'd to themselves all the " ancient Histories, adorn'd and exaggerated them ; " who while they aimed at only giving Pleasure and " Amusement by their Narrations, had composed " entertaining Fables, whereby they had quite per- " verted ancient History. Hence, continues the " same Author, *Hesiod* and the other so renowned

N 2

" *Cyclick*

(a) *Pausanias* says, this Fountain was called *Clepsydra*, a Name composed of two *Greek* Words κλέπτω *occulto*, to hide, and ὕδωρ, aqua, Water.

(1) *Apud Euf. Præp. L. 1. c. 10.*

“ *Cyclic* Poets have formed their *Theogonies*, *Gigantomachies*, *Titanomachies*, and other Works in which they have smothered the Truth ; that our Ears, accustomed from our Infancy to those Fictions, still retain the Impression, and so the Truth itself, when it comes to be discovered, appears to have the Air of Falshood, while those fabulous Narrations, how extravagant soever, pass for authentick Facts.”

This Reflection of *Philo* will be justify'd in the Sequel of this Article.

The first Fable intermix'd with the History now given, respects the Manner in which *Chronos* or *Saturn* is said to have used his Father *Uranus*, as the same Usage was also retaliated upon himself by his Son *Jupiter*. Thus 'tis delivered by *Sanhoniathon*, with Regard to *Uranus*. “ *Eilus*, that is to say, *Chronos*, in the thirty second Year of his Reign, having laid an Ambuscade for his Father *Uranus*, in a Kind of Valley, cut off his Privities with a Sabre: It was between Fountains and Rivulets—— The Place is to be seen at this Day where this Event happened.”

The Foundation of what gave rise to the Fable of the Castration of *Cælus* and *Saturn*. As these ancient Fictions were alter'd in Proportion as they pass'd from Hand to Hand, *Hesiod* relating the same Fact, alters the Circumstances of it. “ *Uranus*, says he, kept his Children close shut up without permit-

ting them to see the Day ; which so afflicted *Titæa* or *Terra* their Mother, that she forged a Scythe, wherewith *Saturn* arm'd himself, and lying in Ambuscade, surprized *Uranus* while he was going to lie with his Wife, and castrated him.”

Those I know who are of Opinion that the History of the *Patriarchs*, tho' exceedingly disguised, is to be found in the Fragment of *Sanhoniathon* now extant, and particularly *Abraham* in *Chronos* or *Saturn*, will have this Fable to allude to the Circumcision, whereby that *Patriarch* distinguish'd himself and his Family,

Family, from the other Nations that were about him; and perhaps their Conjecture is not without Foundation. But as I am persuaded that the Ground of the History of the *Titans* is true, that these Princes founded a vast Empire, and that they ruled over the Earth, to use the Scripture Expression (1), I choose rather to explain the Fable now cited by considering it as a Parable, under which we are given to understand that *Saturn's* Conduct towards his Father *Uranus* had killed him with Grief, as he himself died by Reason of his Son *Jupiter's* Behaviour towards him; or, if you please to take the very ingenious Conjecture of Mr. *le Clerc* (2), the Meaning of it is, that *Saturn* had debauched most of his Father's Council, and prevailed upon several considerable Persons, particularly his Brothers, to relinquish *Uranus's* Party, and join themselves to him. What makes the Conjecture of this Author very probable is, that the Word which *Hesiod* uses to denote the fatal Amputation which I have mentioned, may equally signify *Concilium* or *Pudenda* (3). Thus the Greek Poets reading the History of the *Titans*, in a Language which they did not sufficiently understand, took this Expression in another Sense than was intended. The Reason of their adding farther that the Scythe which *Saturn* used was made by *Titca* herself is, that she being dissatisfy'd with her Husband *Uranus*, whose repeated Breaches of Faith gave her extreme Uneasiness, had at length formed a powerful Conspiracy against him in Conjunction with *Saturn* her Son. This undoubtedly is what made *Hesiod* say, that she had put the Scythe, which she had forged, into the Hands of her Son.

As *Saturn* was used by *Jupiter* in the same Manner as he had used his Father; as he not only debauch'd his Troops and his best Friends, but confined himself Prisoner in *Italy*, so *Hesiod* makes him die the same kind of Death with his Father; which *San-*

N 3

choniathon

(1) Judith c. 16.

(2) Remarks upon *Hesiod*.(3) *Misæa*.

Choniathon does not say. To authorise the Fable which I have now explain'd, it was reported, that the Scythe wherewith *Jupiter* had castrated *Saturn* was found in *Sicily* where he died, and that from thence the Sea Port called *Drepanum* had taken its Name: But this is but a new Fiction, as is very well remark'd by the learned *Bochart* (1), having no other Foundation but that the Port now named being of an oval Figure, much like that of a Scythe, they had given it the Name of that Utensil, which in the *Greek* Language is called *Drepanon* (a). The Reason why they represented *Saturn* with a Scythe in his Hand was either because that God was taken for Time, which wastes and mows down all, or to signify that he taught the Men of his Age the Art of Agriculture: But I take the former Explication to be the more natural, since his *Greek* Name *Chronos*, signifies Time.

What was meant by the Fables of *Saturn's* Prison, and of the Woolen Chains that confined him there.

In the History of the *Titans* I said that *Saturn*, to save himself from falling into the Hands of those who had form'd a Conspiracy against him, had retired into *Italy* where he lay concealed; and here I shall add that this Retreat gave rise to two Fables, which must be explained. The first is, that that Prince was there detained in Prison, but that he was only bound with Cords of Wool; the second, that he had been thrown down by *Jupiter* his Son into the Depth of *Tartarus*.

Macrobius, speaking of a Temple which *Tullus Hostilius*, after having overcome the *Sabines* and *Albans*, had built in Honour of *Saturn*, examines into the Reason why that God was said to have been bound with those Cords; and after he has told

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(1) Chan. L. 1.

(a) *Apollonius Rhodius* says, that it was near the Island of *Corcyra*, now *Corfu*, in the *Adriatick* Gulf, that the Scythe, now mentioned, was found; but it would be endless to recite all the various Traditions that occur upon each Fable.

us that *Verrius Flaccus* was ignorant of it, he adds, we learn from *Apollodorus* that that God was bound the whole Year with Cords of Wool, but that he broke them once a Year, in the Month of *December*, when the *Saturnalia* were celebrated (*a*).

Hence, according to the same Author, was the Origin of the proverbial Phrase, that the Gods had woolen Feet. This Author afterwards explains the Fable now delivered, by saying it figured that the Corns shut up in the Earth where they were detained by Chains soft and easy to be broke, sprung from it and arrived to their Maturity at the End of ten Months. For 'tis true, adds he, that while the Mythologists stuff the History of that God with Fables, the Naturalists reduce those Fictions to a rational Sense (*b*).

For my Part, without searching into this Fable for the Mysteries of Nature, I believe it teaches us simply, either that *Saturn* was really free in *Italy*, or that if he was detained Prisoner, he was so little confined, that 'twas in his Power to procure himself Liberty. Accordingly he did procure it, since we have seen in his History that he retired into *Spain*, where *Jupiter* pursued him. *Virgil* likewise says that Prince left *Italy*; and we may give credit to that Poet so well versed in the Antiquities of his Country. What we read in *Statius* is not however without Probability,

N 4

(*a*) Cur autem Saturnus ipse in compedibus visatur, Verrius Flaccus causam se ignorare dicit. Verum mihi Apollodori lectio sic suggerit: Saturnum Apollodorus alligari ait per Annum laneo vinculo, & solvi ad diem sibi festum; id est mense hoc Decembri: Atque inde proverbium ductum, Deos pedes laneos habere. Macrob. Sat. lib. 1. c. 8.

The Place where *Apollodorus* said what we have now quoted, is not to be found in the Remains now extant of that Author, whose Work, no doubt, was more compleat in the Time of *Macrobius*.

(*b*) Significari vero decimo mense semen in utero animatum in Vitam grandescere, quod donec erumpat in Lucem, mollibus Naturæ vinculis detinetur. Est porro idem Χρόνος καὶ Τέρονος. Saturnum enim in quantum Mythici Fictionibus distrahunt, in tantum Physici ad quandam verisimilitudinem revocant. Idem 16.

bability, namely, that *Saturn* remained his whole Lifetime in *Italy*, and that he left his Prison only once a Year: A Circumstance which gave rise to the Feast of the *Saturnalia*, during which the Masters set their Slaves at Liberty, to figure that Liberty which *Saturn* enjoyed on the Day he came out of Prison.

However that be, *Olaus Rudbek*, who in his *Atlantick* (1) attempts to reduce to the History of *Sweden*, his own Country, almost all the Antiquities of *Greece*, offers a Conjecture about the Chains of Wool we have been speaking of, pretty much resembling that of the Naturalists mentioned by *Macrobius*. He alledges, that *Saturn* was the same with *Boreus*, the ancient King of *Sweden*, and that he was called *Saturn*, because in the ancient Language of the Country, *Sad* or *Sadar* signified all Sorts of Productions. But the Reason why they said he was bound with Chains of Wool, which he only broke at a certain Season of the Year, namely in the Month of *July*, is that the Snows in *Sweden* confine the Grains in the Bosom of the Earth, till the return of the Sun, which by melting the Snows, breaks the Chains that held them bound, and procures them the Liberty to grow up and ripen. Then this Author censures *Macrobius* for saying, after *Apollodorus*, that *Saturn* broke his Chains in the Month of *December*, when the Sun has no Force; as if he had been obliged to speak of *Italy*, in the same Way as this Author speaks of the northern Countries.

The second Fable which I proposed to explain, is taken from *Hesiod* (2), who says that *Jupiter* had precipitated his Father *Saturn* into the Bottom of *Tartarus*. *Apollodorus* adds, that *Uranus* had used the same Violence to the *Giants* and the *Cyclops* his Sons. “ *Uranus* their Father, says he, cast them bound into *Tartarus*, “ which

What Foundation there was for feigning that *Saturn* was thrown down to *Tartarus*.

(1) Ch. 23.

(2) Theog.

“ which is the most gloomy Region of Hell, and
 “ is as far below the Earth, as the Earth itself is
 “ removed from Heaven. It was upon this Occa-
 “ sion, adds the Author, that *Titea* outrageous at the
 “ unhappy Fate of her Sons, instigated the other *Ti-*
 “ *tans* to lay Ambuscades for her Husband, and
 “ gave *Saturn* the youngest of all her Sons that
 “ Adamantine Scythe with which he castrated his
 “ Father. After this Event, continues *Apollodorus*,
 “ *Saturn*, assisted by the other *Titans*, delivered his
 “ Brothers; but no sooner was he absolute Master,
 “ than he threw all of them down to *Tartarus*.”

In order to unfold the Meaning of this Fable, we must know that the *Greeks* look'd upon the Places situated to the East of them, as higher than those that lay Westward; and hence it was they took the former for Heaven, while the other were taken for Hell. According to this Notion they placed their Hell either in *Spain*, the Residence of *Pluto*, as shall be said in his History; or in *Italy*, and lastly in *Epirus*, or rather *Thesprotia*, all of them Countries situated to the West of *Greece*. Now as the *Titans*, in the several Conspiracies they formed sometimes against *Uranus*, sometimes against *Saturn*, had been obliged to retire into *Italy* and *Spain*, hence the Poets fabled that they were precipitated into the Gulf of *Tartarus*. But we are farther to add, that as their Notion of *Tartarus* was taken from *Tartessos*, a River in *Spain*, as we shall prove in the History of the infernal Gods, 'tis no Wonder that the *Titans* having been defeated near that River, were fabulously said to be plunged headlong into the *Tartarian Gulf*.

As *Jupiter* served his Father with the same Measure as he had served *Uranus*, this Conduct gave rise to a new Fiction, which is the Sequel of the former; for Fables meet us at every Step we advance in the History I am now explaining. I have observed that *Jupiter*, forgetting the Service which the *Titans* his Uncles and Brothers had done him, so soon as he be-
 came

came Master of the Empire, threw them bound Hand and Foot into the Gulf of *Tartarus* (1), which engaged *Saturn* in a new Conspiracy. *Jupiter* in great Perplexity, went to consult the Oracle of *Themis*, whereby he was foretold that he should gain the Victory so soon as he had set his Uncles at Liberty. To fulfil the Oracle *Jupiter* with his own Hand slew *Campe* their Keeper, and gave them their Liberty. After which the *Cyclops*, who were of the Number of those Prisoners, made a Present to their Deliverer, of the Lightning, the Thunder, and Thunder-bolts. They gave also a Helmet to *Pluto*, and a Trident to Neptune. With these Arms, the three Princes gain'd a decisive Victory over the rebellious *Titans*, cast them down a second Time into *Tartarus*; and for fear of their being again released with the same Ease as they had been when *Jupiter* slew *Campe*, he put them under the Custody of those terrible Giants called the *Hecatonchires*, that is with the hundred Hands.

Tho' these new Fictions disguise the History of the *Titans*, yet they contain nothing destructive of it, nor difficult to be explained. Those of the *Titans* who were weaker than the rest, retired into *Italy* or *Spain*, and then when their Assistance was needed, they were recalled into *Greece*; and this was to deliver them from Prison, to rescue them from the Depth of *Tartarus*. *Jupiter* having a Mind to keep them for ever from returning, appointed some of his best Troops to guard the Passages; and these are the Giants with the hundred Hands, that is to say, Captains who had each fifty Men under his Command, to hinder the *Titans*, so often rebellious, from being able to make any future Attempts against *Jupiter*, now absolute Master of the Empire of his Father and Grand-father. As for this *Campe*, for her Name is *Feminine* in *Apollodorus*, whom *Jupiter* slew before he set his Uncles and Brothers at Liberty, this to me is a Riddle, and I was surpris'd to find that

(1) Apol. loc. cit.

that *Thomas Gallus*, who has enrich'd the Text of this Author, with excellent Notes, has made none upon this Article.

To the Fable now explained was added, that *Neptune* kept the *Titans* shut up in their Prison, and hindered them from coming out of it; and the Meaning of this I take to be that *Neptune* being the Admiral of *Jupiter's* Fleet, and Master of the Ports of *Spain*, kept all the Passages block'd up, whereby the *Titans* might have escaped.

What is the Meaning of the Fable of *Neptune's* hindering the *Titans* from escaping out of Prison where they were confined.

No doubt it will be objected, as I have observed from *Herodotus* (1), that *Neptune* was a *Libyan* by Birth; that his Worship had been brought from *Africa* into *Greece*, and that the *Libyans* knew him and worship'd him Time out of Mind; and that by Consequence he had no Connection with the Family of the *Titans*, Natives of *Asia*; but may we not answer, First, That the *Titans* were themselves very powerful in *Africa*, whereof they possess'd the western Coasts, as it is in *Diodorus Siculus* (2), and that there is no Contradiction to say that he himself was of that august Race, as well as *Atlas* who signaliz'd himself so much in the same Country? May we not reckon that *Neptune* distinguish'd himself there by his Victories over the *Titans*, who had fled thither for Refuge, and that it was there perhaps he died, and was deify'd and honoured with a peculiar Worship all along those Coasts, whence that Worship pass'd afterwards into *Greece*? For, in short, the History of the *Titans* is very ancient, and long before the Time that *Herodotus* speaks of, that is, the Time of the *Pelaggi* who came to consult the Oracle of *Dodona* (a). The other *Titans*, together with *Saturn* and *Jupiter*, were deify'd in *Greece* itself, or in *Crete*; as *Neptune* was in *Libya*, whence his Worship was propagated to *Greece*.

But

(1) L. 20.

(2) L. 1.

(a) See *Hesiod. Theog.* and *Lycephron* in his *Cassandra*.

But, *Secondly*, what if we should say that besides the *Libyan Neptune* whom *Herodotus* speaks of, there was another of the Blood of the *Titans* who commanded *Jupiter's* Fleet when that Prince pursued the Rebel *Titans* to the Heart of *Spain*, where they had retired for Shelter? Were there not many *Jupiters*, many *Apollo's*, many *Mercury's*, &c. and why may there not have been more than one *Neptune*; is there any Thing in the Passage of *Herodotus* that can exclude others of the Name?

But be that as it will, I said, in speaking of the Manner how *Rhea* saved *Jupiter*, that the Poets had couch'd this Event under the Fable of the mysterious Stone which the Princess presented to *Saturn* swath'd like an Infant, and which he swallowed. *Apollodorus* relating this Fiction (1) says, that *Jupiter* full grown had associated himself to *Metis* the Daughter of *Oceanus*, who gave *Saturn* a Draught which had such Virtue that he had no sooner taken it, than he first threw up again the Stone now mentioned, then all the other Children which he had really destroyed, and who proved so great a Support to him in the War he carried on against *Jupiter*. Shall we say, with some learned Authors, that this Fable has no other Foundation but that *Saturn* lost his Children in their Nonage, and that Time, signify'd by his Name *Chronos*, devoured them, so to speak, just as they were born? But were this Explication to take Place, yet how would we account for it that those very Children proved so serviceable to him in the War he declared against his Son? I am therefore rather inclined to say with Mr. *le Clerc* (2), whose Conjectures are always ingenious, that this Fiction was founded upon the Custom which *Saturn* had of banishing or of confining his Children, for fear that they should one Day rebel against him, as he himself had done against his Father; a Custom very ancient, and observed at this Day among the *Ottoman* Princes and others. The Author now quoted,

to

(1) L. 1.

(2) Notæ in Hesiod.

to add more Probability to this Explication, says the same *Phenician* Word, *Balah*, equally imports to shut up or to devour, and that *Hesiod* who wrote this History from *Phenician* Memoirs, had followed that Signification which cast an Air of the marvellous upon a Fact that had nothing very extraordinary in itself: But as that Poet was not extremely exact, speaking of *Uranus* who served his Children with the same Measure, he says, without any Ambiguity, that he confined them and would not allow them to see the Light (a).

As to the Stone which *Saturn* swallowed, this again is a new Fiction founded upon the double Meaning of the Word *Elben*, which may either signify a Stone or a Child. Thus instead of saying that *Rhea* substituted another Child in Place of *Jupiter*, whom *Saturn* put in Prison with those of his Children whom he kept close confined, the Poet chose rather to feign that it was a real Stone which *Saturn* swallowed.

What is the
Meaning of the
Stone that *Sa-
turn* swallowed.

To conclude, this Stone became very famous, and was adored as a Divinity, if we may believe *Laëtantius* (b). The God *Terminus*, says he, whom they worship'd under the Figure of a land March, was it not that mysterious Stone which *Saturn* swallowed? The *Latins*, according to *Priscian* the Grammarian (1), called it *Abadir*, and the *Greeks*, if we may credit *Hesychius*, *Betylos*, Denominations certainly derived from the *Hebrew* or *Phenician* Language, as the learned *Bochart* remarks (2).

I might here enlarge upon the Stone called *Betylos*; but what could I add to the curious Dissertation of
M. Falconet,

(a) In one Passage *Hesiod* says: Atque quidem eos deglutiebat *Saturnus* magnus. Theog. Vers. 459. In another; Eos ut quisque primum nascebatur, omnes occultabat, & in Lucem non emittebat. Ver. 156.

(b) Qui Lapidem colunt informem atque rudem, cui nomen est *Terminus*; is est quem pro Jove *Saturnus* dicitur devorasse. Div. Inst. L. 1. c. 20.

(1) Upon the Word *Βαίτυλος*. (2) Chan. 1.

M. *Falconet*, which is printed in the VI Volume of the Memoirs of the Academy of *Belles Lettres* (1), and to what M. *Fourmont* has said upon the same Subject (2) in his *Reflexions Critiques*? I shall therefore content my self, for the Sake of those who don't love long Discussions, with observing that the *Bætyli* were Stones that were believed to be animated, and were consulted by some Fanaticks as Oracles; a Kind of *Teraphims*, as you may judge from what we have said of those Idols, in speaking of the Divinities known from the sacred Books. These Stones were round, and of such a Size, that it was easy for one to carry them about with him, either hanging at his Neck, or in some other Way.

Isidorus, as may be seen in his Life written by *Damascius*, said there were *Bætyli* of different Sorts; that some were consecrated to *Saturn*, others to *Jupiter*, or to the Sun, &c. (a)

Their Origine was very ancient, since, if we may believe *Sanctoniatbon*, *Uranus* was the Inventor of them. *Uranus*, says that ancient Author, *invented the Bætyli, was the Contriver of animated Stones*; *Bochart*, who could easily see that these animated Stones were but a mere Fiction, thinks it had taken its Rise from an equivocal Word, and that instead of *anointed Stones*, as the *Phenician* Author had written, his Translator *Philo* put *animated Stones*; and upon this Principle, he supposes the true Original of the *Bætyli* to have come from that Stone, upon which *Jacob* having slept, the Night he had the Vision mentioned in Scripture, anointed it with Oil when he awoke; and from that Time the Place was called *Bethel*, or the House of God. Tho' the two Academicks, whom I have named at the Beginning of this Chapter, reject *Bochart's* Conjecture, it has however been followed by *Huetius* (3), by Father *Thomassin* (4), and others.

The

(1) P. 513.

(2) T. 1. p. 162.

(a) See the Abstract of this Life in *Photius*.

(3) *Præp. Evang. Prop. 4.*

(4) *Lecture des Poetes 2 Part.*

l. 1. c. 12.

The Ancients who have taken Notice of the *Bætyli*, such as *Priscian*, the Author of the *Etymologicon*, and *Hesychius*, give hardly any other Notion of them, but as the Stone which *Saturn* swallowed in Place of *Jupiter*; and this no Doubt is what had given rise to the Proverb against gluttonous People: *You would even swallow a Bætylus* (1). The Greeks were therefore persuaded that it was a *Bætylus* *Saturn* had swallowed; and as this Fiction was built upon a serious History, the least Circumstances whereof ought to be carefully preserved, the Mythologists have let none of them escape. The Scholiast upon *Hesiod* (2) relates, upon the Authority of *Agathocles* a *Babylonish* Author, that *Rhea* had taken that Stone from the Island of *Proconesa*; and *Stephanus* adds (3) that *Saturn* swallowed it upon Mount *Thaumafius*. As the Traditions about these and the like Circumstances, were not always very coherent, *Pausanias* after having delivered himself in his *Arcadica* as *Stephanus* does, says again in his *Beotica* it was upon Mount *Petrarchus* that *Saturn* had swallowed that Stone, and that having again vomited it up, it was preserved near the Temple of *Delphi*, where care was taken to anoint it every Day with Oil, and to cover it with Wool that had grown on the Days of his Festival.

As to the Fable importing that the Gods were provided with Arms by the *Cyclops*, I take it to have no other Foundation but the commonly received Notion that the *Cyclops* were excellent Artists; therefore if any Piece of Art was exquisite in its Kind it was ascribed to them. Hence they were said to have built the Walls of *Troy*, those of *Tyrinthia*, &c. (4).

But so much now for this Subject; let us go on to consider the other Fictions that were broached in Relation to the Family of the *Titans*. As what the Ancients relate concerning their Wars, gave rise to the

(1) See Erasmus's Adag. Chil. 4. Cent. 2.

(2) Upon the 485th ver. of the Theogony.

(3) Upon the Word Thaumafion.

(4) See the Article relating to them in the History of Vulcan.

the Fable of the Combat of the Giants, and of their assaulting Heaven; and this Fable having been more diffused thro' the World than any other of Antiquity, without Exception, there being hardly perhaps a Nation where some Tradition of it has not been found, I thought it deserved a particular Consideration, and to be explain'd at somewhat greater Length.

This Fable offers several Heads to be examined; were there ever real Giants, such as the Poets represent them? What is the Meaning of their Assault upon Heaven, which they attempted to besiege? What Truth is there in the Victory said to be obtained over them by *Jupiter*, who first thunderstruck them, and then buried them under Mount *Etna*? Lastly, are the *Titans* and *Giants* the same?

Explication
of the Fable of
the Giants.

The Question about the Existence of Giants so often examined, would seem at first Sight to be no difficult Problem to resolve. All Antiquity mentions certain Men of an extraordinary Stature, who made their Appearance at sundry Times. The Scriptures make mention of them more than once. The profane Historians, the Travellers and Poets especially, tell us very odd Stories upon this Occasion. And yet when one comes to examine these Testimonies impartially; to take the Expressions in the inspired Writings in the most natural Signification; to reduce the Exaggerations of the Poets to a rational Meaning; to limit the Historians and Travellers to what they either were Eye-witnesses to, or to what they assert only from irrefragable Testimony; in fine, to follow the wise Conduct of Nature, almost always uniform in her Productions, all the marvellous Circumstances that fill'd our Imaginations before will then disappear.

Authors both ancient and modern, who have thought fit to examine this Question, have form'd very different Sentiments about it from one another. Some thro' Excess of Credulity have partly adopted what the Poets, and several *Rabbins* have delivered as to the Stature of the Giants; and if they have not gone quite

quite so far as to believe that upon a Time they piled *Offa* upon *Pelion* to scale Heaven, they have at least granted that there was once a Race of Men so monstrously tall that they many Times exceeded the Stature of ordinary Men.

The *Abbe de Tilladet*, in a Dissertation whereof you have a Copy in the first Volume of the Memoirs of the Academy of *Belles Lettres*, page 125, alledges that there were not only real Giants, but also Nations and Cities of Giants; that our first Parents, and particularly the principal Heads of Colonies mentioned in History, were real Giants, taking that Word in its strictest Sense. In this new Scheme *Adam* and *Eve* must have been of a very gigantick Size: For, says he, the Fathers and Mothers of the Giants must have been Giants themselves. And indeed how can it be supposed that a Mother who was no more than five or six Foot high, should be able to bear in her Womb a Child, who being of Size to grow up to a Giant, must have arrived at her Dimensions probably in a few Days after his Conception? Who can be persuaded, continues he, that *Noah*, had he not been bigger than we, would have been capable to build the Ark that saved Mankind, which could not have been capacious enough to contain all the Animals he was commanded to lodge in it; unless we take the Cubits in Scripture that are mentioned in describing its Dimensions, for Cubits of Giants?

M. Henrion, another Academick, proposed a Scheme yet more extraordinary, but nothing of it is publish'd. He brought to the Academy one Day a Kind of chronological Table or Scale, with Respect to the Difference of Mens Stature since the Creation of the World, to the Birth of *Jesus Christ*. In this Table he assigned to *Adam* 123 Feet 9 Inches in Height, and to *Eve* 118 Foot 9 Inches three fourths; whence he fix'd the Proportion between the Statures of Men and those of Women, to be as 25 to 24. This exorbitant Stature soon diminished: *Noah's* Height fell short of *Adam's* by 20 Foot: *Abraham's* was brought down

to 28 in all. *Moses* had only 13, *Hercules* 10, and so on, still gradually diminishing: So that if Providence had not put a Stop to that prodigious Decrease, hardly should we at this Day have dared to rank ourselves, at least in Respect of our bodily Dimensions, among the Insects that crawl upon the Earth (a).

Other more judicious Writers, not being able absolutely to deny that there have sometimes appeared Men more bulky and tall than those with whom we are conversant, have apply'd themselves to a critical Examination of the Books that speak of them, even those of greatest Authority; and taking with the utmost exactness the Measures they make mention of, such as those we read of in holy Writ with Respect to *Og* King of *Bashan*, they have found that those of the most enormous Stature, did not arrive at ten or twelve Foot high: *Og's Bed*, concerning which many *Rabbins* have vented so many Extravagancies, according to the express Terms of Scripture, not exceeding nine Cubits, that is to say thirteen Foot and a half (b). What Name shall we then give to the wild Assertion of one of those Doctors who gravely alledges, that the Bone of that Giant's Thigh was so long, that a Stag would take a whole Day to run over its Dimensions, as you may see in *Tostat* (1), after *Tyrannus*. The same *Rabbins* make no Scruple to tell us that *Giant* was 120 Cubits, that is 180 Foot high; and that they may not seem to contradict *Moses*, who assigns the Dimensions of that Prince's Bed, they tell us that Bed was only his Cradle (c). But to observe some Order in this Article, we shall first begin with the Passages in Scripture where the Giants are mentioned. That which most favours those who
not

(a) See his Elogium by M. de Boze, Tom. 5. p. 379.

(b) Monstratur lectus ejus ferreus, qui est in Rabbath filiorum Ammon, novem cubitos habens longitudinis & quatuor Latitudinis. Deut. 3. ver. 11.

(1) In Deut. Q. 27.

(c) See Theodorus Ryckius Orat. de Gigant.

not only hold their Existence, but also believe there was a Race of Giants, is where *Moses* says: *Then the Giants were upon the Earth* (a): A Verse which stands between two others where we read of the Marriages of the Sons of God, with the Daughters of Men, of whom Sons were born who are said in the *Hebrew* Text to have been powerful, or as the *Vulgat* renders it: *Isti potentes a seculo Viri famosi*, while the *Septuagint* has translated this Expression by that of Giants (b).

The Descendants of *Anak*, who, in the sacred Writings, is called *the Father of the Giants*, were really of an extraordinary Stature. We have seen what was the Height of *Og* the King of *Basban*, whom *Moses* calls the last of the Giants (c). All the Country inhabited by the Posterity of *Anak*, to whom the *Israelites* look'd upon themselves but as Grasshoppers, was peopled by Men of a monstrous Stature: *The People whom we have seen*, said they whom *Moses* sent to spy out the Land, *are of an extraordinary Stature, we have seen the Sons of Anak, all of them of the Race of Giants, in Compariſon of whom we only appear as ſo many Grasshoppers* (1). Their Land was called *the Land of Giants* (2), and the City of *Hebron*, *the City of Giants*, where dwelt *Achiman*, *Sifai* and *Tholmai*, of the Race of *Anak*.

To these Passages of Scripture, may be added the Testimonies of profane Authors, and 'tis fit we begin with the Poets, who are of greater Antiquity than the Historians. Nothing is more celebrated in their Works than the Attempts of the Giants against Heaven, which they would needs scale by piling the high Mountains of *Thessaly* above one another. 'Tis needless to quote them all, since they only copy one another: I shall only observe that they give very

O 2

odd

(a) Gigantes erant super terram in Diebus illis. Gen. vi. 9.

(b) See what is said on this Subject, Vol. I. B. 2. c. 5.

(c) Solus quippe Og Rex Basan remansit ex reliquis Gigantibus, Deut. 13.

(1) Num. xiii. 33, 34.

(2) Gigantum Terra.

odd Descriptions of the Giants (1). Besides the Enormity of their Size, which made them capable of plucking up Mountains by the Roots, they give some of them an hundred Arms and fifty Heads, and make them roar so loud as to make Heaven and Earth and Sea to tremble. Accordingly they so terrify'd the Gods, as to force them to fly into *Egypt*, and there lie concealed some under the Figure of one Animal some of another. In fine, to compleat the Portrait of these Monsters, they give them Feet of Serpents. *Hesiod*, who appears not to have always had a very warm Vein, in a Kind of Poem which did not require much Enthusiasm, yet where he speaks of the Enterprize of the Giants against the Gods, rises into the Sublime, and gives a Description of those enormous Beings, which one cannot read without a certain Horror. What *Homer* relates of the *Aloides* and *Polyphemus*, is not much less extraordinary, for what Sort of Monster must he have been whose Staff was like the Mast of a Ship, and who at a single Meal ate up two of *Ulysses's* Companions? The same Poet tells us (2) that *Tityus*, when he lay upon the Ground, covered no less than nine Acres.

Had it been only in the Poets we found Descriptions of those Prodigies of Men, we should have Reason to look upon what they say of them as the Product of poetical Enthusiasm that was not always guided by Reason; but the Historians themselves tell us very extraordinary Things of them. *Abydenus* and *Eupolemus*, according to *Eusebius* (3), speaking of the Construction of the Tower of *Babel*, tell us it was the Work of a Race of Giants, who attempted by Means of this Tower, to get up to Heaven. The ten Kings of *Chaldea* mentioned by *Berosus* (4), whom he makes to have lived before the

(1) See *Hesiod Theog.* *Ovid. Met.* *Virgil, &c.*

(2) *Odyss.* ver. 576.

(3) *Præp.* l. 9. c. 14.

(4) *Apud Euseb. ibid.*

the Deluge, were, according to the Chronicle of *Alexandria*, real Giants.

The *Greek* and *Roman* Authors often speak of Mens Bones, and Teeth of an extraordinary Bigness. *Pblegon* of *Tralles* (1) tells us, from the Authority of *Apollonius* the *Grammarian*, that in the Time of *Tiberius*, an Earthquake disclosed the Coffins of several Giants, wherein was found a Tooth no less than a Foot in Length, which was sent to that Emperor.

How large then, cries out *Ryckius* (2) must the Mouth have been which contained thirty two of those Teeth, and what must have been the Size of that Giant's Body, whose Mouth was so wide? The same *Pblegon* asserts that in a Cavern of *Dalmatia* were found dead Bodies whose Ribs were more than sixteen Ells in Length, and a Tomb near *Athens* that was a hundred Cubits long, wherein the Body of *Macrofiris* had been lodged, as the Epitaph of that Giant set forth. The same Author speaks of some other Discoveries of Giants Bones and Teeth, but none of them more extraordinary than those now mentioned.

Pausanias (3), who undoubtedly had less Credulity than *Pblegon*, tho' perhaps he has too much for an Historian, says he was inform'd by a *Mysian*, that he had seen near the Sea the Tomb of *Ajax* the Son of *Telamon*, and that to give him an Idea of that Hero's Gigantick make, he had assured him that the Ball of his Knee was like one of the Quoits used by the young Champions at the Olympick Games: Now those Quoits we know were very large and heavy; but, what is yet more extraordinary, the Author adds. "Over against *Miletos* is the Island "*Lade*, which divided itself into two other little "*Islands*, whereof the one goes under the Name of "*Asterius*, because *Asterius* has his Tomb there: "*He was the Son of Anak*, who is said to have
O 3 " been

(1) De Mir. c. 14.

(2) Orat. de Gygan.

(3) In Att. c. 35.

“ been the Son of the Earth. The Body of *Asterius*
 “ is no less than ten Cubits in Length; but that
 “ which astonishes me still more, is what I have
 “ seen in a small Island of *Lydia*. There a Tomb
 “ being disclosed by the Injuries of Time laid open
 “ to view Bones of a prodigious Size, which, had
 “ they not been of the Shape of human Bones,
 “ would never have been believed to be such.
 “ The common Tradition of the Country was, adds
 “ *Pausanias*, that it was the Body of *Geryon* Son of
 “ *Chrysaor*, and we were shewed a huge Rock on a
 “ Mountain, which was said to have served him for a
 “ Throne; but upon *Pausanias*’s objecting to those
 “ who gave this Account, that *Geryon* lived at *Cadiz*,
 “ and that his Tomb was no where to be found,
 “ some *Lydians* more knowing in the Antiquities of
 “ their Country alledged, that it was the Body of
 “ *Hyllus*, the Son of *Hercules* and *Omphale*.”

“ A *Roman* Emperor, says the same Author (1),
 “ having turned the Course of the River *Orontes*,
 “ found in the former Channel a Tomb of Brick,
 “ at least a hundred Cubits long, in which was
 “ inclosed a dead Body of the same Length, and
 “ of a human Figure in all its Parts. The *Syrians*
 “ having consulted the Oracle of *Apollo* at *Claros*,
 “ to know whose Body it was, were answered that
 “ it was *Orontes* a Native of *India*.” This Fact
 being so publick, and of unquestionable Truth, our
 Author thus reasons upon it. “ And indeed, says
 “ he, if in primitive Ages the moist Earth upon its
 “ receiving the enlivening Warmth of the Sun Beams
 “ produced the first Race of Mortals, what Spot of
 “ the Globe was more proper for forming Men of an
 “ extraordinary Bulk, than the *Indies*, which at
 “ this very Day produces such Animals as the
 “ Elephants?”

I lay no great Stress on what we find relating to
 this Subject in the younger *Philostratus* (2), who tells
 us that *Ajax* was eleven Cubits, that is near seventeen
 Feet

(1) In *Arc.* c. 29.

(2) *Heroic*.

Feet high; that *Aryades*, whose Body had been discovered a short Time before, upon the Banks of the *Orontes*, was fifty five; that he had seen another Grave on the Promontory of *Sigeum* in *Troas*, that was twenty two Cubits in Length; and that a dead Body had been found in the Island of *Lemnos*, whose Head was capacious enough to contain more Water than would fill two Pitchers, such as were used in *Crete*, which we know to have been very large. But what shall we think of *Plutarch*, that judicious Author, who gravely relates (1), that *Sertorius* having made himself Master of the City *Tingi*, and not being inclined to believe what the Inhabitants told him of the enormous Stature of *Anteus*, saw his Grave opened, and the Body lying in it, which was sixty Cubits Long?

We learn from *Pliny* (2), that a Mountain of *Crete*, being burst asunder by the Shock of an Earth-quake, discovered a human Body standing upright, which was forty six Cubits high. *Solinus* relates somewhat as extraordinary, but attested by seemingly unquestionable Authority: 'Tis with Respect to a dead Body of a gigantick make, being thirty three Cubits or forty eight Foot in Length, which was shown to *Lucius Flaccus*, and to the Proconsul *Metellus*, who had look'd upon the Report they heard of it as a Fable.

Fazellus, the best modern Historian for *Sicily*, relates surprizing Stories upon this Subject. He tells one particular Fact wherein *Boccace*, in his Genealogy of the Gods, agrees with him, that about 200 Years before his Time, there was discovered in Mount *Eryx* a Cave wherein was found the dead Body of a Giant sitting, with a Staff in his Hand like the Mast of a Ship, and that the whole mouldered into Ashes so soon as it was touch'd, save three Teeth which were kept by the Magistrates of the City *Eryx*, who had been called forth to the Spectacle, with a Part of the Scull which contained some Bushels of *Sicilian* Measure. *Fazellus* reckons it was the Body of that *Eryx* who was slain by *Hercules*. The Author adds, that in

(1) In Sert.

(2) L. 7. c. 16.

his Time there was found a dead Body twenty Cubits long, which was in like Manner reduced to Ashes, except the Teeth, each of which weighed about five Ounces, which he affirms he had seen, as also the Figure of that Giant which was pictured upon a Wall. These Examples and some others related by that Historian, incline him to believe that *Sicily* had formerly been peopled by a Race of Giants, and in Proof of his Assertion he forgets not *Homer's* Cyclops and the *Lestrigonians*.

To these Facts that appear so well attested, others might be added, less extraordinary indeed, but still very proper to support the Opinion of those who believe the Existence of Giants. We are told that the Body of *Pallas* the Son of *Evander*, having been dug up near *Rome*, in the Time of the Emperor *Henry III.* was set up by the Wall of that City, and overtopt it by the Head. 'Tis likewise reported, that in the Time of *Augustus* there appeared at *Rome* a Giant named *Pusio*, who was ten Cubits high, and that in the Time of the Emperor *Claudius*, there was brought from *Arabia* into that City the Body of *Gabbaon*, which was near ten Foot. They add, that the Body of *Orestes* measured seven Cubits.

Tho' the Accounts of the *Celtæ* given by some of the Ancients, are not quite so extraordinary as what I have now been relating, 'tis however certain that they reckoned them commonly six or seven Foot high. Some modern Travellers give the same Account of the *Patagons*, who inhabit the Coasts of *Chili*, and of those of the Island of *Nicobar* in the Gulf of *Bengal*. In fine, *Homer*, speaking of the Heroes who besieged *Troy*, says they darted Stones which four Men in his Time would hardly be able even to raise from the Ground. *Virgil*, the faithful Imitator of the Greek Poet, gives the same Description of *Turnus*; and these are the Places, in those two Poets, to mention it by the Way, that induced *St. Augustin* to believe that there had been real Giants.

All

All that we have now said tends to prove that Giants have actually existed ; but before we come to a Decision let us examine these Authorities which appear so positive. In the first Place it will easily be believed that the Poets have greatly exaggerated in their Descriptions of the Giants. There needs no great Penetration to be convinced that there never were Men capable to pluck up Mountains by the Roots, to pile them one above another, nor so large as, when stretched at their Length, to cover nine Acres of Ground ; the Canibal *Polyphemus* might terrify the Associates of *Ulysses*, and eat them too, without being so monstrously large as *Homer* paints him.

The Scheme of the late Mr. *Henrion* destroys itself: Whence, but from the *Rabbins*, did he learn that *Adam* was of so prodigiously large a Size? Does he rely on what some Travellers say of the Print of his Foot engraved upon a Rock on the Island of *Ceylon*? A Fable which *Ryckius* (1) is at the Pains seriously to refute. But what Proof can be given of that successive Gradation which at length for so many Ages past has fixed Mens Stature to the Proportion it is in at this Day? For after all there is an uncontested and standing Proof that Men were no larger, than they now are, perhaps two thousand five hundred Years ago. This Proof I fetch from the sepulchral Monument of that King of *Egypt*, whoever he was, which still remains in the great Pyramid. The Dimensions of this Tomb, which is of the finest *Porphyrian* Marble, is little more than six Foot, according to the most accurate Travellers (2). Now the Coffins are always larger than the dead Bodies that are to be put into them: Even the Repository where this Tomb is lodged, is no more than sixteen or eighteen Foot in its utmost Extent. Men therefore were no larger than they are at this Day,

(1) Differ. upon the Giants.

(2) See *Corneille le Brun*, who had seen it, &c.

Day, in the Time of *Pharaok* who built the great Pyramid.

The Opinion of the late *Abbé Tilladet*, is not better supported than that of Mr. *Henrion*, for granting the Children of *Anak*, whom the Scripture calls the Father of Giants, and who were the Leaders of some Colonies, to have been larger than the rest of their Contemporaries, can we from thence conclude that all the other Heads of Colonies were Giants?

As to what we read in the Bible that the Giants sprung from the Commerce between the Angels and the Daughters of Men, we have said enough in the former Volume. The very Word which the Scripture applies to them, does not so much denote Men remarkable for their great Stature, as for their Debauchery and Wickedness. 'Tis true, the Sons of *Anak* whom the Scripture calls the Father of the Giants, were mostly of an extraordinary Size, but far short of those pretended Giants of a hundred or a hundred and twenty Foot, whom we were now speaking of? *Moses* has left us the Dimensions of *Og* the King of *Basban's* Bed, who was of that Race; but besides that this Bed was only twelve or thirteen Foot long, a Bed which had perhaps been made for Ostentation, was it no larger than its Owner? What we are told in the same sacred Writings concerning *Goliath*, comes not near the Description of *Og*, and therefore we have nothing farther to add upon it. 'Tis true the *Israelites*, whom *Joshua* sent into the Land of *Canaan*, reported, as has been already said, that they had seen Giants of the Race of *Anak*, to whom they themselves appeared but as Grasshoppers; but is not this the Report of People affrighted at the Sight of some Persons more bulky and robust than themselves? And one of the Spies themselves did not dissemble that the Relation was exaggerated.

As to what we are told of the Tombs discovered near the *Orontes* in *Syria*, these are so many Relations of a fabulous Nature, and manifestly strained; which holds yet truer of those Caves in *Sicily*, where,
according

according to the Historians of that Island both ancient and modern, there were found Giants of an enormous Bulk. These Accounts had no other Foundation but the Reports of Artists and Tradesmen, without so much as one Man worthy of Credit who could say he had seen any Thing like them; and had there been no more but that single Circumstance added to each of their Relations, namely, that those enormous Corpses crumbled into Ashes so soon as the Air got into the Caves, this is enough to make us think there is as little Truth in this, as in the Story of the pretended burning Lamp, that was said to have been found in the Tomb of *Tullia Cicero's* Daughter, which went out that Moment the Air enter'd into the Vault.

As for those monstrous Bones which are said by some Naturalists to be either the Ribs, or the *Vertebræ* of some Giants, 'tis long since able Physicians have proved them to have been the Bones of Whales, or of some other Sea Monsters, or else the Productions of Nature which often sports in such Imitations.

What I have said of the Corps of *Pallas* the Son of *Evander*, is taken from *Helinandus*, and I look upon that pretty Story as a meer Fiction of that Author, who lived in the twelfth Century, and who relates it above a hundred Years after that rare Discovery, tho' no Author before him ever made the least mention of it. This pious Monk ought to have said that not only *Pallas*, whom *Virgil* however calls a Child, was a Giant, but likewise *Turnus* who slew him, since the Wound which that Monk tells us *Pallas* had in the Side, and which is still capable of being measured after more than two thousand Years, was four Foot wide; for a Spear that could make such a wide Gash, was portable by none but a Giant.

The Fact concerning *Sertorius*, related by *Plutarch*, deserves as little Credit as the rest, 'tis upon the Testimony of *Gabinus* that he relies; but *Strabo*,
more

more judicious, looks upon the Relation of this *Gabinus* as an arrant Fable.

In a Word, for perhaps I have enlarged too much upon this Subject, Nature appears too uniform in her Productions, to have ever made such a Difference in Mens Sizes ; and if there have been some few Exceptions, yet the Disproportion was never so considerable. Man is made for cultivating the Ground, and for gathering its Fruits and Herbs, which Men, such as the Giants are described, could not do. The Climate, I grant, makes some Difference in the Sizes of Men and Animals too ; and, generally speaking, the Inhabitants of the temperate Zones are larger than those of the frigid Zones, but that Difference amounts only to a Foot or two. Mankind have always loved to exaggerate ; we are formed by Nature to delight in Objects of Admiration ; This has given a Handle on the one Hand for feigning Giants monstrously large, and on the other Pygmies so diminutively small, that sometimes they are not allowed above one Foot in Height, as it is in *Juvenal* :

Quorum tota cohors pede non est altior uno.

To conclude, as there are some Inhabitants of the Earth, such as those who live near the Poles, who are only three or four Foot high, so those who have been reckoned Giants might possibly be seven or eight. I doubt if ever there were seen any taller ; and the last who appeared at *Paris*, exactly measured by the Gentlemen of the Academy of Sciences, without his Shoes and the Ornaments of his Head, was found to be but seven Foot bating an Inch. Thus the exaggerated Stories that impose upon the Bulk of Mankind, no sooner come to be examined, than they vanish into nothing.

To illustrate now what I have said in the History of *Jupiter*, concerning those pretended Giants, whose Enterprize signifies a War made upon that God, tho' the Substance of the Story has been embellish'd with ridiculously extravagant Circumstances by those who first describ'd it ; there remain three Heads which

I am

I am to examine. The First is what is the Meaning of their Enterprize against Heaven, which they intended to scale? *Secondly*, what is the Foundation of the Story of the Gods flying into *Egypt*, where, to screen themselves from the Pursuit of the Giants, they were obliged to lie concealed under the Figure of different Animals? And then *Lastly*, whether the Giants ought to be distinguish'd from the *Titans*. The second of these Questions having been sufficiently considered in the History of the Gods of *Egypt*, with Regard to *Typhon* (1), I content myself with referring the Readers to it.

First, We have observed in the 2d Article of the former Chapter, that *Jupiter* destroyed the Robbers that infested *Thessaly*, and these are the pretended Giants, for we remark'd that in Scripture the Word *Nephilim*, which is translated Giants, signifies People abandoned to all kinds of Irregularities, Robbers and Ruffians. *Jupiter*, when he left *Crete* to visit the other Parts of *Greece*, dwelt for ordinary upon Mount *Olympus*, where he had probably built a strong Citadel. This Mount *Olympus* was afterwards taken for Heaven itself, and the most ancient Poets, especially *Homer*, give no other Description of it. The Banditti now mentioned, would needs attack that Prince, and besiege him in his Citadel, which afterwards gave Rise to the Fiction of their having attempted to scale Heaven, and made an Assault upon it.

'Tis added, that they had piled *Ossa* upon *Pelion*, importing, no doubt, that they had fortified these two Mountains, which are also in *Thessaly*, and at no great Distance from *Olympus*, whither they retired after their Excursions, and kept *Jupiter's* Garrison in awe.

The Adventure of *Porphyryon*, who offers Violence to *Juno* in Presence of *Jupiter* himself, no Doubt teaches us that the Captain of the Rebels really carried off that Princess, of whom he was enamoured,

(1) T. 2. B. 6.

amoured, and that *Jupiter* and *Hercules* pursued and put him to Death. Nothing was more common in those Times than Rapes, when they could not otherwise obtain the Object beloved. The Story of *Polybotes*, whom *Neptune* overthrew in the Island of *Cos*, imports that that Admiral of *Jupiter's* Fleet pursued this *Polybotes*, who probably had the Command of his Enemies Ships, as far as that Island, and there cut him off, in fine, that of *Epbialtes* and *Otus*, who detained the same *Neptune* Prisoner for thirteen Months in the Island of *Crete*, imports that those two formidable Chiefs had so strongly blocked up *Neptune* in the Port of that Island, that he could not get out thence till the End of that Period of Time. For we are to remark, by the by, that, in the War which is now in Question, *Jupiter* appears to have been attack'd both by Sea and Land.

'Tis true, most of the Learned of the last Age are of Opinion, that the Enterprize of the Tower of *Babel*, which may be construed a literal assaulting of Heaven, had given rise to the Fable I am now explaining. *Let us build*, said the Authors of that mad Project, *a Tower that may reach to Heaven* (a). Besides, add they, *Nimrod* who headed that Enterprize, being called by *Moses*, *a strong a mighty hunter before the Lord*, must, no Doubt, have been accounted a Kind of Giant: Thus nothing they think is wanting to compleat the Resemblance, and they would have it not to be doubted but that this is the Explication of the Fable. But, besides that no Proof can be given of the *Pagans* having been acquainted with this Event, I cannot help thinking the Explication which I have given of this Fable natural enough to be adopted.

Secondly, Tho' most of the Ancients have confounded the Giants with the *Titans*, 'tis however certain that they ought to be distinguished. The latter were of an illustrious Family, and extended their Empire
over

(a) Venite, faciamus nobis Civitatem & turrim, cujus culmen pertingat ad Cœlum. Gen. xi. v. 4.

over one Part of the World ; the others were so many Banditti dispersed up and down *Theffaly*, who gave the *Titans* a great deal of Trouble. *Hesiod*, in his *Theogony*, distinguishes them very plainly from one another, and does not make the Giants to be born till long after the overthrow of the *Titans*, and after the Wars which these carried on against the others : And what may have been the Occasion of confounding them, is that both the Giants and the *Titans* made War upon the Gods ; with this Difference, that the *Titans*, tho' of the same Race, had often separate Interests ; some taking Part with *Saturn*, and others of them with *Jupiter* : Whereas the Giants were a Gang of Robbers, who had a Design equally upon all the *Titans* (a).

In fine, what has led some Authors to take the Giants and *Titans* for the same is, that both of them pass'd for Sons of Heaven and Earth ; but they had not considered what *Apollodorus* says (1), that Earth brought forth the Giants only because she was incensed against *Jupiter* for keeping the *Titans* shut up in *Tartarus*. Thus the *Titans* were born long before the Giants.

It has been already said that *Jupiter* was suckled by a She-goat, named *Amalthea*. *Lactantius* (2) alledges that what gave rise to this Fable, was that the Princess *Amalthea*, the Daughter of *Melittus* King of *Crete*, took care of *Jupiter's* nursing, and ordered Goats-milk to be given him. But tho' it were true that he had really been suckled with Goats-milk, like *Ægystus* who from thence derived his Name, there would be nothing in it extraordinary considering that the Child was to be brought up secretly, and in a solitary Place, and that it was so much their Interest to conceal him from his Father ; there would be

The Fable
of the She-goat
Amalthea.

no

(a) We say nothing here of the Fable which, according to *Apollodorus* L. 1. gives the Giants the Limbs and Feet of a Serpent, because it has been explained in the History of *Typhon*. Vol. I. B. VI.

(1) Tom. II. B. VI.

(2) De fal. Relig.

no Necessity in this Case to have recourse to a pretended Princess whom we know nothing about.

Amalthea was afterwards placed among the Stars, where, as has been already said, she forms the Constellation that bears her Name. Of one of the Horns of this pretended Goat did the *Greeks* make their *Cornu-copia*, tho' some Times they say the same Thing of that of the River *Achelous*, as shall be said in the History of *Hercules* (1).

But this is not the only Fable that The Fable of the Pigeons that nursed *Jupiter*. was vented about *Jupiter's* Nurses, since it was given out that the Pigeons supply'd him with Food, as we see in *Homer*. The learned *Bockart* says (2) that this Fable took its Rise from the Resemblance between the two *Phenician* or *Arabian* Words *Himam*, and *Hemam*, the first of them signifying a Priest and the other a Pigeon. Thus because certain Priests, *Curetes* or *Dactyli*, who presided over the sacred Things, took care of *Jupiter's* nursing, hence the Fiction arose that he had been nursed by Pigeons. From the same Source, according to this Author, sprung the Fable of *Semiramis's* being nursed by Pigeons.

To the Fable of the Pigeons was added, that of the Eagle which was employed in furnishing him with *Ambrosia*, as we have it in *Athenæus* (3), because that Bird was consecrated to *Jupiter*, from the Day that having consulted the *Augurs* in the Island of *Naxos*, before he enter'd upon the War with the *Titans*, an Eagle appeared to him, which was a Bird of good Omen; this he bore always upon his Ensigns; and it was the same, if we credit *Hyginus* (4), after some of the Ancients, that was placed among the Stars; tho' others will have it to be that other Eagle which he employed in the Rape of *Ganimede*: Which comes to the same, since the Fable of that God's having transformed himself into an Eagle to ravish that young Prince

(1) Vol. VI.

(3) L. 15.

(2) Chan. L. 2. c. 11.

(4) Cæl. Poet. Astr. L. 2. c. 16.

Prince, had no other Foundation but his carrying that Bird upon his Colours.

We mentioned already *Jupiter's* having been fed by Bees, as *Virgil* has it (a); and I take the Foundation of this Fable to be, that Hives of Bees had been in the Cave where *Jupiter* was brought up. *Antoninus Liberalis* tells a tragical Adventure of four Men, who having enter'd into that Cave, and perceived the Hives of Bees, that God made the Noise of his Thunder to be heard, and by darting his Lightning destroyed them in a miserable Manner: Another Fiction importing that some profane Persons had been punish'd for their Presumption, in daring to violate the Sanctity of that Place, which the Pagans held in high Veneration.

Tho' I have already spoke of the *Curetes* in the former Volume, on Occasion of the *Cabiri*, whom some Authors take to be the same; yet Antiquity having transmitted to us so many Particularities relative to them; I thought fit to consider them in a separate Article. *Strabo* has drawn together (1) almost all that can be said upon this Subject: we find however in *Photius*, *Apollodorus*, *Pausanias* and others, some Particularities which are not related by that learned and judicious Historian; from these several Pieces I shall compose their History.

First Then, I shall not insist upon what we have in *Ovid*, who tells us that they were produced by the Rain (b), the ordinary Resource of Poets, who made all such whose Original they were ignorant of to spring from the Earth, or from the Hollow of an Oak-tree. As little do I think much Stress is to be laid upon the Etymology given of their Name by *Athenæus* (2), who relying upon the Authority of

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P

some

(a) *Disce Regem pavere sub antro.*

(1) L. 10.

(b) *Largoque fatus Curetas ab imbre. Met. l. 4*

(2) L. 12. c. 6.

some Verses in *Æschylus*, alledges that they were so denominated from the Care they took of their Hair, which they dressed and curled in a Manner peculiar to themselves; since the Expressions made use of by that ancient Poet, seem to have no Relation to the Name of the *Curetes*.

In order to treat with some distinct Method a Subject that is obscure enough of itself, I shall examine the following Questions. Whether were the *Curetes* Natives of *Crete*? or came they from a greater Distance? What is their Original? What was their Religion, their Customs and Employments? What particular Country did they inhabit?

Dionysius of *Halicarnassus* (1), and after him *Don Pexron* (2), are persuaded that the *Curetes* were Natives of *Crete*, and the latter is of Opinion that they were even of the Blood Royal, and of the Number of the *Titan* Princes. We have seen in the second Article that they had the Care of *Jupiter's* Funerals. In Fact, they were the Priests and Astrologers of the *Titan* Princes. Being addicted to speculative Sciences and mechanical Arts, they came to be frequently consulted. In a Word, they were to the *Titans* who reigned in that Isle, what the *Dryads* were among the *Gauls*, the *Magi* among the *Persians*, and the *Salii* among the *Sabines*. They were also frequently employed, according to the same Author, in the Education of the Sons of Princes, whom they brought up with great Care, teaching them Physick, Astrology, whatever concerned Religion, and above all the Art of War; to which they went themselves, and were distinguish'd in it from others by particular Arms, wherewith they made a Sound in Cadence, artfully clashing their Spears against their Bucklers, and dancing with a great many Contorsions, to animate themselves to the Fight, and to excite others to it (3): whence they got the Name of *Curetes* and of *Corybantes* (4). By the Noise of that Symphony

(1) Hist. Rom. l. 2.

(2) Ant. de la langue des Celtes.

(3) Apol. l. 2.

(4) This last signifies *one who shakes his Head*.

Symphony, they brought up the infant *Jupiter*; not to hinder *Saturn*, who was then in *Phrygia*, from hearing his Screams; but rather to prevent any ones discovering him. The Dance, whereof they were the Inventors, was called *Dactylos*, and for the same Reason perhaps were they themselves denominated *Dactyli*. Unless you choose rather to be of Opinion with some of the Ancients, that they got this Name from their being only ten, the Number of Fingers on the Hands; the Word *Dactylos* signifying a Finger.

I am inclined to think that anciently the *Curetes* were Inhabitants of *Crete*; that they highly signalized themselves there; practised several Arts, and contributed not a little to polish the Minds and Manners of the Inhabitants of that Island: It was in *Crete* too that they got the Name of *Idæi*, because it was near Mount *Ida*, which is in that Island, that they settled: but they were not Natives of it, the best Authors being agreed that they came from *Phenicia*. *Herodotus* (1) tells us that the *Phenicians*, who followed *Cadmus*, introduced several Sciences into *Greece*: For there were among those *Phenicians*, People called *Curetes*, who were better versed in the Arts and Sciences of *Phenicia* than others: Some of them settled in *Phrygia*, where they were called *Corybantes*, others in the Island of *Crete*, where they got the Name of *Idæi Dactyli*; some of them came to *Rhodes*, and these were designed *Telchines*; others again into *Samothracia*: A Part of them came into *Eubæa*, where, before the Discovery of Iron, they wrought in Brass, in a City which was called for that Reason *Chalcis*. Some of them went to *Imbros*, others to *Lemnos*, where they found Forges set up: In fine, a great Number of them settled in *Etolia* and *Acarmania*, to which was given the Name of the first Country which the *Curetes* had inhabited after leaving *Phenicia*, I mean *Crete*, a Name which it retained, till *Ætolus* the Son of *Endymion* seized upon it, and called it after his own Name. It was during the

(1) L. i.

Abode of the *Curetes* in *Greece*, that the hunting of *Calydon* happened; which occasioned a bloody War between them and the *Etolians*, whereof *Phenix* gives a long Account to *Achilles* (1), as shall be said in the History of *Meleager* (2). *Pausanias* adds (3), to what *Homer* says, that the Author of the Poem of illustrious Women, and of the *Myniad*, related that *Apollo* had sided with the *Curetes* in that War, and had slain *Meleager* with his own Hand.

In the mean time a celebrated Event, whence the Chronicle of *Paros* begins one of its *Epochs*, gave the *Curetes* the Hint to work in the Iron Forges. The Forest of Mount *Ida* took Fire either by Lightning, or some other Accident; and the *Curetes* seeing a great Quantity of Iron flow down, which the Violence of the Fire had melted, improved this Discovery, and laid aside their Works in Brasses, to apply themselves to those in Iron. The Chronicle now cited, places this Event under the Reign of *Minos* the first King of *Crete*, and of *Pandion* first King of *Athens*; that is about the Year before *Jesus Christ*, 1350.

I am however of Opinion, that the Art of forging Iron is older than the burning of Mount *Ida*, since *Tubal-Cain*, as *Moses* tells us, was the Inventor of it even before the Deluge; but it might be lost, or perhaps unknown till then in the Island of *Crete*.

It was also by means of those Artists, whom *Cadmus* had brought with him, that this Chief of the Colony found out a golden Mine in the Mountain *Pangæa* in *Thrace*, and the red Brass at *Thebes* where he settled: Wherefore the mineral Stone, which is melted down with the red Brass to make yellow Brass of it, is called *Cadmia* at this very Day.

The *Curetes* with those Metals made themselves a particular kind of Arms; and in War, and in the Ceremonies of Religion, they were wont to dance; and mingling with their own tumultuous Shrieks the Sound of Bells, Pipes, Drums, and of their Swords
which

(1) Il. l. 9.

(2) Vol. VI.

(3) In Phoc.

which they clafh'd upon their Bucklers, observing a certain Cadence, and appearing to be feized with Enthufiafm; hence they got the Name of *Curetes* and *Corybantes*. This, according to *Solinus* (1), is what gave rife to Mufick in Greece. "The harmonious Arrangement which the *Idæi Dactyli* obferved in the clafhing Sound of their Arms, fays that Author, gave Birth to Mufick: they transferred it afterwards into Poetry." (a) In this *Ifidorus of Seville* has followed the Opinion of *Solinus*.

We muft not omit to obferve that, according to *Diodorus Siculus* (2), 'tis to one of the *Curetes*, or *Idæi Dactyli*, named *Hercules*, that the firft Institution of the Olympick Games is owing. That Event is thus related by *Paufanias* (3). "The Inhabitants of *Elis*, who feem to be well verfed in Antiquities, fay that *Saturn* was their firft King; and that the Men of the golden Age, fet up a Temple to him at *Olympia*; that fo foon as *Jupiter* was born, his Mother gave the Care of him to the *Idæi Dactyli*, who were named *Curetes*; that afterwards five of them, whose Names are *Hercules*, *Pæonius*, *Epimedes*, *Jafius*, and *Ida*, came from *Ida* a Mountain of *Crete*, into *Elis*; that *Hercules* firnamed *Idæan*, who was the eldeft of them, in Memory of the War between *Saturn* and *Jupiter*, instituted the Race; and appointed that he who carried the Prize, fhould be rewarded with a Crown of Olive. There he fet up an Altar to *Jupiter Olympius*, and founded the Olympick Games. He adds that, according to fome of the *Eleans*, *Jupiter* there difputed the Kingdom with *Saturn*; and that, according to others, *Idæan Hercules* instituted thofe Games in Memory of the Victory obtain'd over the *Titans*." The fame

P 3

Author

(1) Ch. 11.

(a) Studium muficum inde ceptum cum *Idæi Dactyli* modulos crepitu & tinnitu æris deprehenfos in verficum ordinem tranftuliffent.

(2) L. 3.

(3) L. 5. cap. 7, and elfewhere.

Author in his *Arcadica* (1) says, the *Curetes* contended for the Prize of running at those Games.

In fine, that nothing might be wanting to complete the Glory and Renown of the *Curetes*, Temples were erected to them after their Death. *Pausanias* (2) mentions that which they had in *Messenia*, where Sacrifices were offered of all Sorts of Animals.

Of all the Fables that occur in the History of *Jupiter*, none remains to be explained but that of the Partition of the World among the three Brothers. The Empire of the *Titans*, as has been said, was vastly extensive: Those Princes were in Possession of *Phrygia*, *Thrace*, a Part of *Greece*, the Island of *Crete*, and several other Provinces (3). *Sanchoiathon* seems to add *Syria* too (4): *Diodorus* adds a Part of *Africk* and the *Mauritanie*. *Jupiter* enlarged it a great deal, and having defeated the *Titan* Party, he bethought him of sharing his Dominions with his Brothers. To himself he reserved the oriental Countries, as also *Theffaly* and *Olympus*. *Pluto* had the western Provinces, to the extremity of *Spain*, which is a low Country in Respect of *Greece*; and *Neptune* was appointed Admiral of *Jupiter's* Fleet, and commanded over the whole *Mediterranean*. This, no Doubt, is what has given rise to the Fable of the Division of the World, and what makes these three Brothers be look'd upon as three sovereign Divinities in their own Dominions. From that time *Olympus*, where *Jupiter* dwelt, was taken for Heaven; and *Spain*, where *Pluto* set Men to work at the Mines, was never mentioned but as a gloomy Kingdom, overspread with the thickest Darkness, the common Mansion of the Dead.

Several learned Men, I know, are persuaded that it was the Division among the three Sons of *Noah*, that gave Rise to the Fable of the like Division among

(1) C. 2.

(2) In *Messen*.

(3) V. Don *Pezron*.

(4) L. 3.

mong *Jupiter*, *Neptune* and *Pluto*; but tho' we should grant them that the *Pagans* were acquainted with this Tradition, which must indeed have been very diffusive, since it was known even in *Peru*, if we believe *Garcilasso de la Vega* (1), yet it would not be the less true that those *Titan* Princes divided their Conquests after the Manner now said.

The learned Father *Tournemine*, in the Proposal that has been already cited, says that the *Pagans*, from the Tradition of the Division among the Sons of *Noah*, imagined that of the whole World among three Divinities, whereof one governed Heaven and Earth, to whom they gave the Name of *Zeus*, which is an Abbreviation of the ineffable Name *Jevo* or *Jeova*: The second *Hell*, who was therefore called *Ades*; which imports Loss, or *Orcus*, dark, or *Pluto*, God of Riches, because of the Mines that are in the Bowels of the Earth; and the third reigned over the Sea, whom for that Reason they stiled *Poseidon*, which signifies *Ship-dashing*, or *Napka*, *Flowing*.

I am however of Opinion that, at bottom, and in the better Mythology, *Jupiter* represented the supreme God who governed at once Heaven, Earth and Hell, under three different Names. This was the Sentiment of *Pausanias* (2) who, upon Occasion of a Statue of *Jupiter* in Wood, that was at *Argos* in the Temple of *Minerva*, thus speaks: " That Statue, " says he, had two Eyes as Nature has placed them " in Men, and a third in the middle of the Fore- " head. This is alledged to be the *Jupiter Patrous* " who stood in the Palace of *Priam*, in a Place un- " covered, and that it was to his Altar that unfortu- " nate Prince fled for Refuge after the taking of " *Troy*. — It may be reasonably conjectured, " that *Jupiter* was thus represented with three Eyes, " to signify that he reigned first in Heaven, as all " are agreed; secondly in Hell; For the God who,

P 4

" according

(1) Hist. des incas p. 84 of the last Edition.

(2) In Corinth. c. 24.

“ according to the Fable, holds his Empire in the
 “ subterranean Regions, is also called *Jupiter* by
 “ *Homer*, according to this Verse,

Infernal Jove and his tremendous Spouse. (1)

“ The third, in short, over the Sea, as *Eschilus* the
 “ Son of *Euphorion* testifies. Whoever therefore made
 “ this Statue, gave it three Heads, I suppose to
 “ represent, that one and the same God governs
 “ the three Parts of the World; which others say
 “ had been shared among three different Divi-
 “ nities.”

ARTICLE IV.

Of the different Names given to Jupiter.

As *Jupiter* was the great Divinity of the Pagan World, and was universally worship'd from *Egypt* to the Center of *Spain*, we need not be surprized at the great Number of Names and Surnames which were given him by the various Nations that had received his Worship. Most of those Names being derived from the Places where he was worship'd, or from what had given Rise to the Temples, Chapels and Altars that were consecrated to him, I should gladly have saved myself the Trouble of recounting them all; but as they occur upon ancient Monuments, in Inscriptions and in most Authors, especially in the Poets, I judged it would be proper to make the Reader acquainted with them as fully as possible; and I hope to make amends for the Barrenness of the Subject, by quoting the historical Passages that gave rise to those various Demonstrations.

The most ordinary Epithet applied to *Jupiter*, was that of *Optimus Maximus*: He was likewise stiled by the *Greeks* and *Romans*, *Pater*, *Father*, because he was accounted the Father of Gods and Men. That of *King* is appropriated to him by
Homer

(1) Il. L. 9. ver. 457.

Homer and *Virgil*; and the Sacrifices that were performed at *Lebadia*, were offered up to him under the Title of *Jupiter* the King. The same Title is conferred upon him twice by *Xenophon* in his *Cyropedia*.

He was likewise called *Almighty*, as we see in *Virgil*, and other Authors. The Epithet of *Victor*, or *Victorious*, was given him, either because he had conquered the Giants and *Titans*, or because nothing was thought able to resist him. We read in *Titus Livius* (1) that *Papyrius*, when ready to engage, vowed a Temple to him under that Name (a). Under the same Denomination had the *Romans* instituted to him a Festival that was celebrated in the Month of *April*, as we learn from *Ovid* (b). Saint *Augustin* (2) tells us that the same *Romans* on the Ides of *June* celebrated a Feast in Honour of him, under the Title of *Jupiter the invincible*.

As oft as they believed they had received any Benefit from this God, they destined some Ceremony to him, and gave him a new Name: Thus he was called *Stator*, because he had stop'd the *Roman* Army in their Flight: *Muscarius*, or in the *Greek* Language *Apomyius*, which is of the same Import, was a Name given him by the *Eleans*, in Memory of his having driven away the Flies that molested *Hercules* during a Sacrifice. *Pausanias* (3) tells us that as *Hercules* was sacrificing at *Olympia*, and was greatly incommoded by the Flies, he offered up a Victim to *Jupiter Apomyius*, upon which the Flies flew away immediately to the other Side of the River *Alpheus*; from that Time the *Eleans* performed every Year the same Sacrifice, to be delivered from those Insects. *Feretrius*, quasi a ferendo, because he had brought

(1) L. 10.

(a) Papyrium in ipso discrimine, quo Tempia Diis immortalibus vovere mos erat, Vovisse Jovi Victori, si Legiones hostium fudisset, sese facturum: Id votum Deis cordi fuit. Tit. Liv. Loc. cit.

(b) Occupat Apriles Idus cognomine Victor

Jupiter, hac illi sunt data Tempia die.

Ovid. Fast.

(2) De Civit. Dei L. 7.

(3) In Eliac.

brought Aid to the *Romans*; *vel a feriendo*, because he had defeated their Enemies (*a*), which comes to the same thing: *Pistor*, because of the Tradition, that while the *Gauls* were besieging the Capitol, he had counselled the Garrison to make Bread of all the Corn they had remaining, and throw it into the Enemy's Camp, to make them believe that they had a Prospect of being soon supply'd with Provision; which Stratagem succeeded so well, that the Enemy raised the Siege (1): *Lapis*, from the Stone which *Saturn* had swallowed instead of *Jupiter* himself; and in that Case he was confounded with the God *Terminus*. The Oath that was taken by this mysterious Name, was very awful, according to *Apuleius*, as has been said in the second Volume under the Article of Oaths. This is what *Cicero* calls, *Jovem Lapidem jurare* (2). *Lucerius* or *Dieuspiter*, because he was the God of Light, as *Aulus Gellius* informs us (*b*); and this is the Reason of that God's being often taken for the Air: *Pluvius* (3), because in Times of great Drought they applyed to him for Rain. 'Twas from this Motive that *Trajan's* Army, when reduced to Extremity of Thirst, occasioned by an excessive Drought, made a Vow to *Jupiter Pluvius*; and in a Moment there fell a great Quantity of Rain. In Commemoration of this Event the Figure of *Jupiter Pluvius* was afterwards put upon *Trajan's* Pillar; and to express the Fact, the Soldiers were represented receiving the Water in the hollow of their Bucklers. This God is there represented under the Figure of an old Man with a long Beard, and a pair of Wings, stretching forth both his Hands, and the right Hand a little elevated; the Water flows copiously from his Arms and his Beard. The *Athenians*

(*a*) *Propertius* in the Elegy of *Jupiter Feretrius* thus speaks.

Nunc Jovis incipiam causas aperire Feretri:

Armaque de Ducibus trina recepta tribus.

(1) *Tit. Liv.*

(2) *Epist. ad famil. Ep. ad Trebatium.*

(*b*) *Lucerius* Dictus *Jupiter*, quod nos die & luce, quasi vita ipsa afficeret & juvaret.

(3) So called by the *Greeks*.

nians worship'd him under this Name, as *Pausanias* remarks (1), and named him *Hymetius*, from the Altar that they had consecrated to him upon Mount *Hymettus*. *Prædator*, was another of his Names, because they consecrated to him a Part of the Spoils; which makes *Virgil* say :

————— *Ipsūque vocamus*

In prædam, partemque Jovem (2).

Tropæuchus, because he presided over Triumphs: *Hospitalis*, because he was the God of Hospitality, as we learn from the Poet now quoted (3); and this is the Name under which he was most revered. *Lycaeus*, because he was believed to have transformed *Lycaon* into a Wolf. 'Tis proper to remark, in the third Place, that he had other Names given him, such as *Father of the Gods, the greatest and best; Ruler, Governour*, and several others denoting his Sovereignty over the other Gods. He was stiled *Acræus*, as much as to say of the *Promontory*; the Inhabitants of *Smyrna* adored him under this Name on an Eminence, as is to be seen in two Medals publish'd by *Spon* (4). The Name of Lord of the Storms and Winds, *Tempestatum potens, ventorum potens*, which occurs in some Inscriptions, as also that of *Jupiter Serenus*, agrees to that God in so far as he was physically the *Æther*. *Jupiter Dolichenus* occurs on a fine Marble, referred to by the same *Spon* (5). There he is represented standing upon a Bull, with an Eagle display'd. As he is in Armour, and has a Helmet on his Head, some Antiquaries have taken him for *Mars*; but the Bull that was sacrificed to him, and the Eagle, leave no room to doubt of its being *Jupiter*.

The Names of *Jupiter Ammon*, *Jupiter Serapis*, and *Jupiter Belus*, have been sufficiently explained in the second Volume, Book VI. That of *Jupiter Stygius*, was given him when he represented *Pluto*,
and

(1) In Attic.

(2) *Æn.* L. 3. See *Servius*.

(3) *Æn.* L. 1.

(4) *Misc. Erud. Ant.* p. 74.

(5) *Ibid.* p. 79.

and is to be met with in Inscriptions. One of the most awful Names of *Jupiter* was that of *Sebazius*; but of this I have spoke at more length in the Article of *Mithras*, at the Beginning of this Volume.

There was a great Number of others that were derived from Places where he was worship'd: Thus he was denominated *Capitolinus*, from the Temple which he had upon the Capitol; *Olympius*, *Atabyrius*, *Dictæus*, *Idæus*, because the Mountains that bore these Names, whereof the first was in *Thessaly*, the second in *Crete*, were consecrated to him. *Dodonæus*, from the Oracle of *Dodona*; *Trophonius* for a like Reason; *Molossus*, because the People of that Name worship'd him in a peculiar Manner. *Ithomatus*, under which Name he was principally worship'd by the People of *Messenia*, in the Place called *Ithome*, where there was a Citadel. As this People pretended that *Jupiter* had been educated in their Country, they ascribed to him a peculiar Worship, as we learn from *Pausanias* (1): and while the Festival of *Jupiter Ithomatus* lasted, they were wont to carry Water into his Temple during the whole Day. The same Author speaks of Games that accompany'd this Festival.

Another of his Names was *Laryssæus*, because he was worship'd at *Larissa*; *Cenæus*, because *Hercules*, after having ravaged *Oechalia*, erected a Temple to him upon the Promontory *Cenæus* in *Eubæa*. *Cithæronius*, from Mount *Cithæron* in *Beotia*, that was consecrated to him; *Casius*, from the Mountains of that Name, where he was worship'd. There was one of them at the Entrance to *Egypt*, from *Arabia*, and the other in *Syria*. *Pliny*, *Strabo*, and *Stephanus* mention the Temple which he had upon the Former of these Mountains; and *Suidas*, that which he had upon the other. *Achilles Tatius* makes mention of a third Temple dedicated to *Jupiter Casius*, in the City of *Pelusium*. The common Figure under which this *Jupiter* used to be represented, was that of
a Rock,

(1) In *Mess.*

a Rock, or a steep Mountain, as is to be seen on several Medals quoted by *Vaillant* (1); on one of which is a Temple with four Columns, with a Mountain in the Middle, and an Eagle upon the Frontispiece, and this Legend,

ZETΣ ΚΑΣΙΟΣ.

Jupiter Madbachus and Selamanes,

An Inscription found near *Aleppo* in *Syria* about forty Years ago, lets us know two of *Jupiter's* Surnames given him by the *Syrians*, after his Worship had been communicated to them by the *Greeks*. This Inscription, which is in *Greek*, contains a Vow which *Crateus* the Son of *Andronicus* accomplish'd for his Father, in Honour of *Jupiter Madbachus* and *Selamanes* (a). It was first sent to *M. Cuper*, and he communicated it to *Huetius*, begging him to give his Opinion as to the Signification of these two Surnames (b). That learned Prelate in his Answer shews, that altho' *Crateus* called *Jupiter*, *Madbachus* and *Selamanes*, the Gods of his Fathers, we are not therefore to make three of them, nor even two different Divinities: That there being two Surnames of the same God, was Reason sufficient for his expressing himself in that Manner. Then examining into those Surnames, whose Original he could not find in the *Greek*, he traces it in the oriental Languages. You may see all that he says upon it in his Answer to *M. Cuper*: The Result of his Enquiries is, that by *Jupiter Madbachus* and *Selamanes* the *Syrians* meant much the same Thing as the *Latins*, when they stiled *Jupiter Perfectus* & *Pacificus*. To me it would seem unquestionably certain that the Word *Selamanes* can indeed have no other signification than *Pacatus* or *Pacificus*: It comes from the *Hebrew Salman*, which mostly signifies *pacatus fuit*,
Pacem

(1) T. I. L. 6.

(a) ΔΙΙ ΜΑΔΒΑΧΩ, ΚΑΙ ΣΕΛΑΜΑΝΕΙ. ΠΑΤΡΩΙΣ ΘΕΟΙΣ. &c.

(b) Dissertation upon various Subjects in Religion and Philology. T. II. p. 97. The Hague Edition, 1714.

Pacem habuit ; hence have been formed the Names of *Salma*, that is mentioned in the Prophet *Hoseab* (1), of *Salmon* the Son of *Naasson*, and even that of *Salmanasar* : For the last properly signifies, * *Pax Ligata*, or *Pacis Vinculum*. The Name of *Selamanes* was not an Epithet of *Jupiter* only ; it was also a proper Name used in *Syria*, for *Sozomenes* (2) makes mention of a Monk of *Palestine*, the Disciple of Saint *Hilarion*, whom he calls *Selamanes*.

As to *Madbachus*, this Word appears to me to come from *Madbach*, in Place of which we commonly read *Midbach* in a Passage of the *Psalms* (3) : 'Tis a compound of the Verb *Dabach* adhæsit, conjunctus fuit, with the Affix ; *Madbach* is properly *adhæreræ factus* ; so that *Jupiter Madbachus*, must have been the same among the *Syrians* as *Jupiter præsens*, *adhærens*, *proximus*, among the *Latins*.

Pausanias (4) says that *Jupiter Cappantas* was likewise a Name given to the Stone upon which *Orestes* having sat recovered his Senses ; as to which you may see the Note of the *Abbe Gedouyn* (5).

The Title of *Thundering* and *Fulminating*, was the most applicable to *Jupiter*, since he was accounted the Lord of *Thunder* ever since the *Cyclops* had given it to him, as has been said. It would be needless to quote Authorities to prove that this Title was given him ; since it frequently occurs in Authors, in Poets and Inscriptions. Our ancient *Gauls* too worshipped him under the same Name ; and this was their *Jupiter Taranus*, as *M. Prydeaux* has fully proved. To this Surname I shall add that of *Καταβατης* or *Descensor*, as you would say, *He who descends*. Upon this Subject we have a learned Dissertation by *M. Burman*, to which I refer the curious. It suffices to observe here, that this Name was given him not so much to denote that they believed he came down to the Earth, there to visit his Mistresses, as to signify that he gave Indications

(1) C. 10. v. 15.

(2) Hist. Eccl. L. VI. C. 32.

(3) Ps. 22. 16.

(4) In Lacon.

(5) Translation of *Pausanias*.

dications of his Presence there, either by the Voice of Thunder and Lightning, or by real Apparitions. Hence the Surname of Epiphanes, He who is present, who appears, which was common indeed to the other Gods, but more especially belong'd to Jupiter; and on this occasion it may not be useless to clear up a Point of Mythology, concerning the pretended Appearance of the Gods, or Theoppy. Cicero (1) says, that the Gods frequently manifested their Presence; that they often became visible. One of the Pagans, as we learn from Arnobius (2), spoke to this Purpose; "Let it not be imagined that we build Temples to shelter the Gods from Rain, and Wind, from the Heat of the Sun, and from other Injuries of the Air; No, 'tis that we may see them present, hold intercourse and intimate Conversation with them, with that Awe and Respect which we owe unto them". Diodorus Siculus (3), after having told us that Isis had found out several Sorts of Medicaments, adds that what encreased the Veneration for her, was her Presence accompanying the Remedies she gave. Plutarch says (4) that Enguis, a City in Sicily, had grown considerable chiefly by the frequent Apparition of the Mother Goddesses, as shall be more fully explained when we come to these Divinities (5). They were persuaded that the Gods and Heroes appeared especially on the Festival Days that were celebrated in honour of them, and that they never allowed themselves to be seen at any other Time, as we learn from Dion Chrysostom. From this apprehended Presence of the Gods proceeded the Veneration that was wont to be paid to their Statues, because the Gods themselves were believed to be there present, especially when they delivered their Oracles.

If we would trace the Origin of this Fable, we should undoubtedly find it to be founded on what the Pagans had learned by Tradition, concerning God's having

(1) De Nat. Deo. L. 2. (2) Adver. Gent. L. 6.

(3) L. 3. (4) In Marcello.

(5) Under the Article of the Gods of the Gauls.

having manifested himself to *Jacob*, in that Vision of the mysterious Ladder mentioned in Scripture (1), wherein that *Patriarch* said he had seen God Face to Face: *Jacob vocavit nomen loci illius Phanuel, dicens, vidi Deum facie ad faciem.* The Place where the *Patriarch* had this Vision, became in Fact celebrated enough by the Monument which he set up there, to give them an opportunity of coming to the Knowledge of it. We may farther add, that they may possibly have heard of what happened to *Moses* on *Horeb*, and *Mount Sinai*, where he had seen God Face to Face.

We must not however imagine that the *Pagans* believed they could see the Essence of their Gods; but they pretended at least to enjoy their Presence at certain Times, and to be what they called *Theopti*.

Jupiter was also worship'd under the Name of Invincible, *Invictus*; and the *Romans*, according to *St. Augustin* (2), celebrated his Festival on the Ides of *June*; as also under that of *Custos*, or Guardian, because, as *Seneca* has it (3), he was look'd upon as the Guardian of the Universe: We have Medals of *Nero*, with this Legend, *Jupiter Custos*; under that of *Latialis*, which makes *Lucan* say (4), *Et residens celsa Latialis Jupiter Alba*. Under that of *Inventor*, to whom *Hercules* raised an Altar, according to *Dionysius of Halicarnassus* (5), when he had found his Oxen which *Cacus* had stolen from him. Of *Jupiter Fidius*, or *Sponsor*, under which Name a Temple was dedicated to him by *Sp. Posthumius*.

S. Athanasius is of Opinion that even human Victims were sacrificed to him under the same Name; under that of *Pixius*, as we learn from *Dionysius Halicarnassus* (6), which name answered to that of *Sanctus*, or of *Sanguis*, which was given him by the *Sabines*; Under that of *Aliteus*, because in a Famine he had taken a particular Care of the Millers, that Meat might

(1) Gen. 21.

(2) De Civ. Dei. L. 7.

(3) Quæst. Nat. 2.

(4) Phar. l. 1.

(5) L. 1.

(6) L. 4.

might not be wanting. That of *Lucetius*, was ascrib'd to him, as the Bestower of Light. Of *Viminalis*, whence a Mountain took its Name. He was worship'd at *Tusculum* under the Name of *Majus*, to intimate his Superiority over all the other Gods, of whom he was reckoned the Greatest and the most Powerful. *Arbitrator*, a Name under which he was also worship'd at *Rome*, and in Honour whereof *P. Victor* tells us there was a Portico of five Columns consecrated to him. Of *Assabinus*, and this was the Name he bore among the *Arabians*: Of *Ammon*, the Denomination given him by the *Libyans*, among whom he had a famous Temple and Oracle, which we have given some Account of in the first Volume (1). The *Romans* worship'd him likewise under the Name of *Dapalis*, because he presided over the Dishes of Meat that were served up at Table. Of *Ultor*, because he avenged Crimes on the Persons of the Guilty. Of *Diæus*, from the Cave in *Crete* of that Name where he had been concealed: Of *Idæus*, from *Mount Ida* in the same Island; of *Ægiuchus*, because he had been suckled by a she Goat (2): Of *Sthenius*, as much as to say *Powerful* and *Strong*. The *Greeks* gave him also the Name of *Ægyptius* and *Nilus*, in which Case he was confounded with *Osiris*, whose name had been given to the *Nile*. That of *Tharsos* from the City of *Tharsus* in *Cilicia*, where he was worship'd in a special Manner. Of *Plusios*, that is to say *Rich*, and according to *Pausanius* (3) he had a Temple under that name among the *Lacedæmonians*. Of *Physicus*, and then he was taken physically for the Air or *Æther*, according to the Testimony of the Ancients: Of *Panompheus*, because his Praises were in the Mouths of all the World. Of *Cæus*, as much as to say exalted, as it is explain'd by *Hesychius*. Of *Hecatombæus*, whence the first Attick Month derived its Name, tho' some Mythologists will have it that that Name more particularly belong'd to *Apollo*.

VOL. II.

Q

OF

(1) L. 4.

(2) See *Lactantius* L. 1.

(3) In *Lacæd.*

Of *Mæmaetes*, as you would say *Furious*; from the fifth *Attick* Month, which begins *Winter*; this at least is the Etymology which *Harpocraton* gives of this Name. Of *Lycaeus*, from a Mountain in *Arcadia*, where, according to *Pausanias* (1), *Lycaon* was worship'd, and instituted to his own Honour Games that were therefore named *Lyceia*. Of *Labradæus*, and then he was represented under the Figure of an Ax, which the *Carians* adored. *Plutarch* tells us that this God wears the Ax, in Place of the Thunder or Sceptre, for the following Reason. After *Hercules* had slain the *Amazon Hippolyta*, he gave his Ax to *Omphale*. The Kings of *Lydia* bore it afterwards, and transmitted it to their Successors, till *Candaules* thinking it not consistent with his Dignity, gave it to one of his Courtiers to wear. After the Defeat of *Candaules* it fell into the Hands of the *Carians*, who made a Statue to *Jupiter*, and put this Ax into his Hand. Of *Expiator*, because he was thought to give Men Expiation for the Crimes they committed. Of *Martius*, because Warriors invoked him immediately before Battle. Of *Palæstes*, because as we learn from *Lycophron*, *Hercules* having offered himself to a wrestling Match, and no body daring to enter the Lists with him, that God had accepted the Challenge, and wrestled with his Son. Of *Melisseus*, from the Name of one of his Nurses. Of *Xenius*, that is to say, *Hospitable*. *Virgil* invokes him under this Name. Of *Hersæus*, because his Altars, especially in Princes Houses, stood under the open Air in a Place inclosed with Walls. It was near one of these Altars that *Priam* was slain in his own Palace, as we learn from *Servius* (2). Of *Mæragetes*, because the Destinies were believed to be under his Direction; tho' to say the Truth, this Title agreed better to *Fate*, whose Decrees they absolutely obey'd, as shall be said in the History of those three Goddesses.

But of this enough; they who would know more of it, may find other Surnames and Epithets of *Jupiter*,
in

(1) In *Arcad.*

(2) In *Æneid.* L. 2.

in *Pausanias*, and in *Lylio Gyraldi*: I have only explained such of them as seemed to be most difficult.

ARTICLE V.

After what Manner Jupiter used to be represented, and what Sort of Worship was paid to him.

I. We find in the Ancients, and we see upon such Monuments as are preserved, and particularly upon Medals, several Representations of *Jupiter*; but the most common Manner of picturing him was, under the Figure of a majestick Man, with a Beard, seated on a Throne, holding the Thunder in his Right Hand, and a Victory in the other, having an Eagle at his Feet, with Wings display'd, bearing away *Ganymede*: While the God has the upper Part of his Body naked, and the lower Part covered. The Mythologists offer Reasons for this particular Attitude which I cannot omit. The Throne, say they, by its Stability, denotes the Security of his Empire. The Nakedness of the upper Part of his Body, intimated that he was visible to the higher Intelligences and in the celestial Parts of the Universe; as on the contrary the lower Part covered signified that he hides himself from this inferior World. The Sceptre, or the Thunder which he wielded in his Right Hand, intimated his Power over Gods and Men. The Victory, which he held in his Left Hand, signified that he was always Victorious; and the Eagle, that he was Lord of Heaven, as that Bird is of all the feathered Kind. Thus are these Symbols explained by *Porphry*, *Pburnutus*, *Eusebius* and *Suidas*.

But this Way of representing this God, tho' the most common, was not Uniform. *Pausanias* (1) speaking of the Statue of *Olympian Jupiter*, says, " That God is represented sitting upon a Throne of
" Gold and Ivory; and upon his Head he wears a
" Crown that imitates the Olive Wreath. In his
" Right Hand he holds a Victory, which is likewise

Q 2

" of

(1) In *Eliac*.

“ of Gold and Ivory, adorned with Fillets and
 “ crowned ; in his left, a Sceptre exquisitely fine and
 “ glittering with all Sorts of Metals. The Bird
 “ resting upon the End of his Scepter is an Eagle.
 “ The Shoes and Cloak of the God, are also of
 “ Gold : Upon the Cloak are engraved all Sorts of
 “ Animals, all Sorts of Flowers, and particularly
 “ Lillies. The Throne of the God is richly sparkling
 “ with Gold and precious Stones : The Ivory and
 “ Ebony, by their Mixture, make an agreeable Con-
 “ trast ; the Painters Art has also intermixed various
 “ Animals and other Ornaments.”

The Thunder, the most common Symbol of *Jupiter*, is figured in two Manners upon Medals and ancient Monuments ; the one is a Kind of Fire-brand flaming at both Ends, tho’ in some Images you see only one Extremity on Fire ; the other a Machine pointed on both Sides, armed with two Arrows : The Legion that was called Fulminating, had this last Symbol upon the Soldiers Bucklers. *Lucian*, who tells us that *Jupiter*’s Thunder-bolt was ten Cubits in Length, seems likewise to give it this Form, when he very pleasantly introduces *Jupiter* complaining that having but a little time ago discharged his Thunder upon *Anaxagoras*, who deny’d the Existence of the Gods, he had miss’d him, because *Pericles* had diverted the Stroke which had lighted upon the Temple of *Castor* and *Pollux*, and reduced it to Ashes ; that his Thunder had been almost broke against the Stone, and the two chief Points of it were so blunted, that he could no longer use it till it was again set to rights.

As for the Eagle, the other common Symbol of *Jupiter*, besides what I have been now saying of it, *Lactantius Firmicus* gives this Account of it : that *Jupiter*, setting out from *Naxos* to combat the *Titans*, and offering a Sacrifice upon the Shore, an Eagle flew up to him, which proved a favourable Omen : According to others, the Eagle allighted upon his Head. *Servius* adds, that in the Combat a-
 gainst

gainst those *Titans*, the Eagle had put the Thunder into his Hand.

The Inhabitants of *Crete* represented *Jupiter* without Ears, to denote that the Sovereign of the World ought not to give a partial Ear to any particular Person, but to be equally propitious to all. The *Lacedemonians*, on the contrary, gave him four Ears, that he might be represented the more capable to hear Prayers, from whatever quarter of the World they were put up to him. The Inhabitants of *Heliopolis*, if we may believe *Macrobius*, represented *Jupiter* having his right Hand lifted up and armed with a Whip like a Charioteer, and in his left Hand the Thunder and Ears of Corn. *Arrian* (1), after the Sophist *Anaxarchus*, tells us, that the Figure of Justice always accompany'd that of *Jupiter*, whereof the Reason is very obvious. With Justice were sometimes joined the Graces and Hours, to signify that that God was at all Times to lend a gracious Ear to the Prayers of Men. *Martianus* (2) thus represents *Jupiter* in the Assembly of the Gods. He has, says he, upon his Head a burning Crown, and upon his Shoulders a Cloak, the Work of *Minerva*, and over all a white Robe spangled with Stars; holding in his right Hand two Globes, the one of Gold, and the other of Amber, while he leaned with his left upon a Tortoise. On his Feet he had green Sandals, with which he pressed a Nightingale: This Equipage bespeaks, as one sees at first Sight, the Lord of universal Nature; without needing a more particular Explication of the several Symbols. Oft times his Crown was of Oak or Olive. When instead of a Crown he had a Calathus upon his Head, he was then *Jupiter Serapis*, that God so highly adored in *Egypt*, of whom we have given an Account in the first Volume, Book VI. And when he appeared with Horns he represented *Jupiter Ammon*, so celebrated for the Oracle which he had in *Libya*.

Q 3

We

(1) Hist. 4.

(2) De Nuptiis.

We must not dissemble that most of these Symbols were owing either to the Caprice of the Artist, or to the Fancy of those who caused Statues of him to be made, as we shall shew in a Detail of the Monuments we have now remaining. Let us not omit to this Purpose a fine Passage in *Cicero. Cotta*, one of his Speakers, explaining the Idea that People formed to themselves of the Gods: “ But if 'tis not true, says he, that a God exhibits himself always to us under a human Form, will you still persist, *Velleius*, in defending such Kind of Absurdities? For our Parts, we may sometimes have that Notion, because we are apt to image to ourselves *Jupiter, Juno, Minerva, Neptune, Vulcan, Apollo* and the other Gods, with the Features that are given them by the Caprice of Painters and Sculptors; and not only with such Features, but also with such an Age, Habit, and other Marks(1).”

We find in the Cabinets of the curious a *Jupiter* with the Thunder in both Hands; In *Tristan*, an Infant *Jupiter* riding upon a She-goat with the Legend, *Jovi crescenti*. In *Bonanni*, this God wears a flaming Crown, a Patera in one Hand, and a Roller in the other. The Reverse of one of *Beger's* Medals exhibits an Eagle holding in its Bill a Crown, and treading the Thunder with both its Feet. A Figure of the same God, in *Boissard*, has this Singularity, that *Jupiter* is there sitting, and above him *Mercury's* Hat and *Caduceus*, to point out that Prudence ought always to accompany Strength and Power: And in another of the same Author he has two Sphinxes at the Foot of his Throne, the Intention whereof, we may plainly see, was to join Sagacity and Penetration to Force and Power. In a Medal publish'd by *du Choul*, *Jupiter* is riding upon a Ram; In his right Hand he holds a Sceptre, and represents *Jupiter Serapis*, as is signified by the *Calathus* which he has upon his Head. Upon another

(1) De Nat. Deo L. 1.

ther of the same Antiquary, *Jupiter* appears seated on a Throne with the Eagle and Pike: Above his Head, the Sun, represented by a large Star, is in a Chariot with four Horses, and the Moon signified by the Crescent, in a Chariot with two Bulls. At least it ought to have been so. The Reverse however of the Medal publish'd by *du Choul*, places the Star by the Side of the Chariot with the two Bulls, and the Crescent by the Side of the Chariot with the four Horses; whether this is an Error of the Coiner, I cannot determine. At *Jupiter's* Feet are two Men extended at their Length, holding Bundles, after the same Manner as the River-Gods are represented on several Medals; this may be to signify the two inferior Elements, the Earth and Water; so that thus the four Elements would be represented; the Air and the Fire by the two Chariots; the Water and the Earth by the two Men below: After this Manner it is explained by *du Choul*; I know not how far his Conjecture will please many People. The Circumference of the Medal represents the twelve Signs of the *Zodiack*: The whole properly denotes that *Jupiter* is the sovereign Lord of Heaven and Earth, Stars and Elements.

Thundring *Jupiter* is engraved upon several of *Beger's* Medals, Thunder-striking the Giants; one of them who is overthrown, has Serpents Legs, for which I have given the Reason in the Article of *Typhon* (1). Another *Jupiter* upon a Medal of the *Brutii*, a People in *Italy*, has behind him the Crescent of the Moon; and in another of the *Athemians*, seven Stars, probably representing the seven Planets. Upon a Medallion of *Antoninus Pius*, you see *Atlas* with one Knee on the Ground, supporting the World upon his Shoulders; which imports that *Jupiter* was the Lord of the Universe.

The thundering *Jupiter*, now mentioned, is to be seen in a Monument consecrated by *Poplius*, and quoted by *Boissard*, with this Inscription, *Bono Deo*

Q 4

Brotoni,

(1) Vol. I. B. VI.

Brotonti, for *Brontonti*, *To the Good God the Thunderer* (a). The Figures exhibit to us a young Man sitting upon a Rock, half-naked, a Bonnet upon his Head, holding between his Arms a Lyre resting upon his Knees: Two Nymphs present him, the one with a Vase, the other with a *Patera*, and underneath the young Man is a She-wolf.

I observed before that *Jupiter* was represented under the Figure of a majestick Man, and full grown; he is however often represented upon Monuments without a Beard. Such is *Vejovis*, or *Vejupiter* who is to be seen upon the Medals of the *Fonteian* and *Licinian* Families, and the *Jupiter Axur* or *Anxur*, upon the consular Medals, and several others, some of which even bear this Inscription *Jovi Juveni*, *To the young Jupiter*.

Jupiter appears upon a Medal belonging to *M. de la Chausse*, with Rams Horns in his Head; and in one of *Maffei*, with a Radiant Crown, and the Calathus, the Symbols of *Jupiter Ammon*, and of *Jupiter Serapis*. But the most singular Image of *Jupiter* is that which is to be seen in *Beger*. Upon a Base is a Ram's Head, bearing a Pigeon; which no doubt figures the Oracle of *Jupiter Ammon*. Tho' I have described the Oracle of that God in the first Volume (1), yet I have not related the Fable which the *Greeks* delivered with respect to that Name; and therefore to satisfy the curious Reader shall insert it here. They alledged he was so called from the *Greek* Word, which signifies *Sand*, because *Libya*, where his Temple stood, was full of Sands. He was figured with a Ram's Horn, because he was found, said some, among Sheep and Rams, after he had been driven out of Heaven by the Giants; or from having transform'd himself into a Ram for fear of being discovered. Other Mythologists give a different Account of it: According to *Hyginus*, *Bacchus* just as he was setting out for the *Indies*, being

(a) *Branton* is a *Greek* Word which signifies *Thundering*, and no where to be found but in this Inscription.

(1) L. 4.

ing fore distressed with Thirst, found a Ram that led him where there was Water, and he pray'd *Jupiter* to give this Ram a Place in Heaven; which *Jupiter* accordingly granted. Whereupon *Bacchus* built a Temple to that God, which was called the Temple of *Jupiter Ammon*.

Herodotus, of much greater Antiquity, relates this History in a different Manner, *Jupiter*, says he, being unwilling to shew himself to *Hercules*, who was exceedingly desirous to see him, and yet not being able to resist his Importunity, bethought him of this Expedient: He cut off a Ram's Head, flead it, and having wrap'd himself up in its skin, shew'd himself to *Hercules* in that Shape, for which Reason the *Egyptians* ever since have represented *Jupiter* with a Ram's Head. The *Ammonians*, who are a Colony of the *Egyptians* and *Ethiopians*, took that Custom from them.

But we are not to regard the *Greeks* as to the Etymologies of the Names of the oriental Deities, we having more certain Guides, *Ammon* is plainly *Ham*, the Son of *Noah*, as we have said.

The Antiquaries think *Jupiter Capitolinus* is distinguish'd from the Rest by the royal Wreath, or the Diadem which he wears; however upon the consular Medals, where he is named *Capitolinus*, he has not that Diadem, so great Variety is there in this Matter. The *Jupiter Axur* is always represented young and without a Beard: This, according to *Servius* is the very Reason of his having that Name. Sometimes they have thought fit to represent *Jupiter* to us by the Eagle alone, holding the Thunder under his Feet, as he appears in a Monument cited by *Boissard*.

We need not doubt but *Jupiter*,
of all the Gods of *Paganism*, was Of the Worship
he whose Worship was most solemn. paid to *Jupiter*.
There must needs too have been an
infinite Variety in the Ceremonies of this Worship,
since each Nation receiving that God as the Sovereign
of the Rest, added to or retrenched at Pleasure
the

the Ceremonies of his Worship, or accommodated it to that of their own Gods whom he came in the Place of. Add to this, that upon every Occasion of giving him so many different Names, they joined some new Ceremonies to the old ones, as to which we learn nothing from History. But to insist upon something more certain and determinate, we may say that no human Victims were offered to him at first, as they were to *Saturn* his Father, as shall be said in his History. The single Example of *Lycaon*, who according to *Pausanias* (1), offer'd up to him a Child, or according to *Ovid* (2) a Prisoner of War, was not followed: That Prince even drew upon himself thereby the Indignation of all the World. At Length he had Imitators, but *Cecrops*, upon his Arrival at *Athens*, abolish'd this cruel Piece of Superstition.

The most common Victims offered to this God were, the She-goat, the Sheep, the white Bull, whose Horns they took care to gild. Oftimes without any Victim, they used to make him an offering of Flower, of Salt and Incense, especially at *Rome*; for at *Athens* it was always by the Sacrifice of an Ox: And when he represented *Vejovis*, or *Jupiter* the Avenger, the Sacrifice of Attonement presented to him was a She-goat. He had a Temple at *Rome*, under that Name, near the Capitol, where he was represented with Arrows in his Hand, to signify that he was ready to execute Vengeance upon Crimes; among the Trees the Oak and the Olive were consecrated to him. To conclude, none worship'd him more religiously, if we may believe *Cicero*, than the *Roman Ladies*: *A Matronis Romanis castissime cultus*, says that Author (3).

I have said nothing here of his three Oracles, that of *Dodona*, that of *Trophonius*, and that which he had in *Libya*, having spoken of them in the first Volume (4).

CHAP.

(1) In *Arcad.*(2) *Met. L. 2.*(3) *De nat. Deor. l. 1.*(4) *L. 4. c. 1.*

C H A P. II.

The History of Juno.

JUPITER, as has been said, married his Sister *Juno*, who, by this Marriage having become the chief Goddess of the *Pagan World*, 'tis requisite to give a particular Account of her. She was the Daughter of *Saturn* and *Rhea*, and Sister to *Jupiter*, *Neptune*, *Pluto*, *Vesta* and *Ceres*; and the *Greeks* called her simply *Hera*, the Lady or Mistress (*a*), or *Megale*, the Great: Whereas among the *Romans* the Name of *Juno*, came from *Juvans*, *helpful*, and consequently had the same Derivation with that of *Jupiter*, *Juvans Pater*; she was also called the Queen.

Several Countries contended for the Honour of her Birth, especially *Samos* and *Argos*, where she was indeed honoured with a peculiar Worship. If we rely upon *Homer*, she was nursed by *Oceanus* and by *Tethys* his Wife; but as there always is a vast Variety as to those ancient Traditions, so there was one which imported that she had been brought up by *Eubæa Porcymna*, & *Acræa*, the Daughters of the River *Asterion*. Others again maintain that the Hours were entrusted with the Care of her Education.

In the Time of the *Titan Princes*, it was a common Custom for Men to marry their own Sisters; and *Jupiter*, by wedding *Juno*, only imitated the Practise of his Father and Grand-father. His marriage too was an Effect of the warmest Affection: He had loved this young Princess from her Infancy, and had employed his Confident to act for him, who performed his Duty so well, as to gain her to a Compliance;

(*a*) The Philosophers who allegorized all these Histories, as has been so often said, alledged, as we are told by *Athenagoras*, that this Word by the bare Transposition of Letters, signified the Air, which this Goddess, considered physically, represented.

Compliance; and this is perhaps what gave Rise to the Fable that *Jupiter*, having made the Air extremely cold, had transform'd himself into a Cuckoo, and that *Juno* received him into her Bosom, a poetical Figure, which gives us an indirect View of the Success of an Intrigue. Mount *Thornax*, the Scene of this Adventure, was from that time called the Cuckoo-mount. This Fable, which I have read in the ancient Scholiast upon *Theocritus*, was in one of *Aristotle's* Books, which treated of the Temple of *Hermione*, but is not now extant. At length *Jupiter* married her with all Solemnity, and the Nuptials were celebrated, according to *Diodorus Siculus* (1), in the Territory of the *Gnossians*, near the River *Therene*, where was still to be seen in his Time a Temple kept by the Priests of the Country. There, continues that Author, they solemnize every Year the Memory of those Nuptials, by a faithful Representation of what pass'd according to the Traditions that remained concerning them: A very authentick Testimony, since nothing is a better Proof of the Truth of a Fact, than these Sorts of Festivals and Memorials. *Servius* (2) recites a Fable relative to his Nuptials. To make them more solemn, says he, *Jupiter* ordered *Mercury* to invite to them all the Gods, the whole human Race, and all Animals. Accordingly all came, except a Nymph named *Chelone*, who was so disdainful as to ridicule that Match and frame Excuses for not joining in it. *Mercury*, upon his Return to *Olympus*, finding *Chelone* alone absent, went down again to the Earth; and as that Nymph's House stood upon the Banks of a River, he threw her Headlong into it, and transform'd *Chelone* into an Animal of the same Name, which from that Time was obliged to carry its House upon its back; and, to punish her for her Raillery, he condemned her to eternal Silence. This Animal, is the Tortoise, which the *Greeks* call *Chelone*, and 'tis easy to see that the

Resemblance

(1) L. 5.

(2) Upon the first Book of the *Eneid*,
Ex Membranis Fuldensibus.

Resemblance of Names had given rise to the Fiction and Metamorphosis.

We must not omit to observe, by the by, that the Tortoise from that Time, became the Symbol of Silence, on Medals, both of the Gods and *Roman* Emperors. *Symposius* has a pretty Sentiment alluding to the Use that was made of the Shell of that Animal, in the Composition of musical Instruments.

Viva nihil dixi, quæ sic modo mortua canto.

Jupiter, who was a Prince very much addicted to Women, as his very Name *Zan* imports, had several Mistresses, according to the Custom of that Time, and *Juno* had frequent Scuffles with him upon that Score. This is the Original of that bad Agreement between them which is so often mentioned by the Poets.

Tho' we cannot take all that they deliver upon this Head for true History, yet as little can we forbear mentioning it, since it necessarily belongs to Mythology. We know what Part *Homer* and *Virgil* make her act during the Siege of *Troy*, of which I have said enough in the Reflections upon the Theology of the Poets (1). *Apollodorus* (2) says she sent two Dragons, to devour *Hercules* in the Cradle; that she turn'd him into Madness, in a Word, that she persecuted him all his Life-time; and, to compass this cruel Design, had assumed the Appearance of an *Amazon*; had sent a Gad-bee among *Geryon's* Oxen, which that Hero was leading away, to give him the more Trouble in carrying them off; lastly, that she had turn'd *Bacchus* into Madness. We have Occasion elsewhere to mention the Persecutions she made *Io*, *Calisto*, and her other Rivals to suffer.

Juno, says *Pausanias* (3), was displeased with *Jupiter*, for what Reason we know not, this only we can learn that she retired into *Eubæa* in some Disgust. *Jupiter*, not being able to appease her, went to *Citheron* who then reigned at *Platæa*: This *Citheron* was the wisest Man of his Time. He counselled *Jupiter*

(1) V. I. B. 3.

(2) L. I.

(3) In Beot.

piter to provide a Statue of Wood, to dress it like a Woman, put it into a Chariot with a pair of Oxen to be drawn thro' the Town, and spread a Report that this was *Plataea* the Daughter of *Asopus*, whom he was going to marry: His Counsel was followed. Forthwith the News reach'd *Juno*, who sets out directly, comes to *Plataea*, makes up to the Chariot, and in her Fury as she was going to tear in Pieces the Cloaths of the young Spouse, finds it but a Statue. Overjoy'd at the Disappointment, she easily pardon'd *Jupiter*, for putting the Cheat upon her, and was heartily reconciled to him. In Memory of this Event, that People celebrated a certain Festival, which they called the *Dædala*, because anciently all wooden Statues went by that Name. But this was not the only Time that these divine Spouses quarrell'd; *Jupiter* must have been provoked in earnest by his Consort, when, by Way of Punishment, he suspended her between Heaven and Earth by a golden Chain, and with a Blow of his Foot drove *Vulcan* from him, for offering to set her at Liberty. I am not ignorant of the physical Explications given to this Fable, nor of the Sense which M. *Dacier* puts upon it (1). But all that is said of it is unsatisfactory. The bad Humour of this Goddess towards *Jupiter* made *Porphry* (2) allow her a Place only among the evil Genii: These malevolent Genii whom that Author paints in such lively Colours, that the Apologists for the Christian Religion could not have given a more hideous Representation of them.

The Ancients are not agreed as to *Juno's* Children. *Hesiod* (3), after having told us that she was the last of *Jupiter's* Wives, for he had actually been married before to *Metis*, *Themis*, &c. that Author, I say, gives her four Children, *Hebe*, *Venus*, *Lucina* and *Vulcan*; these same four Children, according to later Mythologists, have not all *Jupiter* for their Father. *Apollodorus* gives this Goddess only three Children, *Hebe*,

(1) Transf. of the Iliad.

(2) De abs. L. 2.

(3) Theog.

Hebe, *Ilithyia*, and *Arge*: Others add to these *Mars* and *Typhon*, as has been said in the first Volume, upon the Authority of the Hymn attributed to *Homer* (1). It further appears that the Mythologists have allegorized these Generations; since they tell us that this Goddess conceived *Hebe* by eating Lettices; *Mars* by touching a Flower, and *Typhon* by Means of Vapours which she made to arise from the Earth, which Vapours she received into her Womb; Mysteries of Nature whereof it would be equally useless and unpracticable to attempt an Explanation. Mythologists even assert that *Jupiter's* Rage against her was not without Foundation, since, not to mention her bad Humour, she was accused of some Intrigues with the Giant *Eurymedon*, and with some others.

We may observe, by the by, that the Statues of *Juno* did not always represent a single Goddess, but had a Relation to several: Thus they had somewhat of those *Pallas*, *Venus*, *Diana*, *Nemesis*, of the *Parce* and other Goddesses; so that they might be reckoned of that Kind of Statues, which were called *Panthæa*. However the more common Way of representing her was under the Figure of a Woman sitting upon a Throne, holding in one Hand a Sceptre, and in the other a Spindle, and having upon her Head a radiant Crown. According to some others of the Ancients, it was *Iris* that encircled her head, for *Iris*, the Daughter of *Thaumas*, was look'd upon as her Messenger; a Circumstance celebrated in the Poets, but to be referred to *Juno*, only in so far as she was a physical Divinity, and taken for the Air, whose Serenity is declared by *Iris*, or the Rainbow.

Cicero informs us (2) in what Manner they represented *Juno* of *Lanuvium*, different from that wherein she was represented at *Argos* and *Rome*. "Your
" *Juno*, says *Cotta* to *Velleius*, never manifests her-
" self to us, not so much as in a Dream, but with
" her Goats-skin, her Javelin, her little Buckler,
" and her Sandals, crooked at the Point before."

Whence

(1) V. I.

(2) De nat. Deo. L. 1.

Whence that Author concludes, that the Idea they had formed of *Juno*, must have been different, as to those of *Lanuvium*, from what it was at *Argos*, and at *Rome*. *Pausanias* (1) thus describes the *Juno* of *Argos*. As you enter into the Temple, says he, you see upon a Throne the Statue of that Goddess, of an extraordinary Bigness, all of Gold and Ivory. Upon her Head she wears a Crown, over which are the Graces and the Hours. She holds in one Hand a Pomegranate, and in the other a Sceptre, at the End of which is a Cuckoo. I have already spoke of this Bird : As for the Pomegranate, it alluded, no Doubt, to some scandalous Mystery, as to which the Author says he chooses to be silent.

Around the Goddess's Throne were the three Graces. But we must observe that this Statue of *Juno* was modern ; that is to say, in the Time of *Polycletes* who had made it. This Author says, that near the Statue of *Hebe*, which accompanies that of *Juno*, there is one of that Goddess very ancient, which stands upon a Column ; but he adds, the most ancient of all is one made of the Wood of the wild Pear-tree. It is of a moderate Size, and the Goddess is there represented sitting. But, with that Author's leave, there were more ancient ones ; and *Clemens* of *Alexandria* (2), from the Authority of the ancient Poets, says that Goddess was represented at *Argos* by a simple Column, and indeed the first Statues of the Gods were nothing but Misshapen Stones, Pyramids or Columns, as has been said in the first Volume (3).

As some peculiar Attribute was given to every God, *Juno* had for her share Kingdoms, Empires and Riches ; accordingly this is what she offered to *Paris*, if he would adjudge to her the Prize of Beauty. She was also believed to have a particular Care of the Dress and Ornaments of Females ; and for this Reason you see her represented in her Statues with her Hair elegantly adjusted. Hence it came to be a proverbial

(1) In Cor. 42.

(3) B. 3.

(2) Strom. L. 1.

bial Phrase, that the Attire-Women presented the Mirror to *Juno*.

To come now to the Names that were given to this Goddess; besides those we have already mentioned she was called *Sospita*, because she watched over the healthful State of the Air, whose Intemperature is the Cause of Diseases. This Goddess had three Temples under this Name; one at *Lanuvium*, and the other two at *Rome*; and *Cicero* informs us (1) that the Consuls, before they enter'd upon their Office, were obliged to offer a Sacrifice to her.

Another of her Names was the *Queen*, under which Name she had a Statue at *Veii*, that was transported to the *Aventine* Mount, under the Dictatorship of *Camillus*, where it was consecrated by the Ladies of the City (a). So much was it revered, that none but her Priest could touch it. When she presided over Women in Child-bed, and was confounded with *Diana*, she got the Name of *Lucina*, and was represented as a Matron holding a Cup in her right Hand, and a Spear in her left, with this Inscription, *Junoni Lucinae*. Sometimes she was represented sitting upon a Chair, holding in her left Hand a Child in swadling Cloaths, and in the Right a Flower pretty much resembling a Lilly; or else a Whip and a Scepter, the Whip signifying a happy Delivery. Accordingly, when they who celebrated the *Lupercalia* run thro' the City with a Whip in their Hand, the big-belly'd Women threw themselves in their Way to be beat by them, believing this would procure them a happy Delivery, as we have said in the Description of that Festival. Others derive the Name of *Lucina*, from the sacred Grove, where she had a Temple, as we learn from *Ovid*:

*Gratia Lucinae dedit hæc tibi nomina lucus,
Vel quia principium, tu Dea, lucis habes.*

VOL. II.

R

Accordingly

(1) *Pro Murena*.

(a) See what we have said of the Transportation of this Statue, and of the Fable delivered about it by *Titus Livius* and *Plutarch*, in the 3d Book, Vol. I.

Accordingly we have remark'd in the first Volume (1), that these sacred Groves were called *Luci a Lucendo*, as *Servius* has it. It was upon occasion of this Name, as we are told by *Lucius Piso* (2), that *Servius Tullius*, in order to know the Number of those who were born in the City, who died there, or who took on the manly Gown, made a Law that for each a Piece of Money should be carried into the Temple of *Illithya*, who, according to *Dionysius of Halicarnassus*, was the same with *Lucina*. For the same Reason she was called *Egeria* and *Natalis*, because she presided over the Day of the Nativity, as we learn from *Tibullus*:

Natalis Juno! sanctos cape thuris acervos.

When she was taken for the Goddess who presides over Marriage, she had the Name of *Juga* and *Pronuba*, as it is in *Virgil* (3); and under this Name she had an Altar in the Street called *Jugaria*. The Epithet of *Pronuba* had the same Original, and all who enter'd into Wedlock offered to her a Victim, from which they took away the Gall and threw it behind the Altar.

Accordingly she was the Goddess whom they invoked in Marriages, whence again she got the Surname of *Domiduca*, because she had the Care of conducting the Spouses Home, of *Unxia*, *Cinxia*, and among the Greeks of *Gamelia*, and *Zygia*.

She was denominated *Calendaris*, because the Calends of each Month were consecrated to her, and at that Time Sacrifices were offered up to her. *Novella* or *Februata*, because the Pontiffs paid her a peculiar Worship on the first Day of February. *Quirita*, under which Name *Dionysius of Halicarnassus* informs us (4) that a publick Banquet was prepared for her in each *Curia*. *Pliny* says, that she had a Temple adorned with fine Paintings under the Name of *Juno Ardia*, and an Altar under that of *Lucinia*, where the Ashes that remained from the Sacrifice

(1) B. 3.

(2) Annal. 1.

(3) Æn. L. 4.

(4) L. 2.

Sacrifice continued immoveable, whatever Wind blew.

Women in Childbed invoked her under the Names of *Opigenia*, and of *Populonia*, which last was given her on Account of the publick Prayers that were put up to her by the People. That of *Matuta*, under which she had a Temple at *Rome*, is well enough known from the Antiquaries: That of *Juno Conservatrix*, is represented by a Stag, in a Medal of *Saloninus*; because that of five Hinds with golden Horns, and larger than Bulls, which *Diana* one Day pursued in the Plains of *Thessaly*, she took only four, and the fifth which was saved by *Juno*, became the Symbol of that Goddess under the Name of *Conservatrix*.

Juno, stiled *Moneta*, had a Temple at *Rome*, and she is represented upon Medals with the Instruments of Coinage, the Hammer, the Anvil, the Pincers, and the Die, with the *Latin Word Moneta*. Others however will have it, that this Name comes from the Verb *Moneo*, *I warn, advise*, because, a little before the *Galls* besieged *Rome*, she had warn'd the People to buy a Sow big with young; which Etymology is supported by *Cicero's* Authority: *Junonem illam appellatam Monetam, a moneo videlicet Verbo, denominatam. Bunea*, from one *Buneus*, the Son of *Mercury*, who rais'd a Temple to her at *Corinth*, as it is in *Pausanias* (1).

The Original of the Name *Tropæa*, given her by *Lycophron*, is owing to her presiding over Triumphs. The *Sabines* worship'd her under that of *Curis*, and represented her with a Spear in her Hand. We have, in *Boissard*, a fine Monument dedicated by *Claudia Sabbatis* to *Juno* the Gracious or the Benign, *Junoni Placidæ*; where this Goddess appears sitting between *Vesta* who holds a lighted Torch in her Hand, and *Mercury* who bears a Branch of Laurel.

To this Goddess were given other Names and Surnames, some of them taken from the Places where

R 2

she

(1) In *Corinth*.

she was worship'd, and others from some Attributes that were peculiar to her. In the first Class we reckon that of *Samia*, because the City *Samos* was distinguish'd for the Worship it paid her, as may be seen in *Virgil* (1); of *Imbrasia*, from the River *Imbrasus*, which is in the same Island; of *Lacimia*, from a Promontory in *Italy*, where she had a Temple; whether this was the Name of the King who built it, or of a Robber whom *Hercules* slew, as *Servius* remarks. *Strabo* and *Titus Livius* (2) give the Description of this Temple, venerable for its Sanctity, and celebrated for the rich Presents wherewith it was adorn'd: *Inclytumque Templum divitiis etiam, non tantum sanctitate sua*, says the last of these Authors.

She had likewise the Names of *Candarena*, from a Town in *Paphlagonia*; of *Citheronia* from Mount *Citheron*; of *Rescintbis*, from a Mountain in *Thrace* of that Name; of *Ammonian*, from an Altar that was erected to her Honour in the Sands of *Libya*, in like Manner as to *Jupiter Ammon*: Of *Acrian*, because she was worship'd in *Acropolis*, or in the Fortrefs of *Corinth*; of *Albana*, because she was worship'd at *Alba*; of *Cypra*, a Name which she had upon the Coasts of *Italy*; *Dirphya*, from the Mountain *Dirphy*; of *Gabia*, from *Gabium* a Town in *Italy*; of *Lacedæmonia*, from *Lacedæmon*; *Olympica* from *Olympia*; *Pelasgia*, from the *Pelasgi*; *Pharygea*, from *Pharygis*; *Prosymma*, from an *Argolick* City; *Telchinia*, from *Telchinos*; *Tethla*, from a Town in *Platea*.

Those of the second Sort are, *Ægophage*, because they used to sacrifice to her Goats; *Aerian*, because she was taken for the Air; *Boopis*, a Name given her upon Account of her large Eyes. *Caprotina*, which had the same Original with *Sespita*, upon Account of the Skin and Horns of the Goat which she wore on her Head; *Equestris*, in *Elis*; *Henochia*,

(1) *Æn.* L. 1.

(2) L. 5.

nochia, as you would say *who holds the Reins*; *Opi-gena*, because she was the Daughter of *Ops* or *Rhea*; *Parthenos*, or Virgin: They had a Notion that this Goddess by bathing herself every Year in the Fountain called *Canathos*, which was at *Nauplia*, recovered her Virginity; a Fable founded, according to *Pausanias* (1), upon the secret Mysteries that were celebrated in Honour of this Goddess. The Epithet of *Teleia*, referred to the Time when she became marriageable: She was likewise denominated *Chera*, the Widow, upon Account of her Differences with *Jupiter*. In fine, *Pausanias* calls her *Prodromia*, as much as to say, *Juno* over the Vestible.

Of all the Divinities of the *Pagan* World, there was none whose Worship was more solemn, and more universal than that of *Juno*. The History of the Prodigies she had wrought, and of the Vengeance she had taken upon Persons who had slighted her, or who had in any Sort compared themselves to her, had so struck People and inspired them with so much Awe and Dread, that no Means were omitted to appease and mitigate her, when she was thought to be offended; so that Authorities are not wanting to prove that her Worship was still more solemn and more extensive than that of *Jupiter* himself. It was not confined to *Europe* alone, but found its Way into *Asia*, especially into *Syria*; and into *Egypt* and other Parts of *Africk*. Which, however, must be understood with Regard to an Affinity of Religion that was between the People of *Asia* and of *Europe*, which we have taken Notice of more than once: So that when I say the *Syrians* worship'd *Juno*, whom they named the *Syrian Juno*, the *Egyptians* her who was called the *Egyptian Juno*, and the *Libyans*, the *Ammonian*: I mean that their Worship was addressed to *Astarté*, and to *Isis*, under the same Ceremonies which the *Greeks* used towards their *Juno*.

There were every where thro' *Greece* and *Italy*, Temples, Chapels, or Altars dedicated to this Goddess,

R 3

(1) In Corinth. c. 38.

deſs, and in Places of Diſtinction there were ſeveral of them. Moſt of thoſe Names whereof we have given the Liſt, declared the Places where theſe Temples and Chapels ſtood, or carry'd ſome Alluſion to the Occaſions of their being built; and there is no doubt but upon each of thoſe Occaſions ſome new Ceremony was added, tho' Hiſtory ſeldom mentions it.

Among the more celebrated Towns, there were three that paid a more particular Worſhip to this Goddeſs than others, namely, *Argos*, *Samos* and *Carthage*, *Quam fertur Juno, terris magis omnibus unam, Poſthabita coluiſſe Samo* (1).

The Prieſteſſes of *Juno* of *Argos* were highly reſpected in *Greece*; and their Prieſthood ſerved to diſtinguiſh the principal Eras of the *Grecian* Hiſtory.

Among the Honours paid to this Goddeſs, we muſt not forget what *Pauſanias* ſays (2), that the Prieſteſſes of *Argos* took care to adorn her Altar and Statue, and to make Garlands for her of the Herb *Aſterion*, ſo called becauſe it grew in the River of that Name, which was in the Neighbourhood of the Temple. Theſe ſame Prieſteſſes drew the Water which they made uſe of in the Sacrifices and ſecret Myſteries, from the Fountain *Eleutheria* which was but a little Way from the Temple.

From among the Birds, the Hawk, the Goffin and above all the Peacock, were ſacred to her. The laſt frequently accompanies her Statues, and it was from her ſuperior Love to it, that ſhe placed in its Tail the Eyes of *Argus* after *Mercury* had put him to death. If we credit *Elia*n (3), the *Egyptians* conſecrated to her the Vultur. Dittany and the Poppy, were the Plants which the *Greeks* offered to her, when they took her for *Juno Lucina*: Laſtly, among the Animals none was more peculiarly conſecrated to her than the Ew-lamb, which was the moſt

(1) Virgil. *Æn.* L. 1.

(3) De Animal.

(2) In Corinth.

most common Victim offered to her in Sacrifice: However it was also usual to offer up to her a Sow on the first Day of each Month. These Sacrifices were commonly offered by the Wife of this Goddess's high Priest. *Pausanias* observes that the *Elians*, when they sacrificed to the Goddess whom they called the *Mistress*, that is to say, to *Juno*, used no Wine in her Libations, and he adds they sacrificed in like Manner to *Juno Ammonia*. The Priestess now mentioned was called the *Queen*, as her Husband was denominated the *King* (a).

We may easily judge what high Veneration must have been paid to *Juno*, especially by the Women, since, as has been elsewhere observed, their Guardian Deities were called from her *Junones*, as those of the Men were denominated *Genii*. *Statius* (1) gives *Juno* of *Argos* the Thunder.

Disjice; & in Thebas aliud, potes, excute fulmen.

But none of the Ancients were of his Opinion, since *Servius* assures us (2) upon the Authority of the *Tuscan* Books, where the whole Ceremonial of the Gods was regulated, that none but *Jupiter*, *Vulcan* and *Minerva* had that Power.

Apuleius (3) sums up the Honours that were paid to *Juno* in one comprehensive Idea by telling us, she was worship'd as the Queen of the Goddesses. But nothing proves so much the profound Veneration they had for her, as the Story which *Solon* told *Cresus*, which is related by *Herodotus* (4) and *Plutarch* (5). “*Cresus*, in the Height of his Prosperity, asked *Solon* if he knew any Man happier than he was. *Solon* answered, he had known one of his Fellow-citizens named *Tellus*, who, thro' the whole Course of his Life having enjoyed a full Supply of his Wants, left Children behind him all of them virtuous, and finished his Days in Honour

R 4

after

(a) See what has been said upon this Subject, Vol. II. Book IV. in the Article of the Priests.

(1) Theb. l. 4. v. 69.

(2) Upon the first of the *Eneid*.

(3) Miles. 6.

(4) In *Clio*.

(5) In *Solon*.

“ after he had signalized his Valour in fighting for
 “ his Country, and put its Enemies to flight.” After
 this *Tellus*, replied *Crefus*, do you know any one
 happier than I? I knew two more reply'd *Solon*, *Cleobis*
 and *Biton*, two Brothers remarkable for their filial
 Duty to their aged Mother. When she was to have
 gone to pay her Devotion in *Juno's* Temple, the
 Oxen that were to have drawn her Chariot could not
 be got ready in due Time; upon which the pious
 Youths, submitting their Necks to the Yoke, took up
 the Chariot, drew their Mother in it for the Space of
 full forty Furlongs, and set her down at the Temple-
 gate. While all the Spectators congratulated the
 happy Mother of such pious Children, she sent up
 a secret Prayer to the Goddess that she would bestow
 upon them what was the greatest Blessing to Men.
 After this Prayer they sacrificed, took the usual Re-
 past, and fell asleep in the same Temple, but never
 more awoke; the Goddess in Sleep having set their
 Souls at Liberty by Death, as the greatest Good that
 comes to Mortals. The People of *Argos*, where this
 Event happened, erected Statues to their Memory,
 which were sent to *Delphos*. *Pausanias* tells us that
 at *Argos* was to be seen this very Story represented in
 Marble, where *Cleobis* and *Biton* yoked in the Chariot,
 were drawing their Mother to *Juno's* Temple (a).

There is great Probability that this is the Story repre-
 sented on two Marbles publish'd by *Beger*: However,
 here the Sons are not yoked in either of the two Cha-
 riots, but the two Oxen. The Mother is standing upon
 one of the Chariots, and the two Sons by the two
 Animals, conducting them, and looking attentively
 if they move fast enough to arrive in Time; for there
 are some of the Ancients who assure us that the
 Oxen were yoked to the Chariot, but not going fast
 enough, the two Brothers put themselves in their
 Place. In the other Monument the two Brothers are
 lying dead before *Juno's* Temple, the Mother holding
 a Torch in either Hand seems to be praying for her
 Sons

(a) This Story is told by *Cicero's Tusculanae* 1. 47. And *Virgil*, it
 is thought, alludes to it: *Geo.* 3. 531.

Sons the Happiness of the other Life, as *Euripides* tells us *Medea* did for hers: In a third Monument, *Aurora* appears in a Chariot with two Horses, whose Bridle is held by *Biton* and *Cleobis*, and their Figure is thus represented: They are both kneeling like young Children before their Mother, who embraces them, or, as others conjecture, before *Juno* herself, who is conferring Happiness upon them; but these are Singularities, as to which we forbear to offer our Conjectures.

The *Greeks* and *Romans* having always reckoned *Juno* the Goddess of Marriage, whence she got the Name of *Pronuba*, 'tis proper to subjoin to her Article what relates to the other Gods whom these two Nations believed to preside over that State.

Hymen, or Hymenæus, Talassius, and other Gods of Marriage.

As the *Greeks* had their God *Hymenæus*, so the *Romans* had their *Thalassius* and some other Gods whom they invoked in Marriages. The former also gave the Name of *Hymen* to the Union of the two Spouses, and that of *Hymenaia* to the Festival that was celebrated in Honour of the God who presided over Marriages (1); and 'tis in this Sense we are to understand that Expression in *Ovid*, *Hymenæa canunt*. Mythologists, in tracing the Original of the Word *Hymenæus*, have offered several Conjectures not worth while to repeat: The most probable is that which derives the Word from the Cohabitation of the married Parties; but if the Story related by *Lactantius* the Grammarian, and by *Lutatius* (2) be true, all these Etymologies turn to nothing. There was at *Athens*, says he, a young Man of surpassing Beauty, but extremely poor, and of obscure Birth, whose Name was *Hymenæus*. At that Time of Life when it is easy for a young Man to counterfeit the other Sex, he fell in Love with a young *Athenian* Lady; but she being of a Family far above his, he durst not disclose to her his secret Passion, but contented himself with

(1) *Suidas*.

(2) In *Theb.* 8.

following her wherever she went. One Day as the Ladies of *Athens* were going to celebrate the Feast of *Ceres* upon the Sea-Shore, and his Mistress was to join them, he disguised himself like a Woman; and, tho' unknown, his handsome Appearance gain'd him easy Admission into that devout Assembly. In the mean Time some Pirates leaving their Ship came Ashore, and carry'd off the whole Procession; and having travelled with them a great Way, were so fatigued that they lay down to rest themselves upon the Sea-Shore where they fell asleep. *Hymenæus* now resuming Courage, exhorts all his Companions to kill their Ravishers; which accordingly they did with him: Then after promise of a speedy Return, he went to *Athens*, where having assembled the People, he declared who he was, and what had happened, adding that if they would allow him to marry the one of the ravish'd Ladies whom he loved, he would deliver up to them all the Rest. His Proposal being accepted, he married his beloved Mistress; and upon Account of so happy a Marriage the *Athenians* for ever after invoked him at their Marriages, and celebrated Festivals to his Honour (a).

The Poets finding this God made to their Hand, took care to give his Genealogy; but their Notion as to this being without Foundation, they don't agree together. For while *Catullus* says he was the Son of *Urania*, *Asclepiades* gives him *Calliope* for his Mother and *Apollo* for his Father: Others say he was brought forth by *Clio*. If we may believe *Seneca* (1), he had *Bacchus* to his Father; and as this Poet Names not his Mother, some will have her to be *Venus* (b).

Tho' the *Romans* had adopted this Divinity of the *Greeks*, and invoked him as well as they, in their Marriages, yet they would needs have also a God for
Marriage

(a) *Servius* upon the first of the *Æneid*, and *Donatus* upon the *Adelphi* of *Terence*, relate the same Story with some Variation.

(1) In *Medea*.

(b) See the Descriptions that are given of him by *Catullus*, *Seneca* and *Claudius*.

Marriage of their own making, and having found in their History an Event in some Manner correspondent to that which we have now related, they sought no more. At the Time when the *Romans* committed a Rape upon the *Sabine Women* (1), a Troop of Soldiers were carrying off a Virgin of Make and Beauty far surpassing the Rest. Some Officers attempting to force her from them, they fell a crying that she was destined to *Tbalassius*, who was a young *Roman* of distinguish'd Merit; upon which they gave them back their Prize, and even joined in Company with them, repeating aloud the Name of *Tbalassius*, who thus received her to Wife and proved the happiest of Husbands: From that Time they sung *Tbalassius* at Nuptials, as the *Greeks* did *Hymeneus*.

Titus Livius and *Servius* tell this Story much the same Way: *Plutarch*, from whom I have taken this Recital, adds, however, that *Sestius Sylla* of *Carthage*, a Man equally favoured by the *Muses* and *Graces*, had formerly said that *Tbalassius* was the Word which *Romulus* gave his Soldiers in the Rape of the *Sabines*; that all those who seized any of them cried out *Tbalassius*, and that hence the Custom was kept up in the Celebration of Marriages. We have yet another Account very different from this: For *Juba*, followed herein by several other Historians, said the Word *Tbalassius*, was nothing but an Exhortation given to the married Women to be Lovers of Work, which consists in spinning Wooll, called by the *Greeks* *Tbalassia*: Upon which *Plutarch* observes, that if it was really so that the *Romans* at that Time used the Word *Tbalassia* in the same Sense with the *Greeks*, a very probable Account might be given of this Custom: For the *Sabines* actually insisted upon this, as an Article of the Peace between them and the *Romans*, that their Daughters should not be obliged to do any Thing else in their Husbands Houses but spin Wooll: 'Tis therefore very probable, concludes that Author, that in all the Marriages since made,

the

(1) *Plut. in Rom.*

the Wife would be sure to cry *Thalassius*, to remind her Husband of the only Service she was bound to perform.

Jugatinus was another God who presided over Wedlock, as his Name, purely *Latin*, sufficiently implies. When the young Spouses had plighted their Faith in Presence of their Relations, they again invoked another God, whom they called *Domiducus*, whose Function was to conduct them to the House where they were to dwell; and then in the Evening they put up a Prayer to the Goddess *Prema* who presided over the Consummation of Marriage; as *Virginienfis*, another Divinity invoked on this Occasion, loosed the Bride's Girdle, which Function the *Greeks* gave to their *Lyfizona*. I say nothing of *Perfica*, *Pertunda*, and *Subigus*, mentioned by *Arnobius*, lest I should be led to transgress the Bounds of Modesty.

Plutarch still reckons up other Gods of Marriage, among the *Romans*. They invoked, says he (1), *Jupiter Teleius*, or the Adult, *Juno Teleia*, *Venus*, *Pitbo* or *Persuasion*, and *Diana*. As these Gods were five in number, so it was not permitted in the Nuptial Ceremony, to light either a greater or smaller Number of Torches. Saint *Augustin* (2) makes mention of these five Gods of Marriage, and thence takes Occasion to address the *Pagans* in this Manner. "Where was the Use of recommending the Spouses to the Gods of Marriage, that they might be well married?" But, with that pious Doctor's good leave, the *Romans* acted consistently enough; for since they acknowledged Gods who presided over Marriage, they were bound to invoke them; however wrong they were in the Principle, they were right in the Consequence.

It might indeed be proved against them that their Gods were vain Phantoms; but while they accounted them the Objects of Adoration, it was incumbent upon them to pay them a religious Worship.

CHAP.

(1) In *Caus. Rom.*

(2) *De Civ. Dei* L. 3.

C H A P. III.

The History of Saturn.

TH O' we have already spoke of *Saturn*, yet as it was only in Relation to *Jupiter*, we shall now finish his History without repeating what has been said. Since he was of the illustrious Family of the *Titans*, which furnish'd *Greece* with so many of their Gods; it will be proper to observe, in the Entry, 1st, That there were two Sorts of them known to the Orientals, and three Sorts acknowledged by the *Greeks*. The *Titans* known to the Former were first those primitive Architects mentioned by *Sanchoniathon*, in the eighth Generation before the Deluge. That ancient Author speaking of the Personages who signalized themselves in it, says: "One was called *Agros*, the other *Agrotēs*; who are thus distinguish'd: First as to Religion, the Image of the Latter is venerated in *Phenicia*: He has a very magnificent Temple at *Byblos*, and is there called the greatest of Gods: And then as to Arts, these two Brothers adorn Houses, from their Porticoes &c. And the Men of that City are denominated *Agrotai*, or *Errants of the Field*, and the others *κυννῶνται*, *Hunters with Dogs*. They were likewise called *Aletai* and *Titanes*." Here are, no doubt, the first *Titans*. The second were the Sons of *Tith* or *Titæa*, who made War upon the Gods, and who consequently lived in the Time of *Chronos* or *Saturn*, and of *Zeus* or *Jupiter*.

The *Greeks* admitted three Sorts of them; the *Titans*, Sons of the Earth, that is to say, the first Men; the *Titans* who made War upon the Gods, and the *Titan* Architects, to whom they ascribed the building of several Cities, as *Tyrinthus*, *Troy*, &c. These three Kinds of *Titans* are in Reality but two, since those were the Sons of the Earth who made War upon the Gods; and the two other Kinds that remain

remain are plainly the same with those mention'd by *Sanchoniathon*, the Tradition which he had followed having been carried into *Greece* by the *Phenicians*, and copied by *Hesiod*, *Homer*, and the other *Greek* Poets.

These *Titans* having built Cities and Fortresses, no wonder that they extended their Conquests and subdued several Nations, which for want of a Retreat and Sanctuary against Force, were easy to be reduced; hence undoubtedly is the vast Empire whereof the *Greeks* make mention.

We are to observe in the second Place, that *Diodorus Siculus*, in the third Book of his History where he treats of the *Titans*, having delivered the Tradition of the Nations in the western Parts of *Africa*, as has been said when we were upon the Theogony of the *Atlantides* (1), comes in the fifth Book to that of the *Cretans*, which is undoubtedly the best vouched; For if the *Titans* were known in *Africa*, it was not till after the Conquest of it, since they really came from *Asia*, whence they spread themselves thro' several Countries, and particularly thro' *Crete*.

According to the *Atlantides*, *Titea* had by her Husband *Uranus* eighteen Sons, who from the Name of their Mother were called *Titans*: According to the Tradition of the *Cretans*, this Family consisted only of six Sons and five Daughters; and, to shew that the same Persons are meant in both Traditions, the *Cretans* give these Children the same Father and Mother, namely, *Celus* and *Terra*; that is *Uranus*, and *Titea*. The Six Sons were *Saturn*, *Hyperion*, *Cæus*, *Japetus*, *Crius*, and *Oceanus*; and the five Daughters *Rhea*, *Themis* *Mnemosyne*, *Phæbe*, and *Tethys*. All of them bless'd Mankind with some useful Discovery, which wrought upon their Gratitude and won from them an eternal Recompense, as shall be said in the Sequel.

To come now to *Saturn*, *Diodorus Siculus* (2) tells us: " This Prince when he came to the Crown, propagated

(1) V. 1. B. 2.

(2) L. 3.

propagated his Fame and Renown to different Places of the Earth, by polishing and improving his Subjects who led a savage Life before. He establish'd Justice and Equity every where, and the Men who lived under his Empire, were reckoned humane and of a Beneficent Disposition, and by Consequence extremely happy. He reigned chiefly in the western Countries, where his Memory is still in Veneration. Accordingly, the *Romans*, the *Carthaginians* while their City stood, and all the People of those Provinces instituted Festivals and Sacrifices, in Honour of him, and several Places were consecrated to him by their very Names. The Wisdom of his Government had in some Sort banish'd Vice, and gave Men a Taste of an Empire of Innocence, Peace and Felicity. The Poet *Hesiod* gives a happy Description of it to this Effect.

These were the Subjects of old *Saturn's* Reign :
Like Gods they liv'd, with Bosoms void of care,
To Toil and Pain estrang'd. Cold Age ne'er shook
Their vigorous Limbs ; but in eternal Feast
They pass'd the joyous Time : Then, full of Days,
As if o'ercome by gentle Sleep, they dy'd.
In Life each Good was theirs ; the fruitful Earth,
Spontaneous, pour'd perpetual Harvest round ;
Which, in glad Ease, they quietly enjoy'd.
And when, descending to the Grave, in Dust
They shrouded lay, their Souls, by *Jove's* high Will,
Were Guardian Genii made ; in airy Forms,
To wander Earth, and bless the Kindred Just ;
Unseen, observing every Deed of Man,
Of Wealth and bless th' Awarders here below. *

All

* 'Οι μὲν ἐπὶ Κρόνῳ ἦσαν, ὅτ' ἔσαν ἑμβασίλευεν.
* Ως τε θεοὶ δ' ἔζων, ἀκηδέα θυμὸν ἔχοντες,
Νόσφιν ἄτερ τε πόνων καὶ ὀϊζύος· ἐδέε τι δειλὸν
Γῆρας ἐπὴν· αἰεὶ δὲ πόδας καὶ χεῖρας ὅμοιοι
Τέροντ' ἐν θαλίῃσι, κακῶν ἔκτοσθεν ἀπάντων·
Θνήσκον δ' ὡς ὕπνω δεδμημένοι· ἐσθλα δὲ πάντα
Τοῖσιν ἐπὶ καρπὸν δ' ἐφέρει ζείδωρος ἄερα.
* Αὐτομάτῃ, πολλὸν τε καὶ ἄφρονον· οἱ δ' ἐδελημένοι
* Ἥσυχοι ἔργα νέμοντο, σὺν ἐσθλοῖσιν πολέεσσιν.

* Αυτῶς

All the *Latin* Authors are unanimously agreed that *Saturn* reigned in *Italy* after *Janus*, who had receiv'd him into his Dominions, upon his being dethroned by *Jupiter*, as shall be said in the following Chapter. He governed this new State with so much Justice and Equity, that he made himself to be adored by his Subjects, and hence that Period wherein he reigned came to be accounted the Golden Age. The Truth is, that Prince putting all his Subjects upon a level left no Room for one to be in Servitude to another; no body possessed any personal Property; all things were common, as if the World had been but one Patrimony. 'Tis on this Article that *Ovid's* Talent of versifying peculiarly shines.

To keep up the Memory of that happy Period of Time, during the Festival of the *Saturnalia* that were celebrated in Honour of him in the Month of *December*, the Servants, as has been said under the Article of the *Greek* Festivals, sat at Table with their Masters, or according to other Authors, they were served by the Masters themselves. The Mountain, afterwards called the *Capitoline* Mount, in old Times went under the Name of the *Saturnine* Mount; and if we believe *Dionysius Halicarnassius* and *Justin*, all *Italy* was named *Saturnia*; a Proof of Antiquity that may better be relied upon than even the Testimonies of Authors, who not being contemporary to the Facts, have not so much Authority as those Names that were given in the very Time.

Cicero, in his Books on the Nature of the Gods, where he brings in two Philosophers speaking on this Subject, seems to have considered *Saturn's* History only in a physical Light, when one of his Speakers says he was that God who governed the Course of the Times and Seasons; agreeable

to

Ἀλλὰς ἐπεὶ κεν τὸτο γένος κατὰ γαῖα κάλυψεν,
τοὶ μὲν δαίμονες εἰσι, Διὸς μεγάλες διὰ βελάς,
Ἔσθλ' αἰ, ἐπιχθόνιοι, φύλακες θνητῶν ἀνθρώπων.
οἱ ῥα φυλάσσοσι τε δίκας, καὶ σχέτλια ἔργα,
Ἥερα ἐσσόμενοι, πάντῃ φοίτωντες ἐπ' αἶαν,
Πανδρότα. Καὶ τὸτο γέρας βασιλῆϊον ἔσχον.

Hesiod. Oper. & Dies. L 1. v. 101.

to what his Name signifies in Greek: For *Cronos* which is the Greek Name of *Saturn*, if you give it the Aspiration, is the same with *Chronos*, *Time*. Thus, according to *Cicero*, when it was said *Saturn* devoured his Children, it was a plain Allegory taken from *Time* which devours and consumes all things: *Tempus edax rerum*, as *Horace* has it. In like manner the Name of *Saturn*, which the *Latins* gave him, signify'd according to that Author, one who is full of Years: *Quòd Saturatur Annis*. Other Philosophers considered only the Planet that bears the Name of *Saturn*, which is the greatest and highest of all. And from that Planet the same Philosophers drew also several Allegories; thus, according to them, what the Poets say of the Prison of *Saturn*, where he is chained up by *Jupiter*, signifies merely that the malignant Influences emitted from the Planet *Saturn* were corrected by the milder Influences that proceed from *Jupiter*. In like manner they believed that *Saturn*, as a Planet, being Cold and Dry, over-ruled Persons of a melancholy and splenetic Disposition. As to the Seasons of the Year, the same Planet presided over *Autumn*; and in the Week over the seventh Day. The *Platonicks*, according to *Lucian* (1), fancy'd that *Saturn*, as being nearest Heaven, that is to say, the most distant from us, presided over Contemplation. But let us wave these vain Subtilities, to come to something more solid.

Gerard Vossius (2) justly distinguishes several *Saturns*: 'Tis even thought, as we find in the Book of equivocal Names, which some learned Men ascribe to *Xenophon*, that in the earliest Times most Kings took this Name; but not to vouch for a Fact which is nowhere to be found but in that Work, whose Author is uncertain, the most ancient *Saturn*, according to *Vossius*, is *Adam* himself: the second is *Noah*; the third is he whom *Sanchoniathon* speaks of, under the Name of *Il*, which *Eusebius* takes to be only a con-

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traction

(1) De Astrol.

(2) De Idolis. l. 1.

traction of the Name *Israel* or *Jacob*. The fourth is the *Moloch*, whom we have discoursed of at full Length in the History of the Gods of *Syria*; and he again appears to be *Abraham*, from the Affinity we have observed to be between the one and the other. The fifth is the *Titan* Prince who reign'd in *Italy*, whom some have even confounded with *Janus* whose History we are coming to, giving the one two Faces as well as the other.

Virgil (1) has told the Story of this latter *Saturn* in such fine Verses, that I can't choose but quote them here.

*Primus ab æthereo venit Saturnus Olympo
Arma Jovis fugiens, & regnis exul adeptis.
Is genus indocile, & dispersum montibus altis
Composuit, legesque dedit, Latiumque vocari
Maluit, his quoniam tutus latuisset in oris:
Aureaque, ut perhibent, illo sub rege fuere
Sæcula, sic placida Populos in pace regebat.*

To say something now of the Worship of *Saturn*, we are to observe in the first Place, that this Worship was neither so solemn nor so extensive as that of his Son *Jupiter*; and it would seem that his cruel Manner of using his Sons, made him lose that Superiority which undoubtedly he would otherwise have had over the rest of the Gods; whereas *Rhea* his Wife, for the zealous concern she had to save her Children from the Cruelty of her Husband, preserved hers, and was worship'd all over the *Pagan* World as the Great Mother of the Gods.

However several Places are distinguished for the Worship paid to *Saturn*; but it was chiefly among the *Carthaginians* that he was particularly honoured. Our ancient *Gauls* and the neighbouring Nations were also distinguish'd Votaries of *Saturn*. No body doubts but human Sacrifices were offered to him, as well as to *Moloch*, especially in the *Gauls* and at *Carthage*; and this barbarous custom continued in that City till the *Romans* made themselves Masters of

(1) *Æn.* 8. 319.

of it. It was also practis'd in *Italy* tho' it did not subſiſt there long. *Dionyſius* of *Halicarnaffus* (1), who was better verſed in the Antiquities of *Italy* than any other Author, tells us that *Hercules*, upon his Return from *Spain* into *Italy*, abolish'd it entirely; and having erected an Altar to that God upon the *Saturnin Mount*, offered to him thoſe Sorts of Victims which the *Greeks* call *Τύματα αχνα*, which, according to the Scholiaſt on *Thucydides* (2), were of Paſte figur'd like Animals; or, if we may believe *Dionyſius Halicarnaffeus*, in the Similitude of Men (3).

The ſame Author makes mention of the Places and Cities where *Saturn* was worſhip'd. *Tatius*, *A. Sempronius*, *M. Minutius*, and *Atracinus*, dedicated Temples to him, and appointed Feſtivals and Sacrifices to his Honour, as we learn from the ſame *Dionyſius Halicarnaffeus* (4). *Macrobius* informs us that *Tullus Hoſtilius* likewiſe conſecrated a Temple to him, and that under that Prince were the *Saturnalia* founded. This God had likewiſe a Temple upon the Brow of the Capitol, which *Valerius Poplicola* made the publick Treafury, becauſe in *Saturn's* Time, that is in the golden Age, no Thefts were committed. Laſtly, *Suetonius* makes mention of a Temple which *Munatius Plancus* had built in Honour of him.

The Ancients obſerve that the Cuſtom was to ſacrifice to this God, with the Head uncovered, while it was veiled during the other Sacrifices made to the celeftial Gods. The Statues of *Saturn* commonly wore Chains, to repreſent thoſe with which he had been bound by his Son, which were taken off on his feſtival Day, to teach us that Liberty and Happineſs had flouriſh'd in his Reign, as we learn from *Lucian*.

I have enlarg'd a little upon the Worſhip that was paid to this God, to ſhew how little Solidity there is in the Sentiment of a learned Author above named,

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who

(1) L. 1.

(2) In L. 1.

(3) Εἰδωλα, ἀνδρείκελα.

(4) L. 1.

who will have the dethroning of *Saturn* by his Son to mean the entire abolishing of his Worship.

As to what remains, few Monuments of *Saturn* are to be found in the Antiquaries. *Boissart*, however, gives us an Image of him, which represents an old Man, leaning upon a Trunk of a Tree, round which a Serpent wreaths itself. He is also to be seen upon the consular Medals, where appears the Head of an old Man, with a Scythe behind. He was generally drawn old and stooping, with a Scythe in his Hand, to denote that he presided over *Agriculture*, which he had taught the *Latins*.

If he was sometimes represented with his Feet chain'd, it was to signify, says *Apollodorus*, that the Seeds of the Earth, over which he presided, are bound, and, as it were, inanimate till the Time of his Festival, when they begin to grow and sprout forth; but I have already said oftner than once, how little Regard is to be had to those Allegories, which the Philosophers had invented only that they might not be thought to follow with the Vulgar, a Religion of such palpable Absurdity, and to worship like them meer Men, most of whom had led a very irregular Life. But vain was this Resource. Nothing has more the Air of a true History than all that we have now been reciting of the *Titan* Princes. It sets before us consistent Genealogies, Atchievements that made a great Noise in the World, the taking and founding of Cities, Battles, Victories, &c. And if there are intermix'd with it some Circumstances that lean towards the marvellous, where are not like Instances to be met with? And is it not easy with the least Attention, either to explain them, or else to reject them as overstrained Flatteries or Ornaments wherewith it was thought proper to embellish the Recital of this History,

C H A P. IV.

The History of Janus.

THE History of *Janus* has too close a Connection with that of *Saturn*, not to be inserted here. All the *Roman* Historians agree that this Prince reigned in *Italy* in the Time that *Saturn* was there, and that this God succeeded him; *Picus* the Son of *Janus*, being then too young to wear the Crown.

All the Ancients are also unanimously of Opinion that *Janus* was not a Native of *Italy*, but that he came thither from the Country of the *Perrhebi*, a People in *Thessaly*, who, according to the Ancients, dwelt along the River *Pineus*. The Author of the Original of the *Romans*, says he had arrived there before *Saturn*, whom he received into his Dominions; and that this is the Reason why he was first named in the Sacrifices, and was honoured with the Appellation of *Father*. The learned *Don Pezron*, whom I have already cited in the History of the *Titans*, is the only one, as I know, who has advanced that *Janus* did not reign in *Italy*, and that he was only one of *Saturn*'s Lieutenant Generals; but the general Voice of Antiquity agrees that he was King of the *Latin* Territory, that he had come thither before *Saturn*, who did not reign till after his Death.

Theodorus Rickius, in the ingenious Dissertation he has made upon the ancient Inhabitants of *Italy*, has not omitted the Arrival of *Janus* in that Country, and has fixed the Date of it, in the Manner that shall be mentioned hereafter. If we credit *Aurelius Victor*, this Prince's Original is thus. " 'Tis said that
 " *Creusa* the Daughter of *Erechtheus* King of *Athens*,
 " a Lady of surpassing Beauty, was surprized by
 " *Apollo*, and had a Son by him who was sent to
 " *Delphos*, there to be nursed and educated: That
 " her Father not knowing any Thing of what had
 " happened, gave her in Marriage to one *Xipheus*;

“ he not likely to have Children by her, went to
 “ consult the Oracle of *Delphos*, and ask’d how
 “ he might become a Father. The God answered
 “ him that he must adopt the first Child whom he
 “ should meet the next Day. The first he found was
 “ *Janus*, whom *Apollo* had got upon *Creusa*, and him
 “ accordingly he adopted. *Janus* being grown up
 “ equipp’d a Fleet, landed in *Italy*, there made
 “ Conquests; and having taken Possession of a Moun-
 “ tain, built there a City which he called after his
 “ own Name, *Janiculum*. In the Time of his Reign,
 “ *Saturn*, banish’d his own Country, landed also in
 “ *Italy*; *Janus* gave him a kind Reception, and
 “ made him his Associate in the Empire. *Saturn*
 “ built a Fortrefs near *Janiculum* and called it
 “ *Saturnia*.”

This Prince having set sail for *Italy*, as has been now said, drew to his Party a good many of the *Oenotrians* and *Ausonians*, and with their Assistance made himself Master of a part of the Country which lies between the River *Lyrus* and the *Tyber*; this is what has been since called *Latium*, because it was *Saturn*’s Retreat (1); or *Saturnia*, because that Prince there took up his Abode (2). Before this Retreat, it was named the Country of the Aborigines, importing that it was possessed by Nations of different Original. Further, *Janus*, who was their first King, was said to have two faces, only to figure that he commanded two Nations; or because upon his sharing the Kingdom with *Saturn*, he caused Medals to be struck, representing on one Side a Head with two Faces, to signify that his Power was divided between *Saturn* and himself, and that his Dominions were to be governed by the Counsels of both (3). *Plutarch* however assigns another Reason for it (4): It was, says he, to teach us that this Prince and his People, had by the Counsels of *Saturn*, pass’d from a wild and rustick Life, to a Life of Politeness and Humanity.

And

(1) *Latium a Latitando.*(2) *Virg. En. l. 8.*(3) *Ov. fast. l. 1.*(4) *In Numa.*

And indeed, that *Titan* Prince taught them to cultivate the Ground, and to live in Peace; and this is perhaps what made that happy Period pass for the golden Age, when *Italy*, under *Saturn's* auspicious Sway, applied itself during a profound Peace, to the improvement of Arts and Sciences, and to Agriculture. Accordingly *Janus* was since that Time look'd upon as the God of Peace, and his Temple was never shut but when the whole *Roman* Empire enjoyed a Cessation from War, as happened especially in the Time of *Augustus*. This Temple was shut only thrice; under *Numa* the Founder of it; after the second Punick War; and after the Battle of *Actium*.

'Tis very certain that *Janus* received divine Honours; but he, no more than *Saturn*, never was rank'd among the great Gods, or the Gods of Council, whose Names are preserved to us by *Ennius* in two Verses, which we have quoted elsewhere; thus we are only to look upon him as a Home-made God, or as one of their Gods *Indigetes*, just as *Eneas* who after him received the same Honours in the *Latin* Country.

Tho' the Passage in *Macrobius*, which I am going to quote, is very long, yet it contains so many Particularities which that Author had collected from the Ancients, that I could not help transcribing it in its full Length. "According to Mythologists says he, " (1), every Family in the Time of *Janus* was full " of Religion and Sanctity. Therefore divine Ho- " nours were ascribed to him, and to him all the " Passages from or to the Houses were consecrated. " *Xeno* says he was the first who built Temples, " who instituted the Ceremonies of Religion, and " that this is the Reason why since that Time they " were usher'd in with mentioning his Name. Some " alledge he was called *Bifrons*, that is to say " double faced, because he knew the Past and " foresaw the Future. Others would have it that " *Janus* was the same as *Apollo* and *Diana*, and that " both these Divinities were comprehended in that

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" single

(1) Sat. 1. 9.

“ single God. And indeed *Apollo*, according to
 “ *Nigridius*, was called by the *Greeks* Θυγαῖος, that
 “ is to say who presides over the Gates. They set
 “ up his Altars before the Gates, to denote that he
 “ directs the going in and coming out. They call
 “ him likewise Ἀγυιεύς, as much as to say the Pre-
 “ fect of the Streets; for among them the Ways that
 “ lead to Cities are called Ἀγυιαί. Just so *Diana*,
 “ who is called *Trivia*, has Power over the Ways.
 “ The very Name of *Janus*, signifies with us that he
 “ presides over all the Gates, which are called
 “ *Januæ*, which comes to the same with Θυγαῖος.
 “ He is likewise drawn with a Key and a Rod,
 “ to signify that he is the Keeper of the Gates and
 “ the Prefect of the high Ways. *Nigridius* affirms
 “ that *Apollo* is *Janus*, and *Diana* *Jana*. *Diana* was
 “ formed from *Iana*, by the Addition of a D, which
 “ is frequently put before the I, to soften the Pro-
 “ nunciation; as in these Words *reditur*, *redhibetur*,
 “ *redintegratur*, &c. Some undertake to prove *Janus*
 “ to be the Sun, and that he is represented double,
 “ as being Master of both the Gates of Heaven,
 “ because he opens the Day when he rises, and shuts
 “ it when he sets. They say he is first invoked
 “ when Sacrifices is made to any other God, that
 “ by his Means Access may be obtain’d to him
 “ for whom the Sacrifice is designed, as if it were
 “ thro’ his Gate that the Prayers of Suppliants must
 “ be allowed to pass to the other Divinities. His
 “ Statues are often mark’d on the right Hand with
 “ the Number three hundred, and on the left with
 “ sixty five, to signify the Measure of the Year,
 “ which is the Sun’s principal Effect.
 “ Others will have *Janus* to be the World or Hea-
 “ ven, and that he is so called *ab eundo*, because the
 “ World is always in Motion, revolving upon its
 “ own Center. *Cicero*, says *Cornificius*, in his third
 “ Book of Etymologies, calls him not *Janus*, but
 “ *Eanus*, *ab eundo*. Hence the *Phenicians* figure
 “ this Divinity by a Dragon which turns itself in a
 “ circular

“ circular Motion, and bites and devours its own
 “ Tail, to signify that the World nourishes and sup-
 “ ports itself, and turns upon its own Axis. 'Tis for
 “ the same Reason that among us he is represented
 “ with four Sides, as appears by his Statue brought
 “ from *Falerii*. *Gavius Bassus*, in his Book of the
 “ Gods, says he is drawn with two Faces, as being
 “ the higher and lower Porter; and that he is figured
 “ also with four Faces, as he whose Majesty compre-
 “ hends all Climates. In the ancient Poems of the
 “ *Salii*, he is stiled the God of Gods, *Marc. Mes-*
 “ *sala* the Consul, Colleague of *Cn. Domitius*, who
 “ was Augur fifty-five Years, began his Discourse
 “ upon *Janus* thus: *He who forms and governs all,*
 “ *united together the Nature of Water and Earth,*
 “ *which by their Gravity always tends downward, to*
 “ *that of the Fire and Spirit, which by their Lightness*
 “ *mount nimbly upwards, and these he has confined to*
 “ *the Heavens; and to these Heavens he has annexed*
 “ *such an attractive Force as unites and binds together*
 “ *different Natures and Qualities.* In the Worship
 “ we ascribe to this God, we invoke *Janus Geminus*,
 “ or double faced, *Father Janus*, *Janus Junonius*,
 “ *Janus Consivius*, *Janus Quirinus*, *Janus Patulcius*,
 “ and *Clusivius*. We have already given the Reason
 “ why we invoke him under the Name of *Geminus*,
 “ or double faced: We call him *Father*, as being
 “ the God of Gods: *Junonius* because he keeps the
 “ Entrance, not only of *January*, but of all the other
 “ Months, and all the Kalends are under *Juno's* Do-
 “ minion; 'tis for this Reason that *Varro* (1) says
 “ twelve Altars were consecrated to *Janus*, for just so
 “ many Months. We call him *Consivius*, a *conse-*
 “ *rendo*, that is because of the Propagation of Man-
 “ kind whereof *Janus* is the Founder; *Quirinus*, for
 “ his warlike Virtue: This Name is taken from the
 “ Spear, which the *Sabines* call *Curis*. We call him
 “ *Patulcius* and *Clusivius*, because his Folds are
 “ open in Time of War, and shut in Time of Peace:
 The

(1) Book fifth of divine Things.

“ The Rise of which Denomination is as follows.
 “ In the War, we are told, which the *Sabines* made
 “ upon the *Romans* to be revenged for the Rape of
 “ their Daughters, the *Romans* made Haste to shut
 “ the Gate which was at the Foot of the Hill called
 “ *Viminalis*, since named *Porta Janualis*, from
 “ that Rape, because the Enemies used their utmost
 “ Efforts to make themselves Masters of it : But after
 “ it was shut it opened of itself, and the same Thing
 “ happening three Times, many of the Soldiers not
 “ being able to shut it quite, stood in Arms at the
 “ Entry to keep it. And as at the same Time there
 “ was a very bloody Engagement on the other Side,
 “ the Report spread that the *Romans* were overcome
 “ by *Tatius*. Then those who guarded the Entry
 “ fled, and when the *Sabines* were like to be Masters
 “ of that Gate, 'tis said that from the Temple of
 “ *Janus* issued Torrents of boiling Water, which dis-
 “ charging itself thro' that Gate, suffocated one Party
 “ of the Enemy by their Heat and drowned the other.
 “ From that Time a Law was made that this Gate
 “ should be opened in Time of War, as it were to
 “ give Admission to that God who came to the As-
 “ sistance of the *Romans*.

Draco, in *Athenæus* (1), has followed another Tra-
 dition, tho' at Bottom it returns to the same. We
 are told, says he, that *Janus* had two Faces, the one
 before, the other behind, he gave his Name to a Ri-
 ver and to a Mountain on which he had settled. He
 is said to be the first who invented Crowns, Ships
 and Barges, and the first who coined Money of Brass.
 Hence it comes that several Towns in *Greece*, *Italy*,
 and *Sicily* coin Monies with a double Head, with a
 Barge on the Reverse, or a Crown, or a Ship.

What gives a great deal of weight to the Opi-
 nion of these two Authors, is that the Monuments of
Janus we have now extant, perfectly agree to it.
 And indeed, he was always represented upon them
 with two Faces, or with two Heads Back to Back, and
 com-

(1) L. 15.

commonly each of them with a Beard. He often appears in this Manner upon Medals, with a Prow of a Ship upon the Reverse, as may be seen in those publish'd by *Beger*, *Vaillant*, *Bonanni*, and other Antiquaries. The Difference that is found among them is but inconsiderable: Sometimes the two Heads are crown'd; sometimes they are without a Beard; sometimes they carry a Flower which separates them; sometimes too you find *Janus* upon Monuments with four Heads, and then he was called *Janus Quadri-frons*: For which you may consult the learned Dissertation of *M. de Boze*. As to the Key and Club which *Macrobius* speaks of, they are not to be met with upon any Monument, no more than the Dragon or Serpent, that form'd itself into a Circle, and bit its Tail, as we have it in the same Author.

The Ancients give the Reason of all these Representations. *Plutarch* (1) tells us that he was drawn with two Heads, either because being a *Greek* originally, and a Native of *Perrhebia* he had come from thence into *Italy*, or because finding himself among Barbarians in Comparison of the *Greeks*, he had changed his Language and Manner of Life: Or rather because he taught his new Subjects Politeness and Arts, especially that of cultivating the Ground. It was for much the same Reason, as shall be said in the sixth Volume, that *Cecrops* was called *Δισπρὸς*, as you would say of a double Nature, because he reigned over two Sorts of People, the *Egyptians* whom he had brought with him, and the *Athenians* into whom he infused the Manners and Politeness of the *Egyptians*.

Other Authors think that by these two Faces was intended the Knowledge of the past and of the future, or, as he presided over *January*, that he was represented as having equally a Respect to the past and to the ensuing Year. Those who took him for the Sun, alledged that it was designed to signify the Sun

(1) *Quæst. Rom.*

Sun rising and the Sun setting; others that he was thus represented as the higher and lower Porter.

However as *Janus* had reign'd jointly with *Saturn*, some Authors have maintained that the two Heads represented, the one *Janus* and the other *Saturn*; and that when there are four Heads set back to back, it is *Janus*, *Saturn*, *Picus* and *Faunus*, the first Kings of the Country: In Place of the two last, some Authors put *Romulus* and *Numa Pompilius*. Others with more Probability alledge that *Janus* with the four Heads, denotes the four Seasons of the Year. We were told just now from *Gavius Bassus*, quoted by *Macrobius*, that these four Heads denote that he comprehends all Climates.

As the Name of *Janus* is evidently *Latin*, 'tis thought that he was called *Oenotrus*, and that he had given his Name to the Colony which he conducted into *Italy*.

The learned *Ryckius*, speaking of that Colony, makes the Date of *Janus*'s Arrival in *Italy* to fall in the 150th Year before that of *Eneas* in the same Country, and by Consequence the 146th Year before the taking of *Troy*; *Eneas* having landed in *Italy* four Years after the Destruction of that City. *Janus* set out from *Perrhebia* in *Thessaly* and came by Sea into the *Latin* Territory; and tho' *Draco* in *Athenæus* did not positively say it (1), yet the Prow of the Ship which we see upon some of his Medals, would leave no room to doubt of it. 'Tis likewise certain that he came from *Thessaly*. As he descended from *Deucalion* by *Ion* his Son, who settled in that Country in the Neighbourhood of *Perrhebia*, it was doubtless from thence he set out when he conducted his Colony. There arises however a great Difficulty from what is declared by the general Voice of Antiquity that he received *Saturn* into *Italy*; for the Chronology by no means answers to this. *Theophilus* of *Antioch* assures us, from the Authority of *Tallus* (2), that *Chronos*, whom the *Latins* called *Saturn*, lived 321 Years before the taking of *Troy*, which
supposes

(1) Loc. cit.

(2) L. 3. adv. Ant.

supposes more than an Age and an half between him and *Janus*, and indeed, *Minos* the first of the Name, lived two hundred and twenty five Years before the *Trojan War*, about the thirtieth Year of *Pandion* the first. This *Minos* was the Son of *Jupiter*, and Grandson of *Saturn*. He had a Son named *Lycastus*, who was Father to *Minos* the second, whose Son assisted at the Siege of *Troy*; which makes much about the hundred and fifty Years between *Saturn* and *Janus*. Whence we ought to conclude, either that *Saturn* never came into *Italy*, or that he arrived there long before *Janus's* Time. But as all Antiquity attests that these two Princes were contemporary, we may suppose that another *Saturn* is there designed, and that he who was contemporary with *Janus*, was *Sterces*, the Father of *Picus*, who, after his Apotheosis, was denominated *Saturn*: *Janus*, who succeeded him till *Picus* came to be of Age to wear the Crown, having deify'd him, as he found the *Athenians* had done to his grand Father *Erechtheus*, as we learn from *Cicero* (1).

Saint *Augustin* (2) confirms this Opinion: “ The
 “ *Assyrian Monarchy*, says he, was still subsisting;
 “ and they reckoned *Lampares* their twenty third
 “ King, when *Picus* first reigned over the *Lau-*
 “ *rentins*. It belongs to the Worshippers of these
 “ Gods to see what they will make of *Saturn* the
 “ Father of this *Picus*, for they will not allow him
 “ to have been a Man. Others have written that
 “ he reigned in *Italy* before *Picus*, and *Virgil* speaks
 “ of him to this Purpose (3): *He joined in Society*
 “ *a dissolute untractable Race, gave them Laws;*
 “ *and called the Country Latium, because he had there*
 “ *found a safe Retreat from the Fury and Persecution*
 “ *of his Son; His Reign is said to have been the golden*
 “ *Age.* But let them treat this as other poetical
 “ Fictions, and say if they will, that the Father of
 “ *Picus* was called *Sterces*, and that he was so named,
 “ because

(1) De nat. Deor. l. 3. c. 19.

(2) De Civ. Dei L. 18. c. 15.

(3) En. L. 8.

“ because being an excellent Husbandman, he had
“ taught Men to improve Ground by Dung, whence
“ some call him *Stercutius*. Be that as it will ; this
“ however is the Reason for their making him the
“ God of Agriculture.”

Ryckius judiciously observes upon this Subject, that the ancient *Latins*, being destitute of the Use of Letters till the Time of *Evander*, who arrived in *Italy* but a few Years before the War of *Troy*, seeing in that Country so many Places called by *Saturn's* Name, took him for the antient one who had reigned there.

It has been already observed that under the Reign of *Janus* and *Saturn*, be he who he will, was the golden Age, on which the Poets gave so much Scope to their Imaginations: Not to mention others, I shall only quote the Description given of it by *Ovid*. “ Then, says he, were the Rules of Faith
“ and Justice practised without the constraint of
“ Laws. Men were not influenced to their Duty by
“ Motives of Fear ; nor were Punishments known
“ in those Days. There was no need, in that happy Age, for engraving upon Tables of Brass
“ those menacing Laws that have since been used as
“ a Curb to Vice. Criminals were not then to be
“ seen trembling before their Judge ; nor was the
“ Security of human Life owing to the Force of
“ Laws. The Trees were not yet form'd into Ships
“ to visit an unknown World : nor did Mortals expose themselves to the Fury of the Sea, but dwelt
“ contentedly in their own native Land. Cities
“ unfortify'd and without Walls were perfectly secure. Trumpets, Helmets and all the Instruments
“ of War were then unknown, and there was no
“ Occasion for Soldiers to secure the Peace and
“ Tranquillity of the Citizen. The Earth, without being torn up with the Plough spontaneously
“ supply'd all Sorts of Fruits ; and her Inhabitants,
“ satisfied with the Food which she yielded them
“ without Culture, lived upon wild Fruits, or the
“ Acorns

“ Acorns that drop’t from the Oaks. A perpetual
 “ Spring reigned all the Year round ; the soft Ze-
 “ phirs with their warm Gales cherish’d the Flowers
 “ that sprung up without Seed : The Harvests suc-
 “ ceeded one another, without ploughing or sowing.
 “ Rivers of Milk and Nectar flowed every where ;
 “ and Honey distilled in Abundance from the hol-
 “ low Oak (a).”

As nothing is more celebrated in Antiquity than this golden Age, I shall consider what may have given rise to it. The ancient Inhabitants of *Latium* led a savage Life, without Laws and almost without Religion, when *Janus* arrived there. That Prince softened the Ferocity of their Manners, brought them to live together in Cities and Villages, gave them Laws, and the Subjects under his Reign enjoy’d a Happiness they never knew before : Which made them look upon the Time of his Reign, as halcyon Days and the golden Age. For to make it continue as long as *Saturn’s* Life, is an Opinion not tenable. Never was Age more full of Wars and Blood-shed than his, and never did Crimes with more Fury, over-run the Earth. *Saturn* dethroned his Father to make way for himself : And *Jupiter* his Son served him precisely with the same Measure as he had done his Father, and this Prince fortify’d his Throne by the Defeat and Overthrow of all his Relations.

Eusebius (1) having quoted the fragment of *Sancho- niathon* makes much the same Reflection. Here then, says he, we see the History of *Chronos* or *Saturn*, here what Truth is in that happy Life, which is placed under his Reign, a Life so celebrated in the Works of *Greek* Authors : These are the Men whom they call *πρώτων χρόνων τὸ γένος* ; the first Race of Mortals, the Race of the golden Age, who, according
 to

(a) Aurea prima fata est ætas, quæ vindice nullo,
 Sponte sua, sine lege, fidem rectumque colebat,
 Pœna metusque aberant, &c. *Ovid. Met. L. 1. F. 3.*

(1) *Præpar. L. 1. c. 10.*

to Authors lived so happy in the primitive Ages of the World.

We may add however that this Idea of the golden Age was undoubtedly taken from the Tradition importing that our first Parents, or at least the human Race from *Noah*, till the Dispersion under *Peleg*, had enjoyed all Things in common, and led a happy Life, in Comparison of the succeeding Ages.

C H A P. V.

The History of Atlas, of the Pleiades his Daughters, and of the Hesperides.

FEW Persons in Antiquity are more celebrated than *Atlas*. All the Ancients agree that he gave his Name to that Mountain or rather that Ridge of Mountains which run across one Part of *Africa* from East to West, as far as the Extremities of that Continent; as also to the Ocean, and the Island *Atlantis*.

According to *Hesiod* (1), *Atlas* was the Son of *Japetus*, and of *Clymene* the Daughter of *Oceanus*, and Brother to *Mencæus*, *Prometheus*, and *Epimetheus*, all of them *Titan-Princes*, whom we shall speak of hereafter. “*Atlas*, says that Poet, bears the Heavens upon his Shoulders, at the Extremities of the Earth, in the Country of the *Hesperides*; such was the Doom allotted to him by *Jupiter*.” *Apollodorus* (2), *Diodorus Siculus*, and all the Ancients in like Manner, make *Atlas* to have been the Son of *Japetus*; but the Former of these two Authors gives him for his Mother *Asia* the other Daughter of *Oceanus*.

Our Moderns, always guided by Etymologies taken from the eastern Languages, have receded from the Opinion of the Ancients, and make *Atlas* come from *Phenicia*, or the neighbouring Countries in the Extremity of *Africa*. Thus it is that *Bochart* and

(1) Theog.

(2) L. 1.

and *Vossius* (1) speak of him. *M. Fourmont* the elder who is persuaded that *Abraham* is *Saturn*, takes *Atlas* to be the same with *Lot*. But without entring here into Discussions that may be seen to more Advantage in the Works of those learned Writers, I think we may hold to the Opinion of *Diodorus Siculus*, who thus relates the History of this celebrated *Titan*.

“ After the Death of *Hyperion*, the Sons of *Uranus* divided the Kingdom among them. The
 “ two of greatest Renown were *Saturn* and *Atlas*.
 “ The maritime Places having fallen to *Atlas's* lot
 “ this Prince gave his Name to the *Atlantes* his Subjects, and to the highest Mountain in his Country.
 “ He is said to have excelled in Astronomy, and to
 “ have been the first who represented the World by
 “ a Globe. This is the Reason of its being alledged
 “ that *Atlas* prop'd the Heavens with his Shoulders;
 “ a Fable plainly alluding to his Invention. He
 “ had several Sons; but *Hesperus* distinguish'd
 “ himself most by his Piety, his Justice, and Generosity. He having gone up to the highest top of
 “ mount *Atlas*, to observe the Stars, was suddenly
 “ carry'd away by an impetuous Wind and never
 “ more seen. The People much moved with his
 “ Fate, and calling to mind his Virtues, decreed to
 “ him divine Honours, and consecrated his Name
 “ by giving it to the brightest of the Planets.
 “ *Atlas* was also Father of seven Daughters, who
 “ were all called *Atlantides*, but their proper Names
 “ were *Maia*, *Electra*, *Taygeta*, *Asterope*, *Merope*,
 “ *Alcyone*, and *Celæno*. They were beloved by the
 “ most illustrious of the Gods and Heroes, and had
 “ Sons by them who in after Times became as renowned as their Fathers, and were the Founders
 “ of many Nations. But the eldest of all had by
 “ *Jupiter* a Son called *Mercury*, who was the Inventor of several Arts. The other *Atlantides* had
 “ also illustrious Children; for some gave Rise to
 “ several Nations, and others built Cities: And

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“ therefore

(1) De Idol. L. 1.

“ therefore not only some *Barbarians*, but even several *Greeks* make their ancient *Heroes* descended from the *Atlantides*. They are said to have been very intelligent, and this is the Reason why Men look’d upon them as *Goddeffes* after their Death, and placed them in the *Heavens* under the Name of the *Pleiades*. These *Atlantides* were also called *Nymphs*, because all Women were so designed in their Country.”

The same Author adds in his fourth Book (1): “ The Mythologists gave out that in the Country called *Hesperitis*, lived old *Atlas* and *Hesperus*, two Brothers, both very famous: That *Hesperus* having got a Daughter named *Hesperis*, gave her in Marriage to his Brother *Atlas*, and that from this Daughter had the Country *Hesperitis* taken its Name. *Atlas* had by *Hesperis* seven Daughters who were called *Atlantides*, from the Name of their Father, or *Hesperides* from that of their Mother. They are said to have been of such extraordinary Beauty and Wisdom, that their Fame reached *Busiris* King of *Spain*, and induced him to form a Design of making himself Master of them, commanding Pirates to enter into their Country, to carry them off and bring them to him. These Pirates finding the Daughters of *Atlas* diverting themselves in a Garden, seized upon them; and flying precipitately to their Ships, put them on board with them: But *Hercules* having surprized them while they were taking a Repast near the Shore, and being informed by the young Virgins of the Misfortune that had befallen them, he slew all their Ravishers and returned the *Atlantides* to their Father *Atlas*. That Prince in Gratitude to *Hercules* (a) made him a Present of the Apples which he had come in Quest of.”

The same Author had said in the preceeding Chapter, “ The Mythologists are very much divided “ as

(1) Ch. 7.

(a) We shall speak further of this Voyage of *Hercules*, and of the Garden of the *Hesperides* in the History of that Heroe. Vol. VI.

“ as to those Apples; for some say that there ac-
 “ tually grew golden Apples in certain Gardens of
 “ *Africa*, which belong'd to the *Hesperides*; but
 “ that they were kept by a dreadful Dragon which
 “ never slept: Others alledge that the *Hesperides*
 “ were possessed of such fine flocks of Sheep, that
 “ by a poetical License the Surname of golden
 “ was given them, as it had been to *Venus* upon
 “ Account of her Beauty. Some, in short, have
 “ written that those Sheep were of a particular Co-
 “ lour inclining to Gold. These last added too, that
 “ by the Dragon we were to understand the Shepherd
 “ that kept those Sheep, a Man of great Strength
 “ and Courage, who used to put to Death such
 “ as attempted to force from him any of his
 “ Flock.”

Atlas not only gave *Hercules* the Present which *Diodorus* mentions, but also taught him *Astronomy*. That Science he himself had studied with great Assiduity and Application, and became a vast Proficient in it. As *Hercules* was the first who brought into *Greece* the Knowledge of the Sphere, he too acquired great Reputation by this Means, and hence it was feigned that *Atlas* rested upon his Shoulders the Burthen of the World; which, as the Author now quoted observes, is only a fabulous Manner of relating a true Matter of Fact.

After what has been now said, we may easily judge that *Atlas* was a Man distinguish'd by his Talents; that he addicted himself to the speculative Sciences, and especially to *Astronomy*; and that his making use of the Sphere whereof he was the Inventor, together with the Height of the Mountains on which he had made his Observations, was Foundation enough for the Fable of his bearing the Heavens upon his Shoulders; and of his being transformed into the Mountain, which was called *Hailba*, or *Talab*, from the *Hebrew* Word which signifies *to be suspended*, merely upon Account of the huge Rocks that hang from Mount *Atlas*, which is so high that it seems to

touch the Skies, and whose Summit is even rarely to be seen by Reason of the Snows and Fogs that encompass it (a). We may add, that, in all Probability, *Atlas* united together the vagrant disjointed People of that Extremity of *Africa*, that he reigned over them, gave them Laws, and polished their Manners. *Herodotus* (1) speaks of these People whom he calls *Atlantes*, the only People, according to him, who had no particular Name, being only known under that of *Atlantes*. That Author, and after him *Pomponius Mela*, gives a Description of Mount *Atlas*, which the Inhabitants of the Country called the Pillar of Heaven.

The Pleiades.

To return to the Daughters of *Atlas*, who form the Constellation of the *Pleiades* in the Bull's Head, the Fable of their Transformation had no other Foundation but that their Father was the first who discovered those Stars, and gave them the Name of *Pleiades* after his own Daughters, who had that Name from their Mother, called *Pleione*, according to some of the Ancients; or rather those Stars were named *Pleiades* because they appear in the Month of *May*, a proper Season for Navigation (2). The *Latins* call them *Vergiliæ*, because they rise in the spring Season; and as there is one of them that has not been visible for a long Time past, namely *Merope*, she is said to hide her self for Shame that she had married a Mortal, while her Sisters had been married to Gods: Where 'tis easy to see Astronomy mixed with History; for 'tis true enough that six of *Atlas's* Daughters match'd with *Titan* Princes, who were commonly look'd upon as Gods, and that *Merope* married *Sisyphus*, who was not of that Family.

But, according to a Tradition better vouched by the Ancients, this *Pleiad* was *Eleëtra* the Wife of *Dardanus*,

(a) Father *Pezron* derives the Name from the Word *Altus*, by the Transposition of a single Letter, and this Derivation is conformable to the other Name of that Prince who was called *Telamon*, which in the *Celtick* Language imports a Man of a high Stature.

(1) L. 4. ch. 184.

(2) Πλέω *Navigo*.

Dardanus, who had disappeared at the Time of the *Trojan War*, that she might not be a Spectator of the Misfortunes of her Family. Be that as it will, I shall give you the Fable as it is related by the Poets. We reckon, says *Ovid* in his *Fasts*, seven Stars in the Constellation of the *Pleiades*, tho' there are only six of them seen.

Quæ septem dici, sex tamen esse solent.

Because *Electra* the Wife of *Dardanus*, one of those seven Nymphs, the Daughter of *Atlas*, hid herself that she might not behold the sad Catastrophe of *Troy* (a).

Hyginus, Contemporary with *Ovid*, relates the same Fable; but with Circumstances that will help us to find out the historical Fact that may have given rise to it. “*Electra*, says he, being grieved to see the “unseasonable Dancing of her Sisters at the Time of “*Troy's* Disaster, left the Zodiac, and withdrew “towards the Arctic Pole, moving in the Disorder “of a Person overwhelm'd with the most lively Sor- “row; upon Account of her dishevelled and neg- “lected Hair she got the Name of Comet (b).”

The *Latin Scholiast* upon *Aratus* says the same: *Electram dissolutis crinibus propter luctum ire asserunt, & propter comas, quidam Cometem vocant.* To the Circumstances related by *Hyginus*, *Avienus*, upon the Authority of *Smyntbes*, added that *Electra* shew'd herself again to Mortals from Time to Time, but always with the Apparatus of a Comet (c).

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(a) ———— *Trojæ spectare ruinas*

Non tulit, ante oculos opposuitque manum.

(b) *M. Freret*, in a curious Dissertation printed in the tenth Volume of the *Memoirs of the Academy of Belles Lettres*, has improved what the Ancients say of the Progress of this Star, as a Proof that it is meant of a Comet, which having first appeared in the Sign of the Bull, near the *Pleiades*, moved on towards the Pole: But this belongs not to my Subject.

(c) *Non nunquam Oceani tamen istam surgere ab undis
In convexa Poli, sed sede carere Sororum,
Diffusamque comas cerni, crinisque soluti
Monstrare effigiem; diros hos fama Cometæ*

Commemorat

I ought not to omit the Reflections, rather ingenious than solid, of *Olaus Rudbeck* in his *Atlanticks*. This Author attempts to prove that *Atlas* and his Successors reigned in the North, which Country he will have to be the true Atlantick mentioned by *Plato* in his *Timæus* and *Critias*; that these Princes were there very powerful, and extended their Conquests in Process of Time into *Greece*, *Italy*, the *Gauls*, *Asia Minor*, and *Egypt*; and that what gave a Handle for the Fable of *Atlas's* bearing the Heavens upon his Shoulders, is that his Empire reach'd over all the Earth.

The Hyades.

The *Hyades* are also said to have been Daughters of *Atlas*, and we have the Names of six of them, *Eudora*, *Ambrosia*, *Prodice*, *Coronis*, *Phileto*, and *Poliſo*. Others add a seventh, *Thione*; but 'tis probable these pretended *Hyades*, a Word signifying in *Greek*, rainy, are nothing but so many poetical Personages, whose Names were given to certain Stars that *Atlas* had discovered; unless we will say that the great *Atlas* had the Children of all the rest who bore that Name father'd upon him. They are commonly reckon'd three in Number, the first was King of *Italy*, the second reign'd in *Arcadia*; and the third is he whom we are now upon: I am also of Opinion, that his Successors frequently bore the same Name: Hence we find the Name of *Atlas* in the History of *Perſeus*, and in that of *Hercules*, both of them later than that of the first *Titan* Princes.

Atlas, as has been said, had a Brother who also came and settled in the West; which probably procured him the Name of *Hesperus*, whence the *Greeks* called all the Countries to the West of *Greece*, *Hesperia*. *M. le Clerc*, however, derives this Name from a Hebrew Word that imports beautiful, unde *Vesperugo*, *pulcherrima Stella*, the beautiful Star. Hence the celebrated

*Commemorat tristi procul istâ surgere formâ,
Vultum ardere, diam perfundere crinibus Æthram,
Sanguine sub pingui, rutiloque rubere cruore.*

celebrated Gardens of the *Hesperides* his Daughters, because the Gardens in *Mauritania Tingitana* were very fine of their kind ; and abounded with Orange Groves and Citrons, which the Poets have taken the liberty to call Golden Apples, as they have to represent the Mastive Dogs that watch'd them, under the Figure of Dragons (1).

C H A P. VI.

The History of Japetus, Prometheus, Epimetheus, and Pandora.

THAT *Prometheus* and *Epimetheus* are of the Titan Family is a Truth attested by *Hesiod*, and adopted by several of the Ancients, especially by *Lucian*. They were the Sons of *Japetus* and *Clymene*, as *Hesiod* tells us (a). *Japetus*, says he, married the fair *Clymene*, the Daughter of *Oceanus*, by whom he had the great *Atlas*, the illustrious *Mencæus*, the crafty *Prometheus*, and the foolish *Epimetheus*.

Japetus had settled in *Thessaly*, where he became very powerful ; but being a wicked Man, and of a mischievous Disposition, he gained a greater Reputation by his Children than by any Deeds of his own. The Greeks, however, look'd upon him as the Founder of their Race, and were not able to trace farther back than him : Accordingly they usually called decrepid old Men *Japets*, as we are told by *Hesychius* and *Suidas* (b).

Prometheus became exceeding famous by means of the Fable I am going to relate. Being a Man of a subtle and crafty Genius, he attempted to put a Cheat upon *Jupiter*

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(1) See the History of *Hercules*, V. vi.

(a) *Theog.* v. 508. Others give him for his Mother a Nymph named *Asia*.

(b) We shall prove, in the Beginning of the sixth Volume, *Japetus* to be the same with *Japhet* the Son of *Noah*, whose Sons *Javan* and *Gomer*, and their Descendants, peopled the North and West to the inmost Parts of *Spain*.

in a Sacrifice, and thereby to find out whether or not he was really worthy to be reckoned a God. Having for this Purpose slain two Oxen, he stuffed one of the Skins with the Flesh, and the other with the Bones of the Victims. *Jupiter* was out-witted by *Prometheus*, and made choice of the latter. The God, resolv'd to be reveng'd upon all Mankind, took away from them the Use of Fire: But *Prometheus*, with the Assistance of *Minerva*, whose Advice had already been of use to him in forming the Body of a Man of temper'd Clay, got up to Heaven, and approaching the Chariot of the Sun, stole from thence the sacred Fire, which he brought down to the Earth in a *Ferula* (a). *Jupiter*, incensed at this strange and audacious Enterprize, order'd *Vulcan* to form a Woman endued with all Perfections; whence she got the Name of *Pandora*. The Gods loaded her with Presents, and sent her to *Prometheus* with a Box full of all kinds of Misery. This Prince suspecting the Trick, would have nothing to do with her; but *Epimetheus*, to whom she offered herself, was so captivated with her Charms, that he took her to Wife, and had by her *Pyrrha*, the Wife of *Deucalion*. His Curiosity too led him to look into the fatal Box, which he no sooner had opened, than there issued out of it that Deluge of Miseries, which have since over-run this Earth. He shut it up again in haste, but all was gone but Hope, which had not Time to get off, and this of Consequence is the only Blessing that remains with wretched Mortals.

Jupiter at length, extremely vex'd that *Prometheus* had not been taken in this last Snare, order'd *Mercury* to carry him to Mount *Caucasus*, and bind him fast to a Rock, where an Eagle (1), the Daughter of *Typhon* and *Echidna*, was eternally to prey upon his Liver; for *Hesiod* tells us, it sprouted up as fast every Night (2), as the Eagle devour'd it by Day. This

Author

(a)

—— Audax Japeti genus
Ignem fraude mala gentibus intulit.

HORAT. Od. 3. L. 2.

(1) Others say a Vulture.

(2) L. 1. C. 1.

Author limits no Time to *Prometheus's* Punishment, he says on the contrary, it was to be eternal, *αἰώνιον*; other Authors, however, limit the Time to the Space of thirty thousand Years. Nor does the same Author say that *Jupiter* borrow'd the Assistance of *Mercury*, but that he himself bound that unhappy Wretch, not to a Rock, but to a Pillar.

Hercules however delivered him some Years after, or, according to others, *Jupiter* himself, as a Reward for his Service, in revealing to him the Oracle of the Destinies, who had foretold that the Son of *Thetis* should be mightier than his Father, and that consequently he ought to lay aside his Design of marrying her, for fear of being one Day dethroned. But as he had sworn to keep *Prometheus* bound to *Caucasus* for the Space of Time now mentioned, that he might not violate his Oath, he order'd him always to wear upon his Finger an Iron Ring, to which should be fastened a small Fragment of *Caucasus*, that it might be true in a certain Sense, that *Prometheus* still continued bound to that Rock: And this, according to the Ancients, is the Original of the first Ring. *Pliny*(1), who relates this Fable, has not troubled himself to seek after the true Meaning of it. But we are not to imagine that those Fictions were transmitted down to our Times in an uniform Manner. This same is related very differently by the Ancients. *Durius* of *Samos* alledges that *Prometheus* was banish'd Heaven for aspiring to marry *Minerva*; and this is given as the Reason why this Goddess is so much the Subject of the Fable. *Nicander* of *Colophon* will have *Prometheus's* Crime to have been, that he persuaded Men to make over to the Serpent the Privilege that had been conferred upon them by the Gods of renewing their Age. Others, in short, far from thinking that he had rejected *Pandora*, assure us that he had debauch'd her after she was married to his Brother.

Whatever be in this, these Fictions undoubtedly contain some ancient History, tho' exceedingly disguised:

(1) Lib. 13.

guised : There we may see a vast many Allegories ; the very Name of *Prometheus* furnishes us with several ; it imports one who *foresees Futurity* ; as that of *Epimetheus* signifies one who knows what is past. This Fable may likewise glance at some traditional Circumstances of the Fall of our first Parents, and of *Adam's* being seduced by his Wife *Eve* ; for there is hardly any thing but one may find in it. M. *Reland*, in his Dissertation, says it derives its Original from a Tradition that was current among the ancient *Persians*, importing, that the Heroes of the earliest Ages had vanquish'd certain evil Genii, and bound them to Mount *Caf*. Other learned Men go higher, and think the Pagans had couch'd under this Fable the History of the Fall of the Angels, who were condemn'd to Chains, not on Mount *Caucasus*, but in the Gulph of Hell, as we read in Scripture. For my part, as I am persuaded that the Fables may be explained without having recourse to Suppositions, that cannot be proved, I take this now before us to contain nothing any ways mysterious, but to be only a Continuation of the History of the *Titans*, told after the manner of those Times, that is to say, with somewhat of the marvellous Stile accompanying those ancient Narrations ; and I explain it in the following manner.

Prometheus, *Jupiter's* Cousin-German, in all Probability was not exempt from the Persecutions with which he harrassed the other *Titans* ; this is easily accounted for from the mere Ambition of the *Cretan* Prince, without supposing another Motive, which some Authors assign, namely, his being the Son of *Juno* by *Eurimedon*. As *Prometheus* returned into *Scythia*, which he durst not quit so long as *Jupiter* lived, that God is said to have bound him to *Caucasus*, by *Mercury's* Means, because *Jupiter* made use of him to distress *Prometheus*, and to keep him from removing. This Prince, solely addicted to Astrology, frequently retired to Mount *Caucasus*, as to a kind of Observatory, whence he contemplated the Stars, and was, as it were, prey'd upon by continual poring, or rather

rather Vexation, for being obliged to lead so melancholy a Life, and to spend his Days in so uncomfortable a Situation ; and this, to mention it by the by, is what had given rise to the Fable of the Eagle or Vulture that prey'd upon his Liver, which was said to sprout up again every Day, because *Prometheus* had continual Matter of Vexation.

We must not however forget to take Notice, that *Herodotus* explains this particularity otherwise, alledging this Prince was put in Prison for not being able to stop the over-flowing of a River, which, from its Rapidity was called the *Eagle* ; or at least that he was obliged, upon that Account, to fly with a Part of his Subjects to the Mountains, to escape the Inundation, till a Traveller, represented by *Hercules* (a), undertook to dam it up by a Mound, and to kill the Eagle, as one may say, by making its Course regular and uniform ; thus that Hero delivered *Prometheus* out of his Prison, or from his Retreat.

The Inhabitants of *Scythia* were at that time extremely savage, and lived without Laws, either written or traditional : *Prometheus*, a polite and knowing Prince, taught them to lead a more human Life, instructed them in Agriculture, Physick (b), &c. This is what had given rise to the Hyperbolical Expressions of his having form'd a Man, whom *Minerva*, the Goddess of Sciences, had animated (1). But we find another Explanation of this Fable in *Lactantius* (2), without having recourse to Allegories, for he takes it to have no other Foundation, but that *Prometheus* was the first who taught the Art of making Statues of Clay ; whence, by an Hyperbole not unusual, he was said to have formed Man, as it was afterwards fabled of *Dedalus*, that he had made his Statues to walk, because

(a) We are not to ascribe this Adventure to the *Theban Hercules*, as the Poets do, but to the *Phenician*, or some other, since *Prometheus* lived several Ages before *Amphitryo*.

(b) *Eschilus*, in his *Prometheus*, makes this Prince the Inventor of all Arts.

(1) Hyginus, Poet. Astron. l. 2. Ovid. Met. l. 1.

(2) L. 2. c. 10.

because he first shaped the Legs distinctly, as shall be said in his History.

This last Explanation is not a little confirmed by a fine Monument that has escaped the Injury of Time, and is to be seen in the first Volume of *Montfaucon's* Antiquities; it represents *Prometheus* forming a Man, and there you see him working with a Chissel, a plain Indication that the Art of Statuary is intended by it. This Image, besides, is very singular; *Minerva* there appears, because, according to *Lucian*, it was she that animated the Work of *Prometheus*. There you likewise see *Psyche* with her Wings, riding in a Chariot, because she was the Symbol of the Soul. 'Tis plain that all this was intended to signify to us, that *Prometheus's* Statues were so perfect, that they wanted nothing but a living Soul to be self-moved.

But unless we give into this Explication, how shall we account for what *Ovid* says at the Beginning of his *Metamorphoses*, that, Man being cut off from the Earth, *Prometheus* mixed Clay, and moulded him anew, since he was a Man himself, and Antiquity gives us the History of his Father and Ancestors.

To explain now the Fable of *Prometheus's* Theft, some Authors tell us, that what gave rise to it, was his having taught Man the Use of Fire (a): But is it probable that this was a Thing so long unknown, even among the most barbarous Nations? On the contrary, 'tis undoubtedly as ancient as the World itself; (b) whether it was brought upon the Earth by Lightning, or that the Winds had set some Forests on Fire, by putting the Branches of the Trees into violent Commotion,

(a) *Pausanias*, in *Corinth*. says it was the Opinion of the Ancients, that *Phoroneus*, and not *Prometheus*, had invented the Use of Fire; which may be true, in the Apprehension of the *Greeks*, who knew nothing prior to this *Phoroneus*.

(b) A Festival generally spread among all Nations, and still kept up at this Day in *China*, at *Mexico*, and in several other Places, which is called the Feast of Lamps, the Ceremony whereof consists in lighting by Night a great Number of Lamps and Torches, is, no doubt, a Tradition of the universal Joy that was expressed, for the Use of Fire, which *Adam* probably found out, and *Noah* preserved.

motion, or that Fire was made accidentally by striking two flint Stones against one another. *Diodorus Siculus* (1) says the true Sense of this Fable is, that *Prometheus* had discovered combustible Materials fit for kindling and maintaining Fire; but is it to be imagined that the Use of Fire being once introduced, Mankind would have continued ignorant till *Prometheus's* Time of what was, or what was not proper to kindle it, and keep it alive? Upon the whole therefore, I am of Opinion, that the Origin of this Fiction was, that *Jupiter* having ordered all the Shops where Iron was forged to be shut up, lest the *Titans* should make use of it against him, *Prometheus*, who had retired into *Scythia*, there establish'd good Forges; hence came the *Calybes*, those excellent Blacksmiths (2); perhaps too *Prometheus*, not thinking to find Fire in that Country, brought some thither in the Stalk of the *Ferula*, wherein it may easily be preserved for several Days.

M. de Tournesort, in his Voyage to the *Levant*, discovered this Plant, which the *Greeks* called *Narthex*, and the *Latins*, *Ferula*: Its Stalk is five or six Foot high, the Rind of it is very hard, and the Inside is full of a kind of Pith, which Fire is slow in consuming. The Sailors make use of it to transport Fire from one Island to another. This Custom is of the earliest Antiquity, and may serve to explain a Passage in *Hesiod* (3), who speaking of the Fire that *Prometheus* stole from Heaven; says he carried it in a *Ferula*, ἐν κοίλῳ νέσθηναι, since the Foundation of this Fable undoubtedly is owing to what *Diodorus Siculus* tells us of *Prometheus*, that he was the Inventor of the Steel, τὸ πυρρῆον, wherewith Fire is struck from the Flint (4). *Semina flammæ abstrusa in venis silicis*. In all Probability that Prince made use of the Pith of the *Ferula* instead of Tinder, and taught Men to preserve Fire in the Stalk of that Plant. These Stalks are strong enough to serve for a Support,

but

(1) L. 5. (2) *M. le Clerc* upon *Hesiod*, v. 563.

(3) *Op. & Die*, L. 1. v. 52.

(4) *Diod. Sic.* L. 3.

but too slight to wound those who are beat with them : Hence we are told by *Diodorus Siculus* (1), that *Bacchus*, whoever he was, one of the greatest Legislators of Antiquity, enjoin'd primitive Mortals, when they drank Wine, to use these *Ferula* Canes, because they frequently broke one another's Heads with those they used to wear of another kind.

As for the two Oxen, which *Prometheus* is said to have slain, that he might impose upon *Jupiter*, I take this Fable to be founded upon *Prometheus's* being perhaps the first who opened Victims, to draw Omens from the Inspection of their Entrails. As for the Metamorphosis of *Epimetheus*, who is said to have been transformed into an Ape, this, according to *Lucian*, figures that he, like his Brother, was an able Statuary, and imitated Nature to Perfection.

We must not however forget that the famous *Bochart* (2), and after him *M. le Clerc* (3), take *Prometheus* to be the same with *Magog* ; and it must be owned the Parallel answers pretty exactly, as it is drawn by the former. *Prometheus* is the Son of *Japetus*, and *Magog* the Son of *Japhet*, and Grandson of *Noah*. *Magog*, as well as *Prometheus*, came and settled in *Scythia* : The first invented or improved the Art of founding Metals, and of forging Iron, which the Poets likewise attributed to our *Prometheus* ; and *Diodorus* too says he invented several Instruments proper for making Fire. The Fable setting forth that *Prometheus* was devoured by an Eagle, takes its rise from the Import of the Name *Magog*, which signifies to be eaten up with Vexation (a). *M. le Clerc* adds, that *Epimetheus* is the same with *Gog*, whose Name signifies burning ; which, according to him, agrees to that Prince, whose Passion for Women was designed to be figured by the Story of *Pandora*. He adds other Conjectures, which at most only prove that the History of those two Princes was embellish'd with

(1) *Diod. Sic* L. 3. (2) *Peleg.* L. 1. C. 2. (3) Upon *Hesiod.*

(a) *Magog*, as much as to say *tabescere, liquefcere*. *Bochart.* Loc. Cit.

with those of *Gog* and *Magog*, who before them had practised in *Scythia* the Art of forging Iron. Lastly, according to other Authors, *Prometheus* is the same with *Noah*; and the Parallel which they draw between them wants not Probability; so easy it is to find a Resemblance between Persons who lived in Times so remote.

If the Opinion of *Sir Isaac Newton* were supported with any Authority, we would be better acquainted with *Prometheus*, and might determine exactly at what time he lived. According to him, *Prometheus* was Nephew to the famous *Sesostris*, whom he makes to have lived about the Time of the *Argonauts*, a few Years before the *Trojan War*. As that Prince had accompanied his Uncle in his Expeditions, he was left by him upon Mount *Caucasus* (1), with a Part of his Troops, to preserve the Conquests he had made in *Scythia*, as those he had made in *Colchis* were committed to *Ætes*. If this was the Case, *Prometheus* would be an *Egyptian* originally, and we might fix the Time when he lived, and his Deliverer would be *Hercules* the *Argonaut*, or the Son of *Alcmena*; but, as has been said, this Opinion wants Proofs, and according to the Ancients, whom I have quoted, and *Hesiod* himself, *Prometheus* was of the Race of the *Titans*.

Prometheus, weary of his melancholy Retreat in *Scythia*, quitted it at length to pass the Remainder of his Days in *Greece*, where he died, and the *Argives* shew his sepulchral Monument. *Pausanias* indeed says (2), he believed they were mistaken, and that the *Opuntians* gave an Account of it in a manner more conformable to Truth; but this still proves *Greece* to be the Country where he was reckoned to have died. Then it was too that divine Honours were paid to him, since the same Author, in his *Phocica* (3), says that in the Way to *Panopea*, there is to be seen a Chapel built of Brick, quite unconcocted, and in this Chapel a Statue of the Marble of Mount *Pentelicus*, which, according to some, represents *Esculapius*,

(1) Chron. of the ancient Kings, P. 234. (2) In Corinth. (3) C. 4.

culapius, and according to others *Prometheus*. The latter, adds this Author, prove their Assertion from Stones of an immense Bigness, that are in the Neighbourhood, alledging these to be the Remains of the wrought Clay, wherewith *Prometheus* had formed Mankind. I believe few will think this to be a very conclusive Argument; but what leaves no room to doubt that *Prometheus* received divine Honours, or at least such Honours as were destined to the Heroes, is what we are told by the same *Pausanias* in his Atticks, namely, that *Prometheus* had an Altar in the Academy itself, and that Games were instituted to him, which consisted in running from that Altar to the City, with Torches that were to be kept from going out. *He who would gain this Victory must keep his Torch burning; if he who runs first lets his Torch go out, he gives place to the second, the second to the third, and so on; but if all the Torches go out, no body gains the Victory, and the Prize is reserved for another time.*

We shall close this Article by observing that Time has preserv'd to us a fine Bas-Relief (1), which represents *Prometheus* delivered by *Hercules*. The Fable is admirably engraved upon this Marble; at the Extremity whereof you see on one Side an old Man between the Branches of a Tree, who is the Image of Mount *Atlas*, according to *Bellori*; but it is more probably Mount *Caucasus*, where *Prometheus* was delivered. *Hercules*, with his Bow bent, ready to shoot at the Eagle, has left behind him his Club, and the Skin of the Lion of *Nemea*. *Prometheus* bound to a Rock, bears upon his Knee the Bird that preys upon his Entrails. Lastly, *Mercury* appears in a proper Attitude to assist *Hercules*.

(1) Admir. Rom. Ant.

C H A P. VII.

Of the other Titans.

TH^O *Rhea* or *Ops*, *Oceanus*, *Tethys* and *Pluto* were celebrated among the *Titans*, that I may not however deviate from the Order I have propos'd to follow, I shall speak of them only in the History of the Gods of the Sea, of the Earth and Hell. Those I am to speak of in this Chapter, tho' less noted, deserve however to be mentioned, since all the *Titans*, generally speaking, had contributed to the Happiness of the World. Accordingly *Diodorus Siculus* remarks (1), that all of them had signalized themselves.

“ The Mythology of *Crete*, says he, takes Notice
 “ that the *Titans* were born while the *Curetes* were
 “ but young. They first inhabited the Country of
 “ the *Gnosians*, where are still to be seen the Foundations of *Rhea's* Palace, and an ancient Wood.
 “ The Family of the *Titans* was compos'd of six Sons
 “ and five Daughters, all of them Sons of *Cælus* and
 “ *Terra*; or, according to others, of one of the *Curetes* and *Titæa*, thus deriving their Name from
 “ their Mother. The six Sons were *Saturn*, *Hyperion*, *Cæus*, *Japetus*, *Crius* and *Oceanus* (a): And
 “ the five Daughters were *Rhea*, *Themis*, *Mnemosyne*,
 “ *Phæbe* and *Tethys*. All of them blest'd Mankind
 “ with some Discovery or other, which made them
 “ be remember'd by them with eternal Gratitude.
 “ *Hyperion*, the second of the *Titans*, for we have already spoke of *Saturn*, by his assiduous Observations, discovered the Course of the Sun, Moon,
 “ and other Luminaries; by them he regulated the
 “ Times and Seasons, and transmitted that Knowledge to others. Hence he has been called the Father

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ther

(1) L. 5. C. 11.

(a) *Hesiod* adds *Menæti*, whom *Jupiter* with a Thunder-bolt threw down to *Tartarus*, as a Punishment for his Wickedness.

“ther of the Stars, and he must at least be allowed
“to have been the Father of Astronomy.” This,
no doubt, is what made him pass for the Father of
the Sun and Moon, as we shall observe presently.

HYPERION.

Hyperion according to *Hesiod* (1), having married
Thia, became the Father of the Sun and Moon (a).
Diodorus Siculus, in the *Theogony* of the *Atlantides*,
agrees with this Poet, that *Hyperion* was the Father of
the Sun and of *Phæbe* or the Moon; but by another
Wife. Where 'tis proper to remark, that altho' the
Sun has been often confounded with *Apollo*, and the
Moon with *Diana*, yet in the ancient Mythology
they were plainly distinguish'd, as I shall prove in
the History of *Apollo*.

MNEMOSYNE.

To the *Titanide Mnemosyne* is ascribed, continues
Diodorus, the Art of Reasoning, and the giving of
Names suitable to every Being, so that we can de-
scribe them and converse about them without seeing
them; an Invention, however, which others ascribe
to *Mercury*: But *Mnemosyne* is generally allowed to
have been the first who used Helps to assist the Memo-
ry in recalling things occasionally, and so much is inti-
mated in her Name.

THEMIS.

Tho' *Themis* is accounted only an allegorical Per-
sonage whose Name in the *Hebrew* Language (2)
imports *perfect or upright*, and her pretended Marri-
age with *Jupiter* is but an Emblem of Justice which
produces Laws, and regulates the Conditions of Men,
yet I take her to be a real Personage and one of
the principal *Titanides*. *Hesiod*, (3) who gives
her Genealogy, says she was the Daughter of *Cælus*
and

(1) *Theog.* v. 371. She is called *Thea* in *Hesiod*.

(a) Some before *Hesiod*, had called *Phæbe* the Daughter of
Cælus and *Terra*.

(2) *Than.*

(3) *Theog.*

and *Terra* or of *Uranus* and *Titæa*. “*Terra*, says he, “by her Commerce with *Cælus*, had *Oceanus* who dwells deep ingulf’d, and with him, *Thea*, *Creus*, “*Hyperion*, *Japetus*, *Rhea*, *Themis*, *Mnemosyne*, “*Phæbe*, *Tethys* and *Saturn*.” Whence we may see that she was elder than *Saturn*, and Aunt to *Jupiter*, and hence the Fiction of her pretended Commerce with that God falls to the Ground, since she was even elder than *Saturn* who was her Brother. Thus tho’ we are told by some of the Ancients that *Jupiter*, having been in Love with her, and pursued her as far as *Macedonia*, at Length offered Violence to her, and had by her three Daughters, *Justice*, *Law* and *Peace*; yet this is either a mere Allegory, or to be understood of *Carmenta*, who pass’d for *Themis*, and, according to *Eusebius* (1), had by *Jupiter* the three Children now named.

Themis distinguished herself by her Prudence and Regard to Justice; and if we may rely upon *Diodorus*, she was the Foundress of Divination, Sacrifices, the Laws of Religion, and whatever serves to maintain Order and Peace among Men. No wonder then that she has always been accounted the Goddess of *Justice*; and those Persons stiled from her *Thesmophylaces* and *Thesmothetæ*, whose Business it is to preserve the Worship of the Gods and the Laws of human Society. Hence also it comes that when *Apollo* delivers Oracles, he is said to do the Office of *Themis*, because she is the Inventress of Divination, as has been now said.

Themis had for her Lot a Part of *Thessaly*, and, according to the Practise of those Times the Office of administering Justice; wherein she acquitted herself with so much Integrity and Judgment, that she was always look’d upon afterwards as the Goddess of Justice, whose Name was therefore given her. As she had been addicted to Astrology, with the other *Titans*, she became very expert in the Art of Prediction; and after her Death she had Temples

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where

(1) Præp. Evang. L. 3.

where Oracles were delivered. *Ovid* (1) mentions that which she delivered upon *Parnassus*, at the Time of her grand Nephew *Deucalion's* Deluge, which happened not till several Years after that Princess's Death.

We may remark by the by, *First*, That this Fable is not very consistent with itself, for since it informs us that *Terra* had delivered Oracles in the same Place before *Themis*, how is it possible that she was the Inventress of Divination? we may observe in the second Place, that, according to *Festus*, *Themis* was she who commanded Men to ask from the Gods what was just and reasonable: That she presided over the Pactions that are made between them, and kept a strict Eye over the Observance of them.

As for the Worship of this Goddess, no Account of it is preserved to us in Antiquity, except what we learn from *Pausanias* (2) that she had a Temple at *Athens*, pretty near the Citadel. Nor have we any Monument or Statue of this Goddess remaining; we only know from the Author now quoted (3), that in the Temple which *Juno* had in *Elis*, and upon the same Throne where were the Statues of *Jupiter* and *Juno*, were likewise exhibited those of the Hours, and that of *Themis* their Mother.

C H A P. VIII.

An Examination into the Time when Saturn, Jupiter, and the other Titans lived, and when Men began to pay them divine Honours.

WE have already said that several Persons bore the Name of *Jupiter*, and we have fixed the Dates of some of them who were best known. The present Question therefore is only about the *Titan* Prince who went by this Name; and tho' Antiquity has left us few Lights as to the Time when he reigned,

(1) Met. L. 1.

(2) In Attic.

(3) In Eliac.

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reigned, I presume however it may be deduced from *Deucalion's* Genealogy. The Marbles of *Paros* place his Reign in *Lycoria* near *Parnassus* in the ninth Year of *Cecrops*. This is their Account of it, contrary to what is said by *Pausanias* who takes *Lycoria* not to have been a Province, but a Town situated upon the Top of a Mountain. This date is very considerable, because it will serve to determine the Time when the Gods of *Greece*, *Uranus*, *Chronos*, and *Zeus*, lived, since *Deucalion* was their very near Relation according to the Genealogy of *Apollodorus*.

With the Help of this Date we may determine nearly the Age of *Jupiter*, who having reigned sixty two Years, may be reckoned to have begun his Reign 1842. Years before the vulgar Era, and to have died 1780. Years before the same Era, sometime before *Inachus*. *Deucalion*, no doubt, taking advantage of the Weakness or Indolence of the Sons of *Jupiter's* Successors, drew near to the Frontiers of *Thessaly*, and founded a new Settlement in the Neighbourhood of Mount *Parnassus* about 1573 Years before the vulgar Era.

To establish this Epoch we may borrow some Assistance from the Testimony of *Tallus*, who according to *Theophilus* of *Antioch* (1), expressly says that *Chronos*, or *Saturn* lived 321 Years before the taking of *Troy*, as has been already said (2); which is not far from the Date that I have now deduced from *Deucalion's* Genealogy; and agrees pretty well with the Opinion that is most commonly gone into by the Learned, who make *Saturn* to have lived in the Time of *Abraham*, about the Year 1914 before *Christ*, and *Jupiter* in the Time of *Isaac*; as also with profane Authors, who make *Belus* and *Saturn* contemporary.

The Memory of *Noah*, and of his Children was then recent enough, as well as the Tradition of their Partition of the World among them and of their Dispersion; and this is what makes the History

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of

(1) L. 3. Adv. Ant.

(2) Hist. of *Janus*.

of the *Titan* Princes appear to be embellish'd with the Adventures of *Noah's* Offspring. The Strokes of Resemblance that are to be found between them seem so considerable to the famous *Bochart* (1), that he took the Family of the *Titan* Princes to be the same with that of the *Patriarchs*; making *Saturn* the same with *Noah*; and his three Sons, *Shem*, *Cham* and *Japhet*, *Jupiter*, *Neptune* and *Pluto*; the Cruelty that *Jupiter* practis'd upon his Father, only a bad Imitation of *Cham's* indiscreet Curiosity (a); the Division of the World between the Sons of *Noah*, the same with that which happened between the Sons of *Saturn*; in a Word, he makes the Parallel between the one and the other to hold exactly in almost every particular. *Gerard Vossius*, Father *Thomassin* of the Oratory, M. *Huet*, and lastly M. *Fourmont* the elder, have found other similar Characters of Resemblance between the *Patriarchs* and those first Gods of the *Pagan* World, as may be seen in their Works. The last, especially in the Parallel he draws between *Saturn* or *Moloch*, and *Abramam*, which we have quoted in the second Volume (2), seems to have improved upon the Rest. But not to insist that nothing is so easy as to find some Strokes of Resemblance between Persons tho' ever so different, I can never be persuaded that the History of our first Parents was so well known to the Infidels as to be a Model for them to form their Gods and Heroes upon, as has been said in the eleventh Source of Fables. Thus all we can grant those learned Authors is, not that the Family of the *Patriarchs* is the same with that of the *Titan* Princes, since they cannot be confounded without overturning the most celebrated Remains of ancient profane History; but only that the *Greeks* might have learned from the Orientals, some Particularities of the History

(1) Pelag. L. 1. c. 1.

(a) He alledges that the same *Phenician* Word, signifying *demonstravit patris nuditatem*, imports also, *Patrem castravit*.

(2) B. 8. History of *Moloch*.

History of the Patriarchs, which they adapted to that of *Saturn* and *Jupiter*.

Such is the History of the first Gods of *Greece*. Those whose History is to be the Subject of the following Chapter, are descended from them and almost all of them claim *Jupiter* for their Father.

The End of the Third Volume of the Original.



The CONTINUATION *of the* HISTORY
of the CELESTIAL GODS.

* C H A P. IX.

The History of Minerva or Pallas, and of Bellona.

I Begin the History of the Gods of this second Race with that of *Minerva*, the noblest of *Jupiter's* Productions. We shall first relate the *Greek* Mythology concerning her, then examine into her true Original. *Cicero* finds five Goddesses of this Name. " I have already, says he, mentioned " one *Minerva* the Mother of *Apollo*. Another, the " Offspring of *Nilus*, is worship'd at *Sais* a Town in " *Egypt*. A third was the Daughter of *Jupiter*, as " has been said. A fourth, born of *Jupiter* and " *Coryphe* the Daughter of *Oceanus*, named by the " *Arcadians* *Corea*, to whom is owing the Invention " of Chariots drawn by four Horses. A fifth, who " is pictured with winged Shoes, was the Daughter

U 4

" of

* Here begins the fourth Volume of the Original.

“ of *Pallas*, whom, we are told, she put to Death, “ because he offered Violence to her (a).”

St. *Clement* of *Alexandria*, who of all the Fathers was best acquainted with profane Antiquity, and had read a great Number of Authors whose Works are now lost, admits also five *Minervas*; but as to their Parents he differs somewhat from *Cicero*. The first, says he, was *Athenian*, and the Daughter of *Vulcan*; the second *Egyptian*, the Daughter of *Nilus*; the third, the Offspring of *Saturn*, invented the Art of War; the fourth, the Daughter of *Jupiter*; the last was the Offspring of *Pallas* and *Titanis*, the Daughter of *Oceanus*, who, after having put her Father to Death, fled him and covered herself with his Skin.

What first occurs here is the Mystery of this Goddess's Birth. *Jupiter*, we are told (b), after the War of the *Titans*, being now by the consent of the other Gods, Lord of Heaven and Earth, married *Metis* who was accounted the wisest of her Sex; but when she was ready to be delivered, having learned from *Cælus* that she was to bring forth a Daughter of consummate Wisdom, and a Son who was fated to be one Day Sovereign of the Universe, he devoured her; and sometime after feeling a violent Pain in his Head, he applied to *Vulcan*, who with a Stroke of his Ax cleft his Brain asunder, whence sprung *Minerva* in compleat Armour, and already full grown; insomuch that she was in a Capacity to assist her Father in the War with the Giants, where she highly distinguish'd herself (1). *Jupiter*, according to some Authors, was already married to *Juno*; and what made him think of bringing forth *Minerva* was

(a) *Minerva prima, quam Apollinis Matrem supra diximus: Secunda orta Nilo, quam Ægyptii Saitæ colunt: Tertia illa quam Jove generatam diximus: Quarta Jove nata, & Coryphe Oceani Filia, quam Arcades Coriam nominant, & quadrigarum Inventricem ferunt: Quinta Pallantis, quæ Patrem dicitur interemisse, Virginitatem suam violare conantem; cui pennarum talaria affingunt.* De Nat. Deor. L. 3. c. 192.

(b) See Hom. Hymn. to *Pallas*. Hesiod. Theog. Philostr. *Picture of the Birth of Minerva*, and Lucian's Dial. of *Jupiter* and *Vulcan*,

(1) See what has been said upon that War.

was *Juno's* Barrenness. This Fiction has always appeared Mysterious, and very different Explanations of it have been offered. Some of the learned Moderns have been of Opinion that it veiled some of the sublimest Truths in Philosophy, and even the Mystery of that *Word* (1) whereby all Things were created; that is to say, the eternal Ideas in the divine Mind, which had been the Model of whatever omnipotent Wisdom brought into Being (a); that the tremendous *Egis* (2), given her by the Poets, which no other God but herself was able to carry, was intended to figure her being equal in Power with her Father; and that her being called the Goddess of Arts and Sciences, was only a figurative way of saying she was the Intelligence of her Father; in fine, that the Reason of consecrating to her the Owl, the Serpent, and the Cock, was to denote her Vigilance and to teach us that true Wisdom is eternally awake. But if these Authors be ask'd, where the Poets had got such high Conceptions of the most sublime Theology, they tell you it was from the Books of *Mercury Trismegistus*, that celebrated Author who seems to have discovered the Mystery of the Trinity; but there is too much Reason to think these Books spurious. Others say (b) the Poets borrowed those Ideas from the Books of *Moses*, the Knowledge whereof was brought into *Greece* by Colonies from *Egypt*, and other neighbouring Nations; and that a confused Idea of the eternal Word, was the Foundation of the Fables relative to this Subject. Father *Tournemine* is of this Opinion, since in an excellent Piece of his inserted in the *Memoirs of Trevoux*, for *November* and *December* 1702, he says the Name of *Athena* or *Thena* comes from an *Hebrew* Word that signifies *Knowledge*; and he finds a great Affinity between that Goddess and the

(1) Λόγος.

(a) Called by S. Paul *figura substantiæ ejus*. See S. Augustine, de Civ. Dei. L. 7. from Varro.

(2) Hom. II. B. 6.

(b) Father *Tournemine*, Scheme of the Explication of the Fables; Journal de Trevoux, November and December 1702.

the divine *Word* produced in the Way of Knowledge. Further, continues he, the *Arcadians* said *Minerva* was the Daughter of *Coryphé*, because that Word signifies the Crown of the Head. *Triton*, in like Manner, in the *Eolian* Dialect, signifies the Brain; For the same Reason her Father was said to be called *Cranus*. This learned Author goes yet farther, and is persuaded that the Serpent carried in Procession by the Virgins devoted to the Service of *Minerva*, was a Figure of that which had seduced *Eve*. But I can never give into these Notions; for how is it to be thought that the *Pagans* had the most distant Idea of these ineffable Mysteries?

M. le Clerc, in his Notes upon *Hesiod*, says this Fable is founded upon *Jupiter's* having adopted *Minerva*, and taken care of her Education. For my own Part, keeping to *Hesiod* who makes her spring from *Jupiter's* Brain, I would only remark that the Subject of that Fable is not, as is commonly thought the wise *Minerva*, but the warlike *Pallas*; since the Epithets he gives her agree to no other but her. *That God, says he, hatch'd from his Brain the blue-ey'd Tritonian Goddess; she is active, violent, untractable, that takes Delight in bloody Broils, the Din of War and Battles.*

Eusebius takes the Fable of *Minerva* to have risen from the Story of a Virgin, who appeared upon the Banks of the Lake *Triton*, and grew famous for her Works in Wooll; and as fine Arts are the Productions of the Mind, it was just to say that she sprung from the Brain of *Jove*. *Pausanias* (1) seems to confirm this Tradition followed by *Eusebius*, when he says; *As for the Goddess, she is Blue-ey'd, which I take to be founded upon a Fable current among the Libyans, for they say Minerva was the Daughter of Neptune and Tritonis the Nymph of a Marsh, and that she was therefore represented with blew Eyes like her Father.*

However, as Antiquity varies not a little in all these Matters, the same *Pausanias* tells us that those

(1) In Att. c. 14.

those of *Aliphera* in *Arcadia* valued themselves for having *Minerva* born and brought up among them: Lastly the most common Opinion is that *Minerva* was the Daughter of *Cecrops* (a), and as she distinguish'd herself in the *Belles Lettres*, and perhaps in Arms, so she came to be accounted after her Death the Divinity who presided over them; and the Reason assigned for her being reckoned the Issue of *Jupiter's* Brain is only that her Name, according to the most natural Etymology, signifies either *Counsel*, or *Wisdom*, or *Wit* (1). All the Learned however are not agreed as to this Etymology. Others derive the Name *Athene*, either from *Atbanatos*, immortal, or from *Thanai*, *Knowing*, or from *Athrena*, *Sharpsighted*, or lastly from *Thena Knowledge*: And that of *Minerva*, anciently *Menerva*, is derived from *μῆνω*, or from *minuere*, to diminish, or from *minari*, to threaten, or from *monere* to warn (2).

But I reckon there was a *Minerva* more antient than those we have now mentioned, who was worship'd at *Sais* in *Egypt*, long before *Cecrops*; that this Prince who was a Native thereof, introduced her Worship into *Greece*, and that it was only in after Times this Goddess was confounded with his Daughter *Athené*, to whom he had given that Name to consecrate her to the Divinity who was worship'd in his Country. This *Minerva* of *Egypt* was called *Neitis*, according to *Plato* (3) and *Eratoſthenes*; and the Former adds that she was the Foundress of *Sais*, whence the *Greeks* had the Ceremonies of her Worship. And as the Kings of *Egypt* according to *Lucian*, often took the Names of their Gods, that of *Nitocris* the famous Queen, who during the Course of her Reign, distinguish'd herself no less by her glorious Deeds than by the Monuments she erected, signifies *Victorious Minerva*,

According

(a) This Conjecture is the more probable, that *Cecrops* is perhaps *Jupiter* King of *Athens*, whom ancient Mythology makes be the Father of *Minerva*.

(1) *Cælius Cælo Poet. Astro. in Geminis.*

(2) Consult likewise *Lysio Gyraldi.*

(3) In his *Timæus.*

According to others of the Ancients, this *Minerva* of *Egypt* was called *Ogga*, or *Onka*; and it must be owned that their Opinion is better grounded than that of *Plato* and *Eratosthenes*. For indeed we have several Writers of Antiquity to attest that the most ancient Name of *Minerva* was that of *Ogga* or *Onka*. *Euphorion*, in *Stephen* of *Byzantium*, is positive on this Head; and *Hesychius* says in so many Words; *Athene* was called *Onka* at *Thebes*. The Scholiast upon *Pindar*, who mentions a Village in *Thebais* named *Onka*, is of the same Opinion with *Hesychius*: Now the City of *Thebes* in *Greece* was a *Phenician* Colony. *Eschilus* is the first from whom we learn this Name of *Minerva*; *Etneocles* says in one of the Tragedies of that Poet; "First of all *Onka*, *Pallas*,
" that Goddess who vouchsafes to dwell near us at
" the Gates of this City, &c."

The Scholiast on that Poet hence concludes that *Pallas* was worship'd among the *Thebans* under the Name of *Onka*: Now whence had the *Thebans* that Name but from the *Egyptians* or *Phenicians* whom *Cadmus* brought into *Beotia*? I say from the *Egyptians* or *Phenicians*, because the Ancients were divided as to the Country whence *Cadmus* came, as we shall see in his History.

But what is the Derivation of this Name *Ogga* or *Onka*? As to this the Learned are not agreed, as may be seen in *Selden* (1) and *Bochart* (2). *M. Fourmont* (3) seems not so much at a Loss about it as the Rest. *Onga*, says he, which is the *Phenician* name of *Pallas*, must be in the Family of *Chronos*; now *Chronos* or *Saturn* according to him, is unquestionably *Abraham*. This Name imports a young Maid, or a Maid-servant: It is therefore the same Name, only taking away the *r* with that of *Agar*, the Mother of the Warlike *Ismael*; but I refer to the Author himself, for the Proofs of this Sentiment.

From

(1) De Diis Syriis.

(2) Geogr. sacr. L. 2. c. 24.

(3) Refl. Crit. 8, at Sect. 2.

From what has been said, I presume *Cicero* must be in a Mistake; when he says in the Passage before quoted, *Minerva Secunda, orta Nilo, quam Ægyptii Saitæ colunt*; and what proves her Antiquity, is that among the *Egyptians* she was the Wife of *Vulcan*, the most ancient of all their Gods: Wherein as has been already remark'd, the *Greek* Mythology that made her a Virgin Goddess, differed very much from that of *Egypt*. The *Libyans*, who as we learn from *Herodotus* had received from the *Egyptians* the Worship of this Goddess, changed her whole History (1), making her the Daughter of *Neptune* and the Lake *Tritonis*, that she had given herself to *Jupiter*, who adopted her for his own Daughter. &c.

I ought to observe from the same Author, that the *Libyans*, who lived about the Lake *Tritonis*, celebrated every Year a solemn Festival in Honour of *Minerva*; during which the young Virgins divided themselves into two Bodies, and fought together with Stones and Sticks, and reckoned those not true Virgins who died of their Wounds: An ancient Festival according to those People, which they said was transmitted to them from their Ancestors. The same Author (2) likewise mentions a Festival celebrated at *Sais* in Honour of the same Goddess; but of that we have said enough in the History of the Gods of *Egypt*.

Pallas, *Minerva* and *Athene*, among the *Greeks* were but one and the same Divinity, with this sole Difference, that *Minerva* was properly the Goddess of Arts and Sciences; and *Pallas*, who had got her Name from the Giant *Pallas* her Father, was she who presided over War, whence she is sometimes confounded with *Bellona*, whom we shall speak of in the Sequel of this Article; but here the Poets often vary.

Several Cities were distinguish'd for the Worship they paid to *Minerva*; amongst others *Rhodes* and
Athens;

(1) L. 1. c. 180.

(2) L. 2. c. 59.

Athens ; but in that *Sais* rivalled all the Cities in the World ; there this Goddess had even a magnificent Temple, whereof you may see the Description in *Herodotus* (1). The same Author speaks also of Temples which this Goddess had in several Cities of *Greece* ; but it seems the Island *Dio*, or *Naxos*, tho' consecrated to *Bacchus*, was more remarkable for the Worship of *Minerva*, as may be proved by three Medals of that City, on which she is represented. One of these Medals is in the King's Cabinet, and has been explained by Father *Hardouin* ; and the other two are in the *Thesaurus Britannico*. But now that I have mentioned *Rhodes*, I shall explain by the by the Fable which imports that on this Goddess's Birth-day, a Shower of Gold was seen to fall in that City (2) ; which has no other Foundation but that the City *Rhodes*, which had come under the Protection of *Minerva*, excelled in the Art of making fine Statues. To this Fable was added that the Goddess, offended with them for having once omitted to bring Fire to one of her Sacrifices, forsook that Island, and retired to *Athens* ; which means no more but that the *Rhodians* having neglected the Worship of that Goddess, and their former Care in improving the fine Arts, the *Athenians* began at that Time to distinguish themselves therein, and to take her for their Patroness. Accordingly they dedicated to her a magnificent Temple under the Name of *Parthenos*, the *Virgin*. *Phidias* adorned it with a Statue of Gold and Ivory, which was a Master-piece. But what made the Worship of *Minerva* still more solemn, was the Festival which the *Athenians* celebrated to her Honour, the Pomp whereof invited Spectators from all *Greece*. This Festival, accurately described by *Meursius* (3), whom I shall only copy, was called *Athenaia*, and had been instituted by *Erichthonius*, the third King of *Athens*. Afterwards when *Theseus* had united the twelve Towns of *Attica*, to form them into one

(1) L. 2.

(2) Pindar 7. Olym. and Claudian.

(3) Meurs. Panathenæa.

one City more considerable, and when this Festival was celebrated by all these People, it took the Name of *Panathenaia*. At first it lasted only one Day; but to add to the Solemnity of it, it was continued afterwards for several Days. It was at that Time the *Panathenæa* came to be distinguish'd into greater and less: The greater were solemnized every five Years, on the 23d of the Month *Hecatombeon*, which answers to our *June*; and the lesser ones every Year, on the 20th of *Targelion* that is of the Month of *Aprile*. The Games or publick Exercises that accompany'd this Festival, were the foot Race, with Flambeaus and lighted Torches, as in the Festivals of *Vulcan* and *Prometheus*: Then about the Time of *Plato*, when the Use of Horses was introduced into this Exercise, it became a Horse-race. The second Exercise was the Combat of the *Athletæ*, and the third a Trial of Musick; there the Poets too disputed the Prize, and exhibited four Pieces of Poetry, that were called *Tetralogiæ*. To these Games was added the Dance, especially the *Pyrriick*, and it was performed by the Youths. The Reason they gave for this Custom, was that *Minerva* herself, after the Defeat of the *Titans*, had practis'd this Dance. When the *Romans* became Masters of *Athens*, they added to them also the Combat of the Gladiators. They who presided over these several Games were called *Athletethi*; they were ten in all, according to the Number of the Tribes of *Athens*, and their Function lasted four Years. The Victor's Prize was an Olive Crown, and a Vessel full of Oil, which he might dispose of as he had a Mind, provided he did not carry it Home, and he was obliged to give an Entertainment to those who had been his Antagonists.

After these Trials of skill followed the Sacrifices, for which every Village of *Attica* was obliged to furnish an Ox, and on the Remains they kept a publick Feast.

As the great *Panathenaia* were more rarely celebrated, so they were likewise more solemn. To the Exercises

Exercises and Sacrifices now mentioned, was added a Procession, in which the *Peplus* of *Minerva* was carried about. This *Peplus* was a white Robe without Sleeves, and all worked with Gold, on which were represented the Combats and great Atchievements of *Minerva*, *Jupiter* and the Heroes. In this Procession were joined People of all Ranks and Ages, and of either Sex, with this Distinction that the Youths led up the Rear; the old People carried an Olive Branch in their Hands, the young Virgins Baskets, and the blooming Boys crowned with Millet, sung Hymns known by the Name of *Pæans*, while those whom they called *Rhapsodists* recited Verses of *Homer*. The Procession advanced from the *Ceramicus* to the Temple of *Ceres Eleusina*. This *Peplus* was fasten'd to a Barge which was moved along by Machinery.

Antiquity makes mention of the Quarrel and Contest between that Goddess and *Neptune*, about giving a Name to the City *Athens*. The twelve great Gods were chosen Umpires of the Difference, and agreed that the one who produced a Thing of most Use to the City, should have the naming of it. *Neptune* with a Stroke of his Trident, made a Horse spring from the Earth; and *Minerva* produced an Olive-Tree, which procured her the Victory, and accordingly she gave the Name of *Athene* to the City of *Cecrops* (a).

S. Augustin (1) informs us from *Varro*, that what gave rise to this Fable was, that *Cecrops*, in building the Walls of *Athens*, found an Olive-tree and a Fountain; and that the Oracle of *Delphos* being consulted said, *Minerva* and *Neptune* had both a Right to name the new City; upon which the People and Senate had assembled and decided in Favour of the Goddess.

But,

(a) *Apollodorus*, l. 3. relating this Fiction, says *Neptune* the first who arrived at *Attica*, had made a Sea to spring out of the Earth, and that *Minerva* in Presence of *Cecrops*, had planted an Olive, which was still to be seen in his Time in the Temple of *Pandora*, one of the Daughters of *Cecrops*.

(1) De Civ. Dei. l. 8.

But according to some Authors, this Fable is only founded upon the Change which *Cranaus* made, in transferring the Name of his Daughter *Athene* to that City, instead of that of *Posidonia* the Name of *Neptune* which it had before; and as the *Areopagus* confirmed this Change, they have fabled that *Neptune* had been cast by the Judgment of the Gods.

Tho' these two Explications are not without Probability, an ingenious Critic (*a*) has found out another which is still more satisfactory. The ancient People of *Attica*, says he, the Posterity of *Cethin*, a Savage and ferocious Race, dwelt only in Caves, and minded nothing but hunting. The *Pelasgi*, who made themselves Masters of their Country, taught them the Art of Navigation, and made Pirates of them. *Cecrops*, a Native of *Sais* in *Egypt*, led a Colony thither, abolish'd the barbarous Manners of that People, taught them to cultivate the Ground and to propagate Olives, for which the Soil was proper: Of Olives, says he, whence *Sais* derived its Name (1). He taught them likewise to worship *Minerva*, who was called *Athene*; highly adored at *Sais*, and to whom the Olive-tree was consecrated. The *Athenians* from that Time look'd upon that Goddess as the Protectress of their City, and called it after her Name. *Athens* became famous for its excellent Oil (2): The Profits that accrued from thence suggested a Project of reclaiming the People from Piracy, to apply them solely to the Culture of the Ground. The more effectually to promote this Design, they invented a Fable, (which was the ancient Way of proposing any Thing to the Populace) wherein *Neptune* was supposed to have been overcome by *Minerva*, who, even in the Judgment of the great Gods, had made a more useful Discovery than *Neptune*. This Fable was composed in the ancient Language of the Country, which was the *Phrygian*, blended with several *Phœnician* Words: And as in these two Languages the same

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Word

(a) Father Tournemine, *Journal de Trevoux*, January 1708.

(1) *Zanth*, An Olive-tree.

(2) See Herodotus.

Word signifies a Horse and a Ship (1), those who interpreted this Fable, took the Word in the former Signification, and substituted a Horse in Place of a Ship, which was the Emblem of the Fable, whose End was to reclaim the People from Piracy. Had it not been for this Mistake, adds that learned Father, would *Neptune* have got the Name of *Ippius* (2), and would they ever have made a Horseman of the God of the Sea? Or, to say it in a Word with *Vossius* (3), it was a Contest between the Seamen, who owned *Neptune* for their Head, and the People who sided with the Senate governed by *Minerva*, that gave Rise to the Fable. The People, by the Judgment of the *Arcopagus*, carry'd it, and the Country Life was preferred to that of the Pirates; which made them say *Minerva* had got the better of *Neptune*.

How probable soever these Explications appear, I am of Opinion that a more natural one may yet be given, such a one as may suit with the other Fables, that are of a similar Kind; for this Quarrel among the Gods is not the only one that Antiquity mentions. *Pausanias* tells us the *Corinthians* alledged that the Sun and *Neptune* had a Contest for their Country, much like this between *Neptune* and *Minerva* for *Athens*, and that they chose *Briareus* to decide the Difference, who adjudged the Isthmus to *Neptune*, and the Promontory which commands the City to the Sun; and from that Time *Neptune* continued in Possession of the Isthmus.

The *Argives*, according to the same Author (4), had another Fable among them, conform to these two now related. *Neptune*, they said, had flooded a great Part of their Lands, when the River *Inachus* and the other Arbiters pronounced Sentence that the Country ought to belong to *Juno* and not to *Neptune*. *Juno* upon this pray'd *Neptune* to stop the Inundation; the God granted her Request, and at the

(1) Consult the Place now cited.

(3) De Idol. l. 1. c. 15.

(2) ἵππευς, a Horseman.

(4) Loc. cit. c. 22.

the Place where the Waters of the Sea retired, the *Argives*, in Commemoration of this Event, built a Temple to *Neptune*, whom they surnamed *Proclystus* (1). Thus I am of Opinion that these and the like Fables, which the same Author speaks of, refer to the Introduction of the Worship of those Gods into those Countries, and to the Opposition that was made upon that Occasion. Arbiters were then chosen, and that God whose Worship was establish'd in Preference to the other, was reckoned to have gained the Victory: Which is plainly the Case, especially in the two first Examples. Thus the *Athenians* who at first preferred Agriculture to maritime Commerce, paid more Honour to *Minerva* than to *Neptune*; and the *Corinthians* situated between two Seas, preferred the Worship of *Neptune* to that of *Apollo*, that is maritime Commerce, to the fine Arts and Sciences.

This was not the only Contest that *Minerva* had. *Arachné* the Daughter of *Idmon*, of the City *Colophon*, disputed with her the Glory of working better than she in Cloth and Tapestry. The Challenge was accepted; and the Goddess seeing the Work of her Rival exquisitely beautiful, threw the Shuttle at her Head, which so provoked *Arachné* that she hanged herself in Spight; but the Gods in Pity transformed her into the Spider, as we are told by *Ovid* (2).

Bochart thinks this Fable has no other Foundation but the Word *Arach*, which signifies to *Spin*, and tells us that the Scripture uses the same Word to signify the Webs which that Insect works; but with due Respect to that learned Author, we may well suppose that the Vanity of an ingenious female Artist who had pretended to surpass *Minerva* herself, and her having come to a tragical End had given a handle to the Invention of the Fable now related. *Pliny* (3) who gives the History of *Arachné*, says she hang'd herself, without telling the Reason of her Despair.

X 2

The

(1) From the Greek Word Προκλυστίς, to dry up.

(2) Met. L. 1.

(3) L. 11. c. 24.

The Contest of this Goddess with *Tiresias* was very soon ended. He having had the Presumption to look upon her when she was bathing herself, was deprived by her of the Use of Sight, as shall be said in the sixth Volume.

I shall dwell but little upon the Adventure between *Vulcan* and *Minerva*, it suffices to observe that he by *Jupiter's* own Permission, having offered Violence to her, met with such stout Resistance, that tho' he became the Father of *Eriethonius* by her, yet her Chastity did not suffer (1). The Goddess having taken the Infant who was lame and deformed, shut him up in a Basket, and gave the Daughters of *Cecrops* the Charge of nursing him; but I shall explain this Fable in the sixth Volume, when I come to speak of that Prince.

It only now remains that I speak of the Names that were given to this Goddess, and of the Manner in which she was represented.

These Names she derived either from her Qualities, or the Places where she was worship'd. That of *Alalcomene* given her by *Homer*, was derived according to some, from the Name of him who had erected her Statue, or, according to others, from her giving Assistance to her Favourites, as to *Hercules*, whose great Protectress she was against *Juno*: And it was, according to *Pausanias* (2) in the Attitude of a Woman ready to defend that Heroe, she was represented by the *Megareans* in the Statue of her which they had placed in the Temple of *Olympian Jupiter*. She was called *Musica*, or the Musician, a Name given her from the Statue of her which *Demetrius* made, where the Serpents of the *Gorgon*, when they were struck, resounded like a Lute. The Name of *Tritonea*, or *Tritogenia*, came from the River *Triton*, near which she was born, and where she had been seen for the first Time. That of *Gigantophontis*, from the Aid she had given *Jupiter* against the Giants. That of *Parthenia*, because she preserved her

(1) Paus. in Att.

(2) In Eliac.

her Virginity; that of *Cæſia*, because ſhe was Blue-ey'd: She was called *Ippia*; that is to ſay the female Cavalier, and then ſhe was taken for the Daughter of *Neptune*; *Sthenias*, or *Robuſt*; *Poliuchos* or *Polias*, as you would ſay the Patroness of the City; this is the Name ſhe went by at *Athens*, and it is to be ſeen upon a Medal of that City, as to which you may conſult a Diſſertation in the Memoirs of the Academy of the *Belles Lettres* (1). Under this ſame Name ſhe had a Statue at *Athens*, according to *Strabo*, all of Ivory, done by *Phidias*. She bore likewise the ſame Name in the other Cities where ſhe was ſpecially worſhip'd. She was called *Ellotes*, for Reaſons to be given when we come to the Hiſtory of *Europa*; *Coriphagena*, because ſhe ſprung from *Jupiter's* Brain; this Epithet is given to her by *Plutarch*. She was denominated *Lyndia*, from the City of that Name in the Iſland of *Rhodes*; *Ergane*, or the Inventress, because to her was aſcribed the Invention of ſeveral Arts, ſince beſides that of the Art of War, *Lucian* aſcribes to her that of Architecture; the Art of Spinning, of making Cloth, Tapeſtry, Silk and Woollen Stuffs, is alſo aſcribed to her by the Ancients. In fine, ſhe was reckoned the firſt who had taught to plant and cultivate the Olive. She is alſo honoured with the Invention of Chariots and of the Uſe of Trumpets and the Flute, &c.

A great many other Names of this Goddeſs are to be found in *Pausanias* and *Lyllo Geraldi*, who may be conſulted; 'tis enough that I have explained the Chief of them.

Minerva is commonly repreſented with a Helmet on her Head, a Pike in one Hand, and a Buckler in the other, with the *Egis* upon her Breſt. The *Egis*, according to the Etymology of the Word, was a Goats Skin that ſerved for a Cuirasſs to the Goddeſs, whereon was engraved the Head of *Meduſa* (2). *Minerva's* Helmet is differently figured

X 3

upon

(1) Tom. 3,

(2) See the Hiſtory of *Perſeus*.

upon the Monuments we have now extant, as may be seen in the Antiquaries; but *Pausanias* is the only one I know who says (1) that the *Elians* surmounted the Helmet with a Cock, because that Animal is very courageous, or because it was consecrated to her under the Name of *Ergané*. *Pausanias* in his *Atticks* speaks of a Statue of *Minerva* with a Sphinx in the Middle of her Helmet, and Griffins on either Side. In a Medal belonging to the Queen of *Sweden's* Cabinet, the same Helmet is surmounted with a Chariot and four Horses; in another from the Cabinet of *M. Maffei*, is a Serpent, or Dragon with winding Spires, marching before her. 'Tis thought that this is probably the *Minerva Polias*, worship'd on the *Athenian* Rock, which was kept by a Dragon; besides we know that the Animals consecrated to this Goddess were the Dragon and the Owl. Accordingly we see, on Numbers of *Minerva's* Statues, Dragons upon her Helmet and Breast-plate, as also the Owl upon several Medals of her: In the Cabinet of *M. de la Chausse*, is a *Minerva* holding in the left Hand a Rod wreathed about with a Serpent, such as is to be seen in the Images of *Esculapius*, and which was the Emblem of Medicine: *Montfaucon* (2) was in the Right to say, that this was *Minerva Medica*, who had a Temple, or a Pantheon at *Rome*. She was also worship'd among the *Greeks* under the Name of *Hygieia*, which signifies *Medica*, or Goddess of Health. But I have no mind to explain all the Monuments we have of this Goddess, nor all the Singularities that therein occur, these I leave to the Antiquaries.

I must not however forget that the Inhabitants of *Teuthis*, a Village of *Arcadia*, had, according to *Pausanias* (3), a Statue of *Minerva*, wherein the Goddess was represented with a Wound in the Thigh, for which this Reason is given. "Near to *Thisoa*, says "that Author, there is a Village named *Teuthis*, "anciently it was a City, which as we are told, "raised

(1) In Eliac.

(2) Diarium.

(3) In Arcad.

“ raised Troops at its own Expence for the Siege of
 “ *Troy*, and sent them under the Command of a
 “ particular Captain named *Teuthis*, others say, *Or-*
 “ *nythus*: This Captain, while the *Greeks* were de-
 “ tained in *Aulis* by contrary Winds, quarrelled
 “ with *Agamemnon*, and would needs return with
 “ his *Arcadians*. They add that *Minerva* having
 “ assumed the Similitude of *Melas*, the Son of *Ops*,
 “ endeavoured to dissuade *Teuthis* from his Purpose;
 “ that *Teuthis* transported with Anger, struck the
 “ Goddess with his Javelin; and wounded her in the
 “ Thigh; after which he set out with his Troop, but
 “ upon his coming home had a Vision, where he
 “ thought he saw *Minerva* pointing him to her
 “ Wound; the Effect of which was that he instantly
 “ fell into a languishing Distemper, whereof he died;
 “ that the Land where he dwelt was cursed, and for
 “ that Reason was the only Canton of *Arcadia* which
 “ produced no kind of Fruit. Afterwards the In-
 “ habitants came to consult the Oracle of *Dodona*,
 “ who advised them to appease the Goddess; with
 “ this Intention they erected to her a Statue, where
 “ she is represented with a Wound in the Thigh:
 “ I have seen that Statue, one of the Thighs has still
 “ a Ligature of a purple Colour.”

I said *Minerva* appeared almost always upon the
 Monuments we have now extant, with her *Egis*;
 and shall now give the Reader a more particular
 Explanation of this Piece of Armour.

Tho' this Word in its natural Signification signi-
 fies a she-goat, and the *Egis* is commonly thought to
 have been the Skin of that Animal, yet some Authors
 are persuaded that it was that of a Monster named
Egis, that vomited Fire, and is said to have made
 vast Havock of old, in *Phrygia*, *Phenicia*, *Egypt* and
Libya. This Monster *Minerva* destroyed, and wore
 its Skin upon her Buckler (1). There she also had
 engraved the *Gorgon's* Head, entwined with Serpents;

X 4

and

(1) Diod. L. 3. c. 35.

and this dreadful Buckler made all who looked upon it to quake and tremble (a).

Anciently all the Bucklers of the Gods, especially that of *Jupiter*, covered with the Skin of the Goat that had suckled him, and whose Name he took (1) were called *Egides*; but from the Time of *Minerva's* Victory, this Name was appropriated to her Buckler alone. 'Tis probable that *Minerva* destroyed some famous Robber who laid Waste the Country; and that this gave Rise to the Fable. But as the *Greeks* had always fabulous Reasons to alledge for their ancient Ceremonies, I choose rather as to this Article to rely on *Herodotus* (2), who says the *Greeks* borrowed from the *Libyans*, the Habit and Buckler with which they adorn *Minerva*, who is very much honoured in that Country, especially about the Lake *Triton*, where she is thought to have been born. The very Name of *Egis* sufficiently denotes that this Sort of Buckler came from *Libya*, where the Inhabitants wear upon their Cloaths Skins of Goats dress'd, which the *Greeks* name *Egides*. But as they pretended their Country was the Birth Place of *Minerva*, to obscure the Tradition which set forth that her Worship had come from *Egypt* and *Libya*, whence *Cecrops* had brought it, they invented the Fable concerning this Monster, and the Victory of the Goddess. Hear how *Homer* paints this formidable *Egis* (3). “ *Minerva* “ the Daughter of *Jupiter Ægiobus*, sheathes herself “ in Armour; her Shoulders she covers with the *Egis*, “ the tremendous *Egis*, encompassed round with “ Terror, φόβος; *Discord*, Ἔρις; *Force*, Ἀλκή; *Assault*, “ ἰσχύς: In the Middle was the *Gorgon's* Head, the “ dire portent of *Jupiter* Ἀργιόχορος the awful *Egis*- “ bearer.

Virgil

(a) Tho' the *Egis* ordinarily signifies the Buckler of *Minerva*, this Goddess however frequently bears *Medusa's* Head upon her Cuirass.

(1) L. 2.

(2) L. 4.

(3) *Iliad*.

Virgil the faithful Imitator of *Homer*, gives the following Description of it (1).

*Ægidaque horrificam, turbatæ Palladis arma,
Certatim squammis serpentum, auroque polibant,
Connexosque angues, ipsamque in pectore Divæ
Gorgona, defecto vertentem lumina collo.*

BELLONA.

I have already said that *Bellona*, whom the *Greeks* named *Enyo*, was sometimes confounded with *Pallas*; however in the better Authors of Mythology, they are often distinguish'd from one another. Accordingly *Hesiod* calls *Bellona* the Daughter of *Phorcys* and *Ceto*, which was never said of *Minerva*. *Varro* adds that she was the Sister of *Mars*, and that she was anciently named *Duelliona* (a); there are even Authors who make her his Wife.

The Poets vied with one another in painting her as a Warlike Divinity who prepared the Chariot and Horses of *Mars*, when he set out for War, as may be seen in *Statius* (2); According to *Virgil* (3) this Goddess armed with a Whip animated Warriors to the Battle.

*Et scissa gaudens vadit Discordia pallâ,
Quam cum sanguineo sequitur Bellona flagello;*

Or in *Lucan's* Style (4):

Sanguineum veluti quatiens Bellona flagellum.

She was represented, further, with her Hair dishevelled, holding a Torch in her Hand.

*Ipsa facem quatiens, ac flavam sanguine multo
Sparsa comam, medias acies Bellona pererrat* (5).

Bellona had a Temple at *Rome* in the ninth Region, near the *Porta Carmentalis*, and in that Temple the Senate

(1) *En. l. 8.*

(a) These two Names *Bellona*, and *Duelliona*, originally *Latin*, differ not from one another, both of them signifying the Goddess of War.

(2) *Theb. l. 2. v. 1718.*

(3) *En. l. 8. v. 703.*

(4) *Phars. l. 3. v. 568.*

(5) *Sil. Ital. Punic. l. 5. v. 221.*

Senate gave Audience to the Embassadors, who were not allowed to enter the City, as also to Generals who returned from War. At the Gate was a small Column called the *Warlike Column*, against which they threw a Spear whenever they declared War.

Servius says this Goddess had her Rank among the Gods who were called *Common*, and was reckoned equal in Power to *Mars*, the God of War. The Priests of *Bellona* called *Bellonarii*, received their Priesthood by Incisions that were made upon their Thighs, the Blood whereof they received in the Palms of their Hands, as we learn from *Tertullian*; but *Eleanus Lampridius*, in the Life of *Commodus* (1), tells us this Incision was made in the Arm: *Bellonæ servientes vere exsecare Brachium præcepit, studio crudelitatis*. These poor Wretches, after having thus drawn Blood from themselves by those cruel Incisions, made a Sacrifice of it to the Goddess. This Cruelty in latter Times however was only counterfeited. These Priests were Fanaticks, who in their Fits of Enthusiasm predicted the taking of Towns, the Defeat of Enemies, and boded nothing but Blood and Havock; which makes *Juvenal* say (2):

— — Sed & Fanaticus æstro

Percussus, Bellona, tuo divinat, &c. (a)

The Worship of *Bellona*, tho' celebrated at *Rome*, was yet much more so at *Comana*: There were two principal Cities of that Name, where she was honoured with a peculiar Worship, as has been said at more Length in the first Volume.

Bellona is represented upon some Monuments, and upon the Medals of the *Bruttians*, together with *Mars*, armed with a Pike and Buckler; but 'tis very difficult to distinguish her from *Pallas*, as has been said in the first Volume.

G H A P.

(1) C. 9.

(2) Sat. 4. v. 124.

(a) You may consult *Rosinus*, Ant. Rom. L. 4. Ch. 10. and *Casaubon* upon *Lampridius*, Loc. cit.

C H A P. X.

The History of MARS and of VICTORY.

TO *Bellona* and the Warlike *Pallas* 'tis natural to join the God of War. *Mars*, called *Ares* by the *Greeks*, was, according to *Homer* (1) and the other *Greek* Poets, the Son of *Jupiter* and *Juno*; and 'tis only among the *Latin* Poets we find the ridiculous Fable setting forth that *Juno*, to be reveng'd on *Jupiter* for having got *Minerva* without her Concurrence, had conceived *Mars* by touching a Flower in a Meadow, which the Goddess *Flora* had shewed her: A Fiction unknown to most of the Ancients, and which probably had only an allegorical Meaning, which it would be very needless to dive into; or which was invented, as an ancient Mythologist pretends (2), only upon Account of *Mars*'s ferocious Character, whom they could not conceive to be the Son of so polite a Prince as *Jupiter*. 'Tis true *Apollodorus* says in his *Bibliotheca*, that *Juno* brought forth *Mars*, without the Assistance of a Man; but he says nothing of the Rest of the Fable.

Whatever be in it, *Lucian* informs us (3) that *Juno* gave the young *Mars* to be educated by *Priapus*, who according to the same Author, was one of the *Titans*, or of the *Idæi Dætyli*; who taught him Dancing and other Exercises, as the Preludes of War; and that of a rustick and clumsy God he made him a great Captain (a). The *Bythinians*, adds the Author now quoted, tell us that this was the Reason why the Tithe of the Spoils consecrated to *Mars*, used to be offered to *Priapus*.

If

(1) Il. L. 1.

(2) Boccace, Gen. of the Gods, L. 19.

(3) Dial. of the Dance.

(a) As Mythology varies a great deal as to these ancient Fictions, several Authors alledge it was *Mars* who taught *Priapus* Dancing and War. Accordingly *Homer* gives *Mars* the Epithet of Dancer.

If we would fully unravel the History of this God, we must distinguish several Princes of his Name. The first, to whom *Diodorus* attributes the Invention of Arms, and the Art of marshalling Troops in Battle, is undoubtedly *Belus* whom the Scripture calls *Nimrod*, *that mighty hunter before the Lord* (1), who, after having practised his Skill upon wild Beasts, turned it against Men; and having subdued a great Number of them, declared himself their King. *Justin* ascribes to *Ninus*, and the Chronicle of *Alexandria* to *Thutas*, one of his Descendants, what *Diodorus Siculus* says of *Belus*. We learn from *Hyginus* (2) that the Name of *Belus* was given to that ancient King because he was the first who waged War with Animals (a).

The second *Mars* was an ancient King of *Egypt*: The third was King of *Thrace* named *Odin*, who signalized himself so much by his Valour and Conquests, that he was promoted by that Warlike People to the Honours of being their God of War, and this is he whom they call the Hyperborean *Mars*. This undoubtedly is he whom *Pausanias* makes (3) to have been nursed by a *Thracian* Woman named *Thero*, who was perhaps his Mother.

The fourth is called the *Mars* of *Greece*, surnamed *Ares*; the fifth and last is the *Mars* of the *Latins*, who enter'd into the Prison of *Rhea Sylvia*, and begat upon her *Romulus* and *Remus*: And this was *Amulius Numitor's* Brother. In fine the Name of *Mars* was given to most warlike Princes, and every Country valued itself on having one, as well as a *Hercules*. Accordingly we find one among the *Gauls* under the Name of *Hesus*; and that ancient People, if we may believe *Lucan*, and after him *Lactantius* (b) sacrificed to him Human Victims (c).

We

(1) Gen. c. 5.

(2) Fab. 274.

(a) *Belus* a *Belluis*; but are we to rely upon a Latin Etymology derived from a Word that to be sure has no Relation to it?

(3) In *Lacon*.

(b) *Galli Hesium & Teutatem* Sanguine humano placabant Deos. *Lact.* l. 1. c. 21.

(c) Et quibus immitis placatur sanguine caeso

Teutates, horrendum feris altaribus *Hesus*. *Pharf.* l. 1.

We find him also among the *Scythians*, who honoured him under the Figure of a Sword, and among the *Persians*, under the Name of *Orion*, who, if we may credit *Vossius* (1), was the same with *Nimrod*, whose name was changed at the Time of his Deification. In fine, *Julian* the Apostate makes mention of a *Mars* of *Edeffa*, surnamed *Azifus* (2).

The *Greeks* threw into the History of their *Mars* the Adventures of all those I have now named. What we know particularly concerning him is the Adventure that happened to him with *Allirrotius* the Son of *Neptune*. That young Prince, as we learn from *Apollodorus* (3), *Pausanias* (4), *Demosthenes* and *Plutarch*, being in love with *Alcippe*, the Daughter of *Mars*, but not being able to gain her Affection, offered Violence to her, which so highly incensed her Father against the presumptuous Youth, that he put him to Death. *Neptune*, enraged for the Death of his Son, had *Mars* summoned in Judgment, and the gravest *Athenians* being assembled upon so serious an Affair, declared him innocent; and acquitted him in the usual manner. The Place where this famous Judgment was pronounced, was called the *Areopagus*, a Name formed from that of *Mars* named *Ares*, and the Word *Pagos*, because the Assembly was held upon an Eminence; or, which comes to much the same, from *Ἀπὸς πέγγος*, *Martis Rupes*, the Rock of *Mars*; and this, by the by, is the Origin of the famous Tribunal of *Areopagus*, so known afterwards.

This celebrated Event, which makes a considerable Era in the *Greek* History, happened according to the Chronicle of *Paros*, under the Reign of *Cranus*, that is, in the Year 1560. before *Jesus Christ* (a). As they seldom wrote the Transactions of those early Times without some Embellishments, it was given out that *Mars* had been absolved by the Judgment of the twelve great Gods, because the Judges employ'd

in

(1) De Idol. l. 1. c. 16.

(2) Orat.

(3) Bibl. l. 3.

(4) In Atticis.

(a) See the Interpreters of this Chronicle.

in his Process were in Number twelve, chosen from the first Families in *Athens*.

Servius gives another Account of this Adventure ; but he grants that it gave rise to the Erection of the Court of *Areopagus*. *Allirxolius*, according to that Author, to avenge the Defeat of his Father, whom *Minerva* had got the better of, resolv'd to cut down all the Olive-Trees round about *Athens*, because they were consecrated to that Goddess ; but the Ax having drop'd out of his Hand, he was wounded by it, and died some time after. *Neptune* his Father accused the God *Mars*, his Enemy, of his Son's Death ; but he was absolved by the Judgment of the *Areopagus*.

The Poet *Eschylus* must have been ignorant of these two Traditions, when he composed his Tragedy of the *Eumenides*, since he makes *Minerva* say that the Place where the Court of *Areopagus* was held, had got that Name when the *Amazons* had offered Victims there to the God *Mars* ; and that the first Cause try'd there was that of *Orestes* ; but we know from *Apollodorus* (1), that *Cephalus* had been judged there long before, and condemned to perpetual Exile, tho' the Murder of *Procris* his Wife had been involuntary ; and that *Dedalus*, for having flung his Nephew *Talus* from the Top of the Citadel of *Minerva*, after having been in like manner condemned there, was obliged to fly to *Minos's* Court, as shall be said in his History. Now *Cephalus* and *Dedalus* lived before the Trojan War, and *Orestes's* Acquittance was not till after the taking of that City.

Arnobius, when he is proving to the Pagans that the *Mars* of Greece was only a deify'd Man, acquaints us with several Particularities of his History. He reproaches them in the first place with knowing that he was born at *Sparta*, or according to others, in the Extremities of *Thrace* ; that he had lived thirteen Months in *Arcadia* in a Prison, where the *Alcides* kept him in Confinement (2) ; that in *Caria* Dogs

were

(1) Bibl. I. 3.

(2) See the History of the infernal Regions.

were sacrificed to him, and among the *Scythian* Affes (a).

It only remains now that we explain the Names which the Ancients gave to this God, whose History we are now upon. The *Greeks* call'd him *Ares*, *Mischief*, because of the Ills which flow from War; but 'tis probable that this Name comes from the *Hebrew* *Arits*, which imports *strong, terrible*. The *Latins* derived their Name of *Mars* from *Mares, Males*, because Men are employ'd in War. They called him likewise *Gradivus* & *Quirinus*, between which Names they put this Distinction, that the former expressed *Mars* in time of War, and the other in time of Peace. They had even two Temples dedicated to this Divinity under these two Titles, the one in the City, and the other without the Gates. The *Romans*, in *Romulus's* Apotheosis, gave the first King of *Rome* the Name of *Quirinus*, to support the Fable of his Birth, which made him pass for the Son of *Mars*. We learn from *Dionysius of Halicarnassus* (1) that the *Sabines* gave the same Name to their God *Enyalius*, and tho' he is doubtful whether it was *Mars* himself, yet as that Author adds that the same People called a Spear *Cares*, whence the *Latins* formed the Name of *Quirinus*, 'tis very probable that these two Divinities were the same, and that the Spear among them was his Symbol, as the Sword among the *Scythians*. The same *Sabines*, according to the Testimony of *Varro*, called *Mars Mamercus*, which Name was afterwards given to the Family *Emilia*. The name of *Enyalius*, was derived to him from *Bellona*, and seems to confirm the Opinion of those who will have her to have been his Mother. That of *Tburius*, denotes his Impetuosity in Battle.

The

(a) Quis Spartanum fuisse Martem, nonne Epicharmus autor vester? Quis in Thraciæ finibus procreatum, non Sophocles Atticus? — Quis mensibus in Arcadia tribus & decem vinctum? Non Milo fluminis filius? Quis ei Canes a Curibus, quis a Scythiis afinos immolari? Non principaliter cum cæteris Apollodorus? Quis dum genitalibus insultat alienis, hæsisse in laqueis involutum, non commentarii vestri, non Scenæ? Arnob. l. 4. adver. Gent.

(1) L. 2.

The *Greeks* and *Latins* often gave *Mars* the Epithet of *Common God*, as may be seen in *Homer*, *Cicero*, and in *Servius* upon the eight *Eneid*; and 'tis to be observed that this Appellation was given to the Gods who equally favoured both Parties. The *Romans* and the other *Latin Nations* gave him also the Name of *Pater*, *Father*. He was likewise stiled *Sylvestris*, and was invoked according to *Cato*, for the Preservation of the Fruits of the Field. The ancient *Latins* called him *Salisubfulus*, from the warlike Dances, as shall be said afterwards when we come to his Priests. Sometimes he got the Epithet of *Cæcus*, as you may see in *Virgil*, *Cæco Marte resistunt*. We find in *Homer* that of *resisting*, and in other Poets that of *Corithæix*, as you would say waving his Helmet; of *Sanguinarius*, *Crudelis*, *terribilis*, &c. Epithets which perfectly agreed to his character.

A great many Fables were delivered relating to this God, which will not detain us long, their Sense being easily discovered; as when it was said that his Chariot was drawn by *Bellona*; that his Horses engendred by *Boreas* and *Erynnis*, were called *Terror* and *Dread*; that he was wounded at the Siege of *Troy* by *Diomedes*; that upon his Cuirass were several Monsters represented; that the Ornaments of his Helmet were *Fury* and *Wrath*; that *Fame* was his Harbinger wherever he came; and that *Fury* marched before him, &c.

Tho' *Mars* was worship'd in several Places, yet no where was he in so high Veneration as at *Rome*, where he had several Temples, among which that dedicated to him by *Augustus* after the Battle of *Philippi*, under the Name of *Mars the Avenger*, was one of the most celebrated. Among the sacerdotal Colleges, that of the *Salii*, the Priests of *Mars*, who were set apart for keeping the *Ancilia*, or sacred Bucklers, owed its Institution to *Numa Pompilius*; who founded it upon an Occasion related by *Dionysius of Halicarnassus*.

A Shield having fallen from Heaven, the Haruspices were consulted about this Prodigy, and they answered, that the Empire of the World was destined to that City, where this Shield was preserved. *Numa Pompilius*, for fear of its being stole away, ordered several to be made quite similar, that the true one might not be known, and put them all in the Temple of *Mars*. *Plutarch* adds, " That King *Numa* fore-
" told Wonders as to that Buckler, which he said he
" had learned from *Egeria* and the Muses. This *Ancilium*, said he, was sent for the Preservation of the
" City, and designed to be kept with eleven others
" of the same Figure and of the same Size, that the
" Difficulty of knowing it might prevent its being
" stollen away. *Mamurius* was he who forged these
" Shields, and had no other Recompence for his Labour, but the Glory of the Workmanship."

Thanks to the Monuments now extant, for letting us know the Form of these Shields; and the Description given of them by the Author last quoted comes nearest the Truth. They are arched, says he, in Form of a Scollop Shell, and therefore not quite round; they would rather be Oval did not the Arching on both Sides put them out of that Form: Their greatest Length appears to be two Foot and a Half.

Numa Pompilius restricted the Number of the *Salii* to twelve, *Tullus Hostilius* doubled that Number, as well as that of the *Ancilia*. To conclude, the Ceremony of carrying these Shields in the publick Festivals, was performed in this Manner. They were removed from their Place, and the *Salii* carried them in Procession thro' the City, leaping, dancing, and singing Verses that had a Relation to the Solemnity. The Festival lasted thirteen Days, and began on the Calends of *March*, *Mars's* Month. During that whole Time no Affair of great Consequence was allowed to be done, such as marrying, undertaking a Journey, or a military Expedition: Which Custom was religiously observed in the most early Times; but afterwards it was somewhat abated.

The ancient Monuments represent *Mars* in a pretty uniform Manner under the Figure of a Man armed with a Helmet, a Pike and a Shield, sometimes naked, sometimes with the military Dress, even with a Cloak about his Shoulders: Sometimes bearded; but for the most part without a Beard; sometimes, in short, with the Rod of Command in his Hand. *Mars* the Conqueror appears carrying a Trophy, and *Mars Gradivus* is represented in the Attitude of a Man walking with a quick pace. Sometimes he has upon his Breast the *Egis* with *Medusa's* Head.

The *Scythians*, as has been said in explaining their Gods, worship'd *Mars* under the Form of a Sword; and the *Romans*, according to the Testimony of *Varro* quoted by *Clemens Alexandrinus*, represented him under that of a Spear, before they had found out the Art of giving a human Figure to their Statues; a Custom which they learned from the *Sabines*.

V I C T O R Y.

To *Mars* and *Bellona* we shall join Victory (1), an imaginary Being whereof the *Greeks* had made a Divinity, whom *Hesiod* makes to be the Daughter of *Styx* and *Pallas*, or of *Acheron* if we may believe *Phurnutus*. The Ancients add that she assisted *Minerva* in the Battle of the Giants. *Pausanias* informs us that this Goddess had several Temples in *Greece*, and *Titus Livius* speaks of those which she had at *Rome*. When the *Romans* brought from *Pessinus* the *Phrygian* Goddess, they carried her Statue into the Temple of Victory, till they got one of her own built for her. But the Temples she had at *Rome* were not the most ancient ones of *Italy*, since *Dionysius* of *Halicarnassus* informs us that the *Arcadians* upon their Arrival in that Country, erected one to her upon the *Aventine* Mount. *Sylla*, according to *Cicero*, instituted Games in Honour of this Goddess.

Victory, as appears from Medals and Marbles, was always represented with Wings, flying thro' the
aerial

(1) The *Greeks* called her *Nike*.

aerial Regions, and holding a Crown in her Hand, or a Palm: But the *Egyptians* represented her under the Figure of an Eagle, a Bird always victorious in the Combats it has with the Rest. The *Romans* in representing her, sometimes used the Laurel, or Palm-Branch. Sometimes she was to be seen mounted on a Globe, to teach us that she rules over all the Earth; and thus it is she appears upon the Medals of the Emperors, because they reckoned themselves the Masters of the World. When they would design a naval Battle, she was drawn mounted on the Prow of a Ship, and when she holds a Bull by the Muzzle, it points out the Sacrifices that were offered after any Advantages won.

This Goddess had several Names given to her, as all the other Gods of *Paganism*. *Plutarch* tells us, that the *Egyptians* called her *Napthe*, without letting us know the Signification of this Name. The *Sabines*, as we learn from *Varro*, called her *Vacuna*, and from this Name came the Festival which the Ancients called *Vacunalia*. The *Greeks* gave her the Epithet of ἀπτερος, which imports *without Wings*; and *Pausanias* says the *Albenians* represented her thus to induce her to fix her Residence with them. A Victory at *Rome*, whose Wings were burnt with a Clap of Thunder, gave rise to a pretty Epigram: *Rome great Queen of the World, thy Glory shall never Fade, since Victory now stripp'd of her Wings, can never fly away.* *Piso* informs us that this Goddess had the Name of *Vitula*; and tho' several Etymologies of this Word be given, I hold to that which derives it from *voce lætari*, to shout for Joy, because of the Joy that accompany'd the Sacrifices offered to her.

It will be easy to understand the Epithets that were given her, such as *Eteralcea* which *Homer* makes use of, to intimate that she inclined to both Sides; that of *Præpes* and *Volucris*, to denote her Swiftnefs; that of *Cæligena* given her by *Varro*, because Victory comes from Heaven, and so of the Rest.

In fine, it appears from the Ancients that no bloody thing was offered to her in Sacrifice, but only the Fruits of the Earth.

C H A P. XI.

The History of Venus, Cupid, Pſyché, and the Graces.

THERE are few Subjects in fabulous Antiquity on which the Wits of *Greece* gave more Scope to their Imagination, than what I am to treat of in this Chapter; and consequently there is none wherein they have more obscured the ancient and true Tradition. *Hesiod* makes *Venus* spring from the Foam of the Sea, and from the Blood of the manly Parts of *Cælus* which *Saturn* had thrown into the Sea. From this hideous Mixture sprung, as this Poet tells us, the most charming of the Goddesses, in the Neighbourhood of *Cythera*, whence she came into *Cyprus*. The Flowers sprung up under her Steps; and accompany'd by her Son *Cupid*, by Sports and Smiles, and all the wanton Train of Love, she became the Author of Joy and Happiness both to Gods and Men. The Poets getting hold of this agreeable Idea, vy'd with one another who should refine most upon the Description of this Goddess: The Painters and Sculpters imitated the Poets, and the Goddess always appeared accompany'd with whatever is lovely in Nature. "Look with Attention upon this *Venus*,
 " the Work of the skilful *Apelles*, says *Antipater* of
 " *Sidon*: See how that excellent Master has express'd
 " to the Life that watery Foam, which flows down
 " her Hands and Hair, without hiding any of their
 " Graces: Accordingly no sooner had *Pallas* surveyed
 " her Charms, than she thus address'd herself to
 " *Juno*: Let us resign, O *Juno*, let us resign to this
 " rising Goddess all the Prize of Beauty."

This

This ancient Tradition, which makes *Venus* spring from the Sea, was best received in *Greece*, and almost all the other Poets have followed it. *Homer*, however, of no less Antiquity and full as good Authority as *Hesiod*, has followed another, since according to him *Venus* is the Daughter of *Jupiter* and *Dione*. If we may rely upon *Cicero*, there were four *Venus's*. The first was the Daughter of *Cælus* and the Day. The second was she who sprung from the Sea-foam, the Mother of *Cupid*. The third was the Daughter of *Jupiter* and *Dione*; this is the Wife of *Vulcan* and *Mars's* Mistress, by whom he had *Anteros* or the Counter-*Cupid*. In fine the fourth was *Astarté*, born at *Tyrus* in *Phenicia*, who wedded *Adonis* (a).

Pluto, in his Banquet, allows only two, the one the Daughter of *Cælus*, and the other of *Jupiter*. "Sure I am, says that Author, speaking of two
" *Cupids*, no Body is ignorant that *Venus* is never
" without *Cupid*; but because there are two *Venus's*
" there must be two *Cupids*. Now who can deny
" that there are two *Venus's*? Is there not that ancient
" *Venus*, the Daughter of *Cælus*, whose Mother is
" not known, and whom we call the celestial *Venus*;
" and that other modern *Venus*, the Daughter of
" *Jupiter* and *Dione* whom we call the vulgar *Venus*?"

Epimenides seems to acknowledge one different from those of *Plato*, since he says this Goddess was the Daughter of *Saturn* and *Eronyme*.

Pausanias distinguishes three of them: One Celestial, who presided over chaste Loves; one Terrestrial, or popular, who was the Goddess of Marriages; a third, whom they named *Apostrophia* or the averting *Venus*, who banish'd infamous Passions. "The *Thebans*,

Y 3

" says

(a) *Venus prima, Cælo & die nata, cujus Elide Templum vidimus. Altera spuma procreata, ex qua & Mercurio Cupidinem secundum Natum accepimus. Tertia Jove nata & Dione, quæ nupsit Vulcano; sed ex ea & Marte, natos Anteros dicitur. Quarta Syria, Tyroque concepta, quæ Astarte vocatur, quam Adonidi nupsisse traditum est.*

“ says he, have also several Statues of *Venus*, and so
 “ ancient, that they pretend they were consecrated
 “ by *Harmonia*, and that they were made of the
 “ Beaks of those Ships that carry’d *Cadmus*; which
 “ Beaks were of Wood and not of Iron. Be that as it
 “ will, one of those Statues is *Venus Urania* or the
 “ Celestial; the other the vulgar *Venus*, and the
 “ third is the *Venus Apostrophia*: These Names were
 “ given them by *Harmonia* herself, to distinguish
 “ the three Sorts of Love; the one celestial, that is
 “ to say, chaste and detached from all sensual
 “ Commerce; the other vulgar, which is attached
 “ to Women, and corporeal Pleasures; the third,
 “ inordinate, which leads Men to Unions incestuous
 “ and abominable. There was therefore a *Venus*
 “ called *Apostrophia* or guardian Goddess, because to
 “ her Men addressed their Prayers to be guarded
 “ from those irregular Desires.” But in another
 Place, this Author admits only two of them, the
 celestial and the popular.

Such is the Variety that we find among the ancients with Respect to *Venus*, which is indeed so great, that it is impossible to determine how many of them they acknowledged: For to say with the Author of a Dissertation printed in the seventh Volume of the *Memoirs of the Academy of the Belles Lettres* (1), that their Number may be reduced to seven, is what cannot be maintained, since here we have reckoned ten of them compleat, which ten could not however be brought down to seven, should we even unite those that seem to be the same.

Among the Moderns, the celebrated *Newton* (2) seems to own no other *Venus* but *Calycopis* alone, the Mother of *Eneas*, and Daughter of *Otreus* King of *Phrygia*, whom *Thoas* surnamed *Cinyras*, married (a), and erected Temples to her at *Paphos*, at *Amathus* in the Island of *Cyprus*, and at *Byblos* in *Syria*; instituted

(1) M. Fourmont the younger.

(2) Chronology.

(a) This *Thoas*, according to him, was the same with *Vulcan*, which Opinion we shall examine in the History of that God.

instituted Priests to her Honour, a sacred Worship, and the scandalous Feasts called the *Orgies*: For which Reason she got the Name of the *Cyprian* and *Syrian* Goddess. This Author relies solely upon the Authority of *Tacitus* (1): who thus speaks of her: “ We are told that *Cinyras* consecrated an ancient Temple to *Venus* of *Paphos*, the landing Place of this Goddess who sprung from the Foam of the Sea.” The Opinion of this Author, may well enough be reconciled to what *Laëtantius* quotes from *Eubemerus*’s sacred History, namely, that this was a Woman of *Cyprus* who by her Behaviour encouraged Gallantry, and gave Rise to the Fable of *Venus*.

’Tis not possible to draw any rational Conclusion from what the *Greeks* say of this Goddess, since all their Narrations are blended with Physiology, Morality and History. They look upon *Venus*, sometimes as a debauched Woman, sometimes as a Goddess: Now they will have her to be a Planet, and then one of the Passions. Hence those figurative Expressions in *Homer*, *Orpheus* and other Poets, who speaking of the Power of *Venus*, say it was she that formed the World, and subjects Gods and Men to her Empire.

’Tis certain several Persons had the Name of *Venus*; and without insisting upon the various Etymologies of the Name, should we hold to that of an ingenious Author (2) who derives it from *Vener*, which in the *Celtick* Language signifies *fair*, we may presume it was given to most of the fine Women, especially when they became famed for Gallantry as well as Beauty: But this Derivation is as little supported as those which fetch it from *venire*, or *convenire*, since they are only taken from the *Latin* Name of this Goddess, a Name unknown to the *Greeks* who named her *Aphrodite*.

To give my Judgment of this Fable, I reckon the Origine of it must be traced in *Phœnicia*. And indeed

Y 4

there

(1) Hist. L. 2. c. 3.

(2) Don Pezrom Ant. of the Language of the *Celtæ*.

there never was another *Venus* worship'd among the Orientals but the *Venus Celestis*, that is to say the Planet of that Name, as has been said in the first Volume; and *Astarté* the Wife of *Adonis*, whose Worship was intermix'd with that of the Planet, or which comes to the same, that *Syrian Venus*, the fourth in *Cicero*, so celebrated in Antiquity. The *Phenicians*, in conducting their Colonies into the Islands of the Mediterranean Sea and into *Greece*, introduced thither the Worship of this Goddess. They stop'd first in the Island of *Cyprus*, which lies next the Coasts of *Syria*; and there the Worship of this Goddess was generally received. From thence they went to *Cythera*, an Isle near the Continent of *Greece*: There the *Greeks* began to traffic with them, and to get some Knowledge of their Religion; and this is the Reason of their giving out, that it was near this Island the Goddess was seen for the first Time, because it was there they came to hear of her first. A very convincing Proof that the Worship of *Venus* was establish'd in that Island, before it pass'd into the Continent, is that the Temple of *Cythera* was accounted the most ancient of any that *Venus* had in *Greece*, as *Pausanias* remarks (1).

From *Cythera* the Worship of this Goddess pass'd into *Greece*; and as those who had brought it thither came by Sea, the *Greeks* who endeavoured to give every thing a marvellous Dress, say she had sprung from the Sea, and gave her the Name of *Aphrodite*, a Word which imports Foam (a): This, no doubt, is the true Explication of this Fiction, and 'tis needless to search into it for any other Mystery. Here it is proper to make a transient Remark, that *Hesiod* is mistaken as to the Course which he makes that Goddess

(1) In Lac.

(a) *Aristotle* gives another Derivation of the Word *Aphrodite*, and *Didymus* thinks she was so called upon Account of her Softness; but the one I have given is the most natural, and is the same, according to *Plutarch*, with the Epithet of *Saligena*, which was given to that Goddess, as having sprung from the Sea, whose Water is Salt.

Goddeſs take, when he brings her from *Cythera* into *Cyprus*, whereas it would be more natural to have put the Caſe as it is, that ſhe came from that Iſland into *Cythera*, and from thence into *Greece*. We might add, in order to confirm this Ex-
plication, that if the *Greeks* have given *Venus* both Sexes, it is, according to *Selden* (1), upon Account of the Fable of *Dagon*, or *Atergatis*, who was con-
founded with *Venus*, and who among the *Philiftines* and *Phenicians*, was a Divinity who partook of both Sexes.

But will this Account enable us to explain what the *Greek Poets* have fabled concerning their *Venus*? As to that 'tis not neceſſary, nor indeed is it poſſible to explain all that they have ſaid either in this or the other Fables. 'Tis well known, when they had the Management of a Subject, they embellish'd it according to their Fancy. Thus they had heard of *Aſtarte's* having been paſſionately in Love with *Adonis* (a), and they took care to apply this Circumſtance to their *Venus*. Nor did they ſtop here; they con-
ſidered Love as the Son of this Goddeſs, and gave her the three Graces for her Daughters. In fine, they form'd that Love-ſyſtem, whereof the Ideas have ſerv-
ed, in after Ages, to embellish the Works of their Brother-poets. A young Virgin riſes out of the Foam of the Sea, and appears upon a Shell-fiſh; ſhe ſits down on Mount *Cythera*, where the Flowers ſpring up under her Feet; the Hours charged with the Care of her Education, conduct her to Heaven, where all the Gods, charmed with her Beauty, make Love to her; ſhe matches with *Vulcan* the moſt deformed of all; ſhe diſgraces herſelf by her Gallantries with *Mars* and *Mercury*; by the one ſhe has *Cupid* (b),
and

(1) De Diis Syr. Syn. 2. c. 3.

(a) I ſay nothing here of this Fable which is fully explain'd in the *History of the Phenician Gods*. Vol. III. B. 7.

(b) This is *Cupid* II. for the firſt, according to *Hefiod*, was the Son of *Chaos*; or of the Night, according to *Ariſtophanes*; or of the God of Plenty, or the Goddeſs of Poverty, if we believe *Plato*.

and by the other *Anti Cupid*; *Bacchus* is her 'Squire; in fine, she presides over Marriages, and Gallantry; and therefore has a mysterious Girdle given her, called the *Cestus* of *Venus*, which not only makes herself amiable, but has Virtue to kindle the Flame of an extinguish'd Passion (1), &c.

This was not all, they foisted into the History of the Goddess *Venus*, most of the celebrated Pieces of Gallantry. Some Beauty being surpris'd in an Intrigue, gave Rise to the Adultery of *Mars* with *Venus*, and to the Stratagem of *Vulcan*; and perhaps it will not be disagreeable to know the Origin of this Fable. *Palæphatus* (2) says *Sol* the Son of *Vulcan* King of *Egypt*, designing to put strictly in Execution the Law of his Father against Adulterers; and having been informed that one of the Court-Ladies had an Intrigue with a Courtier, enter'd by Night into her House, and having surpris'd her with her Gallant, punish'd her severely; which gain'd him the goodwill of his People. 'Tis, says that Author, the double meaning of the Word *Sol*, that gave rise to the Fable which *Homer* set forth to the *Greeks* under a Veil, and to which *Ovid* joins Reflections not very proper to raise an Abhorrence to Vice.

I lay no great Stress upon this Explication of *Palæphatus*, who has often invented new Fables to explain the old ones. I say the same of that of Father *Hardouin*, no less ingenious than singular. That learned Jesuit (3) is surpris'd that *Homer* has been censured for employing an hundred Verses, in the eighth Book of his *Odyssey*, to make *Ulysses* sing this Fable, which appears no ways morally instructive; but, says that Author, they censure what they did not understand. 'Tis by no means, says he, the History of an Adulterer which that Heroe sings, 'tis the War of *Troy* itself. *Mars* and *Venus*, that is to say, the Genius of War, and the *Trojans* who supported *Paris's* Amours, resolv'd to unite in *Vul-*
can's

(1) *Iliad*.(2) *In fragm.*(3) *Apol. d'Homere*, p. 200.

can's House, and to defile his Bed; that is to use the Arms that were kept in the Arsenal, but which ought to have been better employed.

Mars and *Venus* formed this Design with all Secresy; but the Sun beheld them and revealed the Secret to all the World. *Vulcan*, famed for his Art, made chains to bind *Mars* and *Venus*, the Genius of War, and *Troy* that countenanced *Paris's* Amours, in such a Manner that whenever they embraced one another, they should not be able to extricate themselves: Which means no more, but that the *Trojans*, when they took up Arms, which they ought not to have done in such a Cause, were so blocked up within their City, that they were no longer able to get out. *Vulcan* then complains that *Venus* is not virtuous; which signifies that the *Trojans* were in the wrong to draw their Swords in so dishonourable a Cause. *Mercury* on his Part tells *Apollo* that he would heartily side with *Venus*, that is the Body of the *Trojan* Merchants, tell the Cross-bow Men, that they will bear the Charges of this War. They were laughed at by the Gods; *Neptune* alone laughed not; he intreated *Vulcan* to set *Mars* at Liberty, and he would repair his Loss. This is the *Grecian* Fleet, that acted vigorously, and at last obliged the *Trojans* to lay down their Arms, after which *Mars* went into *Thrace* there to make War; and *Venus*, or the Love of Women into *Cyprus*. This, continues the Author, is the true Sense of the Fable which modern Criticks had not understood. I may well add which *Ovid* as little understood; for to be sure what *Mercury* says to *Apollo*, has a much less serious meaning in the Poet, than what is put upon it by that learned Jesuit.

This is not the only Piece of Gallantry has been laid to *Venus's* Charge. *Anchises*, to screen himself from the Jealousy of his Wife, gave out that he had begot *Eneas* upon that Goddess, and so others. In the mean time, whatever bad Idea they entertained of *Venus* she was still look'd upon as one of the greatest of Goddesses; and as she patronised scandalous Passions,

sions, she was worship'd in a Manner worthy of her. Her Temples open to Prostitution, taught the corrupt World, that in order to pay due Honour to the Goddess of Love they were to have no regard to the Rules of Modesty. The Virgins prostituted themselves publicly in her Temples, and there the married Women shew'd as little Reserve. *Amathus*, *Cythera*, *Gnidos*, *Paphos*, *Idalia*, and the other Places especially consecrated to this Goddess were distinguish'd by the most infamous Abuses.

Farther, as there were several *Venus's*, her Worship was not every where the same. In some Places they only burned Incense upon her Altars; elsewhere they made her an Offering of sweet Odours, one Ingredient whereof was the Flesh of a Sparrow; in other Places they sacrificed to her a white Goat. The Women had also a Custom of consecrating their Hair to this Goddess, for which you may consult in the second Volume the History of *Berenice*, whose Tresses, that she had vowed to *Venus*, were placed among the Stars.

Among the Flowers the Rose was particularly consecrated to this Goddess, because this Flower had been tinged with the Blood of *Adonis*, whom one of its Thorns had wounded, which changed it into red from white, which it was before this Adventure (1). The Myrtle too was dedicated to her, because it commonly grows upon the Borders of the Water where this Goddess was born. The Swans and Sparrows were peculiarly consecrated to her, but above all the Pigeons, from the Fable which sets forth, that while this Goddess was one Day playing with *Cupid*, the little God would needs wager to gather more Flowers than she, and a Nymph named *Peristera*, having assisted the Goddess, she won the Wager, with which *Cupid* was so provoked, that he transformed the Nymph into a Pigeon. But, by the by, this Fable is founded upon a mere Quibble; for in *Greek* the Name of the Nymph signifies a Pigeon (2); tho' *Theodontius*

(1) See Vol. II. the History of *Adonis*.

(2) Περυστέρα, Columba.

don'tius (1) alledges, that *Periftera* was a Coquette in *Corinth*, who was said to have aided *Venus*, only because she imitated her Character.

As for the Names of *Venus*, they were derived like those of the other Divinities of the Pagan World, either from the Places where she was worshipped, or from particular Circumstances that had given rise to her Worship. I shall explain the chief of them. Those of *Cytherea*, *Paphian* Goddess, Queen of *Gnidus*, &c. were given her from the Cities of those Names; that of *Urania*, or Celestial, because she was believed to have dropp'd down from Heaven to *Paphos* on one of her festival Days, under the Form of a Star. The Name of *Aphrodite* was given her, because she had sprung from the Sea; that of *Pandemos*, or *Popular*, as she is called by *Theocritus*, was given her by way of distinction from the celestial *Venus*: That of *Verticordia*, because she turned Men's Hearts towards, or from Love.

The *Romans* gave her the Name of *Murtia*, from the Myrtle that was consecrated to her (a). They called her *Astarte*, when she was confounded with the *Syrian* Goddess; *Anaitis*, is a Name under which she was adored by the *Persians* and *Cappadocians*, as we have related in the History of their Gods; *Amatbusia* was given her from the City *Amathus* in the Island of *Cyprus*; *Dione*, or *Dionea*, from the Name of her Mother. *Migonitis*, because she presided over Marriage. *Callypiga*, upon account of her Beauty. *Philomedea*, in Allusion to her Original. *Speculatrix*, is the Name which *Phedra* gave to the Temple she consecrated to this Goddess, whence she might view *Hippolitus* performing his Exercises in the Plains of *Trezene*. *Anosia*, and *Androphonos*, as much as to say *Impious* and *Man-slayer*; a Name which was given her when *Lais* was wounded to Death with Needles in one of her Temples by the *Thessalian* Virgins. *Armata*, because

(1) Apud Bocc. Gen. Deo.

(a) Ara vetus fuit Veneri Myrtæ quam nunc Murtiam vocant. Plin. l. 25.

because the *Lacedemonians*, who worshipp'd her under this Name, represented her armed in her Temple. We have to this purpose in the *Anthologia*, an Epigram which *Ausonius* has turned into *Latin Verse* (a). *Barbata* and *Mascula*, because as she was believed to have both Sexes, she was sometimes represented with a Beard. The *Romans*, as *Macrobius* tells us, worshipped her under the Name of *Genitrix*, or the *Mother*; the *Greeks* under that of *Colias*, from a Promontory of that Name in *Attica* (1). According to *Pausanias*, she had a Temple in *Greece*, where she was worshipped under the Name of *Praxis*; and under that of *Hortensis*, when her Statue was in Gardens; for which *Lucian* may be consulted (2); under that of *Elicopis*, that is to say, the *black-ey'd Beauty*; of *Nicophoros*, as you would say, who brings Victory; of *Byblia*, when she was confounded with the Goddess of *Syria*; of *Symmachia*, because she was thought to assist Warriors, which was the reason of her getting the Name among the *Romans* of *Vitrix*, or Victorious: *Elephantina* is a Name she had from a Town of that Name in *Egypt*; *Architis*, a Name under which, according to *Macrobius*, she was worshipped by the *Assyrians*: *Erycina*, from Mount *Eryx* in *Sicily*, where *Eneas* built a Temple to her when he landed in that Island (b): *Argynnis*, from the Name of a young Man who was drown'd in the River *Cephisus*, and from the Temple which *Agamemnon* built to this Goddess under the Name of *Venus Argynnis*. She was likewise called *Zerynthia*, from the Cave named *Zerynthion*, where were celebrated the Mysteries of *Hecate*, and of the *Corybantes*.

The *Egyptians* sacrificed to her under the Name of *Nephthe*, as much as to say *the End*, or *Death*, or, according

(a) *Armatam Venerem vidit Lacedæmone Pallas :*

Nunc certemus ait, Judice vel Paride.

Cui Venus; armatam tu me temeraria temnis.

Quæ, quo te vici tempore, nuda fui.

(1) *Paus. in Attic.*

(2) *De Imag.*

(b) ——— *Erycino in vertice sedem*

Fundabat Veneri Idaliæ, &c. En. l. 5.

according to others, *Victory*; and the *Romans*, under that of *Libitina*, because she presided over Sepulchres. She was worshipped by the *Tarentines*, a People in *Italy*, under that of *Basilis*, whence came the Name of a Game in use among them, which consisted in making one of their number King to command the rest during his imaginary Reign: By the *Albenians*, under that of *Etaira*, or Mistress, because she presided over the Union of Hearts: Under that of *Pelagia*, or the Sea-Goddes, because she sprung from the Sea: Under that of *Aurea*, used by *Homer* and *Virgil*, in praising the Beauty of her Feet. But I have no mind to run over all the Epithets which were given to this Goddes by the Poets.

From what has been now said it is obvious to conclude, that she was represented in a thousand different Ways; either holding a celestial Globe in her Hand, as is to be seen in *Maffei*, to denote the *Venus Urania* or *Celestis*; or armed, as she is to be seen on some Medals of *Gorléus* and of *Beger*; or sitting upon a Dolphin, holding a Pigeon in her Lap; or with *Adonis* accompany'd by his Dogs; or with *Cupid* and the three *Graces*; but more frequently rising up from the Sea, seated upon a Shell born by two (1) *Tritons*; or upon a Chariot drawn by two Sea-horses; or by a female Sea-goat, or rather by a He-goat; since, according to *Pausanias*, her Statue made by the famous Statuary *Scopas*, was upon that Animal; and in that Case she is accompany'd by *Nereids* and *Cupids*, mounted upon Dolphins; only one of her *Nereids*, holding a Lute in her Hand, is mounted upon a Sea-Centaur: But still more frequently her Chariot is drawn by Swans, or by Pigeons, Birds that were consecrated to her. Sometimes she appears herself supported by a *Triton*, having a Buckler in her Hand, on which is represented a Head. Sometimes mounted upon Sea-horses, she seems to skim over the Waves of the Sea, her Head

cover'd

(1) Admir. Rom. Antiq.

cover'd with a Veil which swells in the Wind, and *Cupid* swimming at her Side. An Oar at the Foot of the Goddess seems to design the *Venus Pelagia*, or *Marine*. That Figure where she holds in her Hand a *Cornucopia*, marks the Blessings produced by maritime Commerce.

Of all these Statues the finest, without doubt, is the *Venus of Medici*: But the most singular are those that seem to be made for the Sake of that Verse in *Terence*, *Sine Cerere & Baccho frigit Venus*; and that of *Maffei*, where this Goddess, accompany'd with two *Cupids*, and crown'd with Ears of *Corn*, holds a *Thyrus* wrapp'd about with Leaves and Clusters of Grapes; and as she carries in her Hand three Arrows, she seems to teach us that her Arrows fly more unerringly, when *Ceres* and *Bacchus* concur. The lighted Torches which this Goddess and *Cupid* bear, in a Monument of *Boissart*, mark the Flames which either of those Divinities kindle in the Heart. She appears triumphant for her Victories, in an Image publish'd by *Beger*, in a Chariot drawn by two Lions. She holds a large Veil over her Head, and an Arrow in her left Hand. A *Cupid* flies fluttering above to crown her; *Laurels* drop down upon her as it were of themselves, without any thing to move them: A naked Man walks before with his Lyre, on which he is playing to grace the Solemnity. Two Men are walking by the Lions, each with a Torch over his Shoulders to usher the Company. A Satyr marches up behind the Chariot, playing upon his Flute, and closes the whole Scene.

We shall end with the Description of two Statues of this Goddess mentioned by *Pausanias*. That Author tells us he had seen in *Elis* a fine Statue of *Venus Urania* or *Celestial*, whose Feet were resting upon a Tortoise's Back; and another of terrestrial *Venus*, placing her Feet upon a He-goat; but he frankly owns that he knows not the Signification of these Mysteries, and this Acknowledgment is doubtless more to the Purpose, than what some Mythologists

logists say upon this Occasion, namely, that all this was intended to represent to us that God, designed under the Name of *Venus Urania*, was the Author of universal Harmony, signified by the Tortoise, which was the Symbol of that Harmony.

LOVE or CUPID.

As *Venus* was always accompany'd with *Cupid* her Son, and the Graces, 'tis proper to exhibit what the *Greek* Mythology teaches us as to those two Articles. 'Tis obvious that we are not to reckon *Love* a real Personage, but a Being who has no other Original but in the Imagination of the Poets; and to what a Degree have they embellish'd this Subject in their works? with what sparkling and wanton Ideas has it supply'd them? Not that they have allowed *Cupid* to be without Parentage, for the Ancients never were at a Loss as to the Affair of Genealogy; and when we come to examine them nearly, we must needs own that they admitted several Loves or Cupids. Accordingly we can reckon about thirteen of them. First of all *Cicero* admits of three; the first was the Son of *Mercury*, and of the first *Diana*; the second of *Mercury* and the second *Venus*; and the third whom he calls the *Anticupid*, or *Anteros*, the Son of *Mars* and the third *Venus* (a).

Plato (1) reckoned there were two of them. He laid down as a Principle, as we have seen above, that since *Venus* was never without *Cupid*, and since there are two *Venus*'s, we must therefore necessarily acknowledge two *Cupids*.

Hesiod, in the Beginning of his *Theogony*, seems to acknowledge but one produced at the same Time with the *Chaos* and the Earth. But *Tzetzes*, in his Commentary, explaining the first Verses of that Poet, admits a second: *Three things, says he, were created*

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at

(a) Cupido primus Mercurio, & Diana prima, natus dicitur: Secundus, Mercurio & Venere secunda: Tertius quidem est Anteros, Marte & Venere tertia. De Nat. Deor. L. 3.

(1) In his Banquet.

at first; the Chaos, the Earth, and the Celestial Cupid, who is the God; but there is one more modern, the Son of Venus: Which agrees with what we are told by *Pausanias* (1) that at *Elis* in the Temple of *Neptune*, was to be seen *Cupid* receiving into his Arms *Venus* rising out of the Sea, on whose Head *Pitbo* or *Suada* was putting a Crown; which supposes one *Cupid* ancients than *Venus*.

The same Author remarks further in his *Beotica*, that *Olenus* of *Lycia*, the most ancient Poet of *Greece* who composed Hymns, had said in one of these Hymns in Honour of *Lucina*, that this Goddess was the Mother of *Cupid*.

Sappho had too much Gallantry to be ignorant of *Cupid's* Parentage; and it was doubtless in order to adjust Delicacy of Sentiment to the Effects of this Passion, that she imagined two Loves; the one, the Son of Heaven; the other, the Son of Earth.

Acusilaus would needs have it that there was another *Cupid* born of *Night* and *Ether*: *Alceus* too thought to have introduced one the Offspring of *Discord* and *Zephyrus*: According to *Orpheus*, there was one the Son of *Saturn*. In fine, if we regard *Plato's* Authority, this God was the Son of *Porus*, the God of Riches, and of Poverty. *Diſtimus*, one of the Speakers in his Dialogue intitled the *Banquet* says, while the Gods were celebrating a great Feast, *Porus*, who had drunk too hard, falling asleep at the Gate of the Hall, *Penia* or *Poverty*, who had come thither to gather up the Remains of the Feast, having made up to him, he had a Son by her who was *Cupid*.

These are the several *Cupids* that are spoken of in ancient Authors. 'Tis evident that all their Genealogies have no other Foundation but the Fancy that invented them; and that it were easy to reduce them to a small Number; since the Ancients, whom we have now mentioned, give them frequently either the same Father, or the same Mother. But not to dwell on frivolous Disquisitions, we may affirm

(1) In *Eliac.* L. 1.

affirm that there never was another *Cupid* but he of whom *Sanchoiathon* and *Hesiod* speak ; I mean that physical Principle which served to unite together the disjointed Parts of Matter that formed the *Chaos*. And to be sure in the History of the true *Venus*, or *Astarté*, we find nothing of that wanton System of a blind Infant *Cupid* armed with Darts to wound the Heart ; the Product of the leizure Hours of the Greek Poets. 'Tis true *Ovid* tells us *Cupid* wounded *Venus*, who became desperately in Love with *Adonis*, which seems to agree only to the *Astarté* of the *Phenicians* ; but this is but a mere Fiction of that Poet, who has confounded the *Venus* of *Phenicia* with that of *Greece*.

But not to insist on this, the different Manners in which *Cupid* was represented were nearly these following, as appears from the Monuments now extant. First, he was figured as a young Child blind, or with his Eyes covered with a Filler, leaping, dancing, playing, toying, clambering up Trees : He is represented in the Air, upon the Earth, the Sea, and sometimes in the Fire. He rides upon Animals, manages Chariots, plays upon Instruments ; in a Word, he is made to personate every Character. 'Tis no Rarity to see him sporting with his Mother *Venus* : Sometimes *Venus* holds her Quiver high in the Air ; *Cupid* tries to leap up and catch it, and has got hold of one of her Arrows ; at other Times she hugs him in her Bosom and between her Arms. Sometimes he plays upon a Horn, sitting before his Mother who shews him an Arrow. Sometimes with one Foot in the Air he seems meditating some Trick ; or seated upon a Base, holds in his Arms some Instrument which Time has defaced ; or sounds the Trumpet, with his Face turn'd up to Heaven. Sometimes he holds a Fowl which seems to be a Swan, and embraces it. You see him also playing upon *Pan's* Flute ; or asleep with the Bow and Quiver at his Feet ; sometimes he marches in a triumphant Attitude, with a Helmet

on his Head, the Pike over his Shoulder, and the Buckler on his Arm, to denote that *Mars* disarm'd surrenders himself to love.

Planted at other Times before a flaming Altar, he is playing upon the Flute with many Holes; the Question is whether this be to intimate that even the Exercises of Religion are no Security against his Attacks: Doubtless it has an allegorical Meaning, as well as in another Representation where, under the Shade of a Palm-tree he embraces a Ram, that looks towards a flaming Altar. Engaged in a boxing Match with a Cock, he is represented superiour even to that most amorous Animal.

He is seated upon a Centaur, to teach us that he Rules over every Creature that Breathes, even over Monsters. We find in the Antiquaries a *Venus* sitting and playing upon a Harp, and before her a Cupid holding at the End of two Rods a Mask, which represents *Sport* or *Focus*. Each of these Figures has its Inscription, *Venus*, *Cupido*, *Focus*; a Statue that seems made upon these two Verses of *Horace*.

*Sive tu mavis Erycina, ridens
Quam Focus circum volat & Cupido.*

He is sometimes riding on a Dolphin, to shew his Empire over the Sea; and what proves the Truth of this Conjecture, *Neptune* appears by him with his Trident, as it were to do Homage to his Power. Lastly, he is planted about the Chariot of *Pluto* carrying off *Proserpina*, to signify that his Empire extends even to Hell itself.

But we should never have done, were we to follow the Imaginations of the Poets, Painters, and Sculptors, who gave free Scope to their Invention, in Relation to a God, whom Heaven, Earth, Sea, and the Empire of the Dead were all thought to obey.

We need not doubt, but after worshipping *Venus*, they would also pay religious Homage to her Son.
Accordingly

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Accordingly as their Temples and Altars were the same, so were the Vows, Prayers, and Sacrifices offered in them. *Plato* however who brings in *Socrates* so often speaking of this God, introduced into his Banquet *Phædrus* complaining that no Poet has sung Hymns and *Pæans* in Honour of so great a Divinity: Which is only to be understood with respect to Feasts, during which it was a Custom to sing those Hymns in Honour of *Bacchus*, and the other Gods. For were the Proposition to be understood in general, we might say that *Phædrus* is mistaken, since the Poets have not forgot *Cupid* in their Works: As he is certainly in an Error when he asserts that they had never given the Parentage of that God, the contrary whereof has been already made appear. After all, the single Authority of *Pausanias* would decide the Question, since he says this God was honoured at *Thespis* with a particular Worship.

A N T E R O S.

Anteros (a) or the Counter-Love, was the Son of *Venus* and *Mars*. The Account given of his Birth is to this Effect.

Venus, say the Ancients, complaining to *Themis* that *Cupid* her Son continued always a Child, this Goddess answered, he was ever to be so till she had another Son. This was a sufficient Hint to a Goddess who had so good Inclination to Gallantry: She entertained the Passion which *Mars* had for her, and *Anteros* was the Offspring of their Embrace. *Cupid* however grew never the Bigger, he and his Brother continued always Infants, and we find them thus represented with Wings and a Quiver, Arrows and a Baldrick. You see them upon an old Bas relief sporting together, and striving to pull

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to

(a) This Name is composed of two Greek Words, *Eros Love*, and *Anti against*.

to them a Palm Branch, which each draws with all his Might; and what is singular in the Monument which *Beger* has inserted in his *Treasure of Brandenburg*, it appears to be the same which *Pausanias* speaks of. The same Author (1) makes mention of another Figure of *Anteros*, where he holds two Cocks at his Breast, and is provoking them to peck his Head.

Anteros shared divine Honours with his Mother and Brother, since *Pausanias* (2) speaks of an Altar which the *Athenians* had erected to him.

P S Y C H E.

Tho' the Fable of *Psyche* contains no historical Fact, and only resembles our fairy Tales; however as it is connected with that of *Cupid*, or Love, I cannot forbear giving it a Place here. A King and a Queen, says *Apuleius*, had three Daughters, of whom the youngest was the greatest Beauty, in the Formation of whom Nature seemed even to have surpass'd herself. The Fame of her Beauty having spread on all Hands, People came in Crouds to her Father's Court, and so soon as they had seen her, from admiring they were led to adore her. *Venus* jealous of this rising Beauty, for whom *Gnidos*, *Paphos*, and *Cythera* were deserted, order'd *Cupid* to wound *Psyche* with one of his Darts, and to captivate her Heart with an Object unworthy her Charms. *Cupid* instead of executing his Mother's Orders, fell desperately in Love with her himself. In the mean time her Sisters less handsome than she, were married to Sovereigns, while no Body durst aspire at gaining her. The Oracle of *Apollo*, consulted about the Fate of this young Beauty, answered that she was not to look for a mortal Spouse, but a God formidable to all the Gods, even to Hell itself; adding that she must be expos'd upon a high Mountain on the Brink of a Precipice, dressed in funeral Ornaments.

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(1) In Att.

(2) Loc. cit.

The Oracle was obey'd, and no sooner was *Psyche* come to the Place mark'd out by the Oracle, than a *Zephyr* embrac'd her and carry'd her away into the Middle of a Wood, where was a stately Palace glittering with Gold and Silver, and its Pavements of precious Stones. The Palace appeared uninhabited, but she heard Voices inviting her to make this her Place of Residence. Tho' she saw not the Nymphs who served her, yet she wanted for nothing. She was regaled with sumptuous and elegant Repasts, to which succeeded harmonious Consorts of Musick. And in this Manner was she entertained from Day to Day, Pleasure still following Pleasure in a perpetual Circulation: Soon as Night arrived, she was visited by the destined Spouse, who withdrew from her at the Approach of Day, for fear of being discovered; thus he continued for several Nights successively.

In the mean time the King and Queen anxious for their Daughter, sent her Sisters in quest of her. *Cupid*, informed of this, at first prohibited *Psyche* to see her Sisters, but upon this observing her sad and pensive, he at last allowed her to speak to them, on Condition she should not follow their Counsel. The same *Zephyr* who had conducted her into this enchanted Palace, was also the Conductor of her Sisters. *Psyche* after having told them she was the happiest of Mortals, and that her Husband young and Handsome loved her extremely, dismiss'd them loaded with Presents. These two Princesses envying the Happiness of their Sister, resolved to dispatch her, and hearing at a second Interview, that she never saw her Husband, they put her in Mind of the Oracles of *Apollo*, which had spoke to her confusedly of some Monster or other; and made her believe that her Spouse was a Serpent, who at last would put her to a miserable Death. *Psyche* affrighted with this Discourse, and not being able to find out the Reason

son why her Husband chose to continue invisible, told them she was disposed to follow their Advice, if they knew how to extricate her from her Perplexity; they advised her to keep a lighted Lamp somewhere concealed, and together with it a Razor; and when the Monster fell asleep, to view him by the Help of the Lamp, and with the Razor to cut off his Head. *Psyche* followed her Sisters Counsel; and no sooner had got out of Bed, and taken up her Lamp, than instead of a Monster she discovered *Cupid* asleep, known by his Vermilion Complexion, his waving Wings and his white Tresses. Seized at once with Astonishment and Remorse for having questioned her own Happiness, she resolved to cut her own Throat with the Instrument she had prepared against her Husband; but it drop'd out of her Hands, and the Sight of so charming an Object calmed her Perturbation. In the mean Time while she is examining *Cupid's* Bow, and Quiver, that were at the Foot of the Bed, she wounded herself in the Finger, in trying the Point of one of his Darts; but neglecting so slight a Wound, she continued to feed her Eyes with the lovely Object, when a Drop of Oil, dropping from her Lamp upon *Cupid's* right Shoulder awaked him.

Forthwith he wings away: *Psyche* takes hold of his Foot, but *Cupid* raises her up from the Ground, and at Length lets her fall down. Then alighting upon a Cypress, upbraids her bitterly for the little Confidence she had put in his Counsels, and upon this quite disappeared.

Psyche in Despair precipitates herself into a River, but the Waves from their Respect to the Spouse of *Cupid*, immediately threw her out upon the Banks. She meets the God *Pan* who condoles with her, and tells her nothing now remained for her but to make her Peace with *Cupid*. In her wanderings thro' the World, she arrived at the House of
one

one of her Sisters, to whom she recites her Adventure, and tells her that *Cupid* as a more signal Revenge had threatened to marry one of her Sisters. Her Sister swelled with vain Hope, abandons her Father's Court, repairs to the Rock which led to *Cupid's* Palace, and fancying the *Zephyr* would support her as he had done before, let herself drop down, and perish'd by a miserable Death. *Psyche* took the same Way to revenge herself upon her other Sister, who was caught in the Snare. In the mean while, *Venus* apprized that *Cupid* suffered cruel Torment, endeavoured to find out *Psyche*, to chastise her for her Presumption.

Psyche was still in search of *Cupid*, and arriving near a Temple, made up a Sheaf of some loose Ears of Corn that lay scattered in the Field, which she offered to *Ceres*, begging to be taken under her Protection; but the Goddess answered her that all she could do in her Favour was, not to deliver her up to her Enemy. *Juno* whom she met in one of her Temples gave her much the same Answer. *Psyche* however still retains some Hope: She resolves to have Recourse to *Venus*, hoping to find *Cupid* with her, and so to make her Peace. Accordingly she found out *Venus*; but the haughty Goddess, without seeming to vouchsafe her the smallest Regard, ascended *Olympus*, and prayed *Jupiter* to send *Mercury* to seek out *Psyche* over all the Earth, and bring her to her, she having declined to keep her when she had her in her Power, because she had appeared before her as a Suppliant. While *Mercury* is in quest of this unfortunate Lover, she meets with *Custom*, one of *Venus's* waiting Maids, who dragging her by the Hair brings her to *Venus*. The incensed Goddess flies at her Hair, tears her Robe, gives her Blows upon the Head; and then having made up a great Heap of Grains intermixed, Wheat, Barley, Millet, Poppies, Wood-pease, Lentils, and Beans, she orders her

her to separate all these Grains, and that before Night, leaving for her Companions two of her other Attendants, Sorrow and Anxiety. *Psyche* remain'd as one thunderstruck and quite insensible, but officious Ants separated the Grains, and extricated her out of this Difficulty. *Venus* next commanded her to bring her a Tuft of golden Wooll, from certain Sheep that fed beyond a River, in Places inaccessible; but instead of thinking to execute the Goddess's Orders, she went to drown herself in that River, when a Reed whisper'd some articulate Sounds that taught her how to come at the Wooll, which she carried to the Goddess. *Venus*, not appeased with such prompt Obedience, order'd her further to fetch her a Pitcher of a blackish Water that flowed from a Fountain kept by Dragons. An Eagle took the Pitcher, filled the Water into it, and gave it her to deliver to *Venus*. An Order still harder to be obeyed succeeded these many Labours. *Venus* regretting that some of her Beauty had been lost in dressing *Cupid's* Wound, orders *Psyche* to go down to *Pluto's* Kingdom, and demand from *Proserpine* a Box with some of her Charms. *Psyche* believing there was no other Way of visiting the Dead but by dying herself, was going to throw herself headlong from a high Tower, when an audible Voice taught her the Way to the infernal Regions, by bidding her go to *Tenarus*, near *Lacedemon*, where she would find a Way that led thither; but that she was to fortify herself with two Cakes, one in each Hand, and two Pieces of Money, which she was to hold in her Mouth: That *Charon* would convey her into his Boat, and to him she was to give one of her Pieces of Money, which he himself must take out of her Mouth; and that upon meeting the huge Dog that kept *Proserpine's* Court, she was to give him one of the Cakes. That at last she should come up to *Proserpine* and receive from her a gracious Reception; be invited by

by her to a sumptuous Feast she was to prepare for her; but that she was to decline her Offer, sit down upon the Ground, and eat nothing but brown Bread: that at last the Goddeſs ſhould give her the Box, but that ſhe was to beware of opening it. All theſe Directions given her by the Voice, *Psyche* followed, and received from *Proſerpine* what *Venus* demanded.

After ſhe had got out of the infernal Regions, ſhe had the Curioſity to open the Box, with a Deſign to take ſome of the Beauty it contained to herſelf; but ſhe found nothing there beſides an infernal and ſoporiferous Vapour, which ſeized her in an inſtant, and made her ſink down to the Earth faſt aſleep. She never had riſen again, if *Cupid* now cured of his Wound had not got out at his Mother's Palace Window to go in Search of his beloved *Psyche*. He found her faſt aſleep, waked her with the Point of an Arrow, put back the Vapour into the Box, and bid her carry it to his Mother. *Cupid* flew away to Heaven, and appeared before *Jupiter*, who aſſembled the Gods, and ordered him to keep his *Psyche*, and that *Venus* ſhould no longer oppoſe his Marriage with her. At the ſame Time he commanded *Mercury* to carry her up to Heaven. *Psyche* now admitted into the Society of the Gods, drank Ambroſia, and became immortal. The nuptial Feaſt was prepared, there every God played his Part, and even *Venus* danced. Thus were the nuptials ſolemnized, and *Psyche* ſoon after was delivered of a Daughter who was named *Pleasure*.

This Fable, as we ſee, is entirely allegorical, and denotes the Evils that Concupiſcence, figured by *Cupid*, entails upon the human Soul under the Symbol of *Psyche*. It would be needleſs to attempt an Explanation of all its Circumſtances, ſince many of them are merely the Product of their Imagination who invented it. I ſhall only

obſerve

observe that the Ancients represented *Psyche* with the Wings of a Butter-fly, as we see on some Monuments, and Intaglios, and that the Butter-fly, and the Soul, in the *Greek* Language were both called *Psyche*; but where was the Necessity of loading this Fiction with so many childish Circumstances, for the Sake of a trite vulgar Moral?

The GRACES.

Among the many Divinities invented by the Ancients, none were more amiable than the *Graces*, since it was from them the Rest borrowed their Charms, Sources of every Thing agreeable and smiling in Nature. They gave to Places, Persons, Works, and to every thing in its kind, that finishing Charm which crowns all its other Perfections, and is as it were the Flower of its Excellence: In fine, it was only from them a Person could derive that Talent, without which all other Qualifications are lost; I mean the Talent of pleasing. Accordingly of all the Goddesses, none had a greater Number of Adorers than they. To them all Ranks, all Professions, Persons of every Age and Character address'd their Vows, and offered Incense. Every Science, every Art had its tutelar Divinity in particular; but all the Arts and all the Sciences acknowledged the Empire of the *Graces*.

As the *Abbé Massieu* has left a Dissertation in the Memoirs of the Academy of the *Belles-Lettres* (1), wherein that learned and ingenious Academic has omitted little or nothing material with Respect to these Divinities, I cannot do better than take him for my Guide. I shall therefore inquire with him, but in few Words, into the Origine of the *Graces* and their Number, the different Names that were given them, their Attributes, the Worship that was paid them, and lastly what Blessings they were thought to be the Dispensers of.

Some

(1) Tom. 5. p. 2.

Some Ancients believed them to be the Offspring of a legitimate Marriage, and that they were the Daughters of *Jupiter* and *Juno*; but *Hesiod* asserts that they were the Offspring of that God and of the fair *Eurynome*, the Daughter of *Oceanus*, whom *Onomacritus* names *Eunomia*, and *Laëtantius*, the old Commentator on *Statius*, *Harmione*. According to *Antimachus* a very ancient Poet, their Mother was called *Eglé*, and according to others, *Eurymedusa*, or *Antinome*. In fine, the most general Opinion is that they owe their Birth to *Bacchus* and *Venus*.

The Ancients were not more agreed about the Name and Number of the *Graces*, than about their Original. The *Lacedemonians* admitted only two of them, whom they worship'd under the Names of *Clito* and *Phaenné*. The *Athenians* allowed no more, but they called them *Auxo* and *Hegemone*. *Hesiod*, and after him *Pindar*, *Onomacritus*, and most of the other Poets, fix the Number of the *Graces* to three, and name them *Eglé*, *Thalia*, and *Euphrosyne*. What perplexes some People is that *Thalia* is commonly reckoned one of the *Muses*: But where is the Inconsistence in a *Muse* and a *Grace* having both the same Name? *Homer* changes the Name of one of the *Graces*, and calls her *Pasithée* (1) wherein he is followed by *Statius* (2).

Notwithstanding the Authority of *Hesiod* and *Homer*, there were several Places in *Greece*, where four Goddesses of this Name were acknowledged, and then they were confounded with the *Hours*, or rather with the four *Seasons* of the Year; this was the Reason of representing them crown'd, one with Flowers, another with Ears of Corn, the third with Vine-branches and Grapes, and the Fourth with a Branch of Olive, or of some other of those Trees that preserve their Verdure even in Winter. It was also for the same Reason that *Apollo* was sometimes represented

(1) Il. l. 14.

(2) Theb. l. 2.

represented supporting with his right Hand small Figures of the four Graces. This is all the Certainty Antiquity gives us as to their Number. For as to the Expression of *Aristenetus*, who says that the Graces fluttered by Hundreds around *Cydicpe*: And that of the Author of the Poem upon the Loves of *Hero* and *Leander*, who asserts that when *Hero* vouchsafed to smile, her Eyes alone displayed more than an hundred Graces; and lastly that of *Nonnus*, who, in the Poem he has made in Honour of *Bacchus*, says there were no less than three Hundred of them in his Train; all these are of the Nature of such hyperbolical Expressions as impose upon no Body. The Case is otherwise as to what is said by *Pausanias* (1), that some Authors reckon the Goddesses of Persuasion in the Number of the Graces, insinuating thereby, that the great Secret of Persuasion is to please.

At first these Goddesses were represented only by mere Stones that were not cut; and such were the ancient Statues, as has been already remark'd elsewhere. But they came very soon to be represented under human Figures, clad in Gauz in the early Times, and afterwards quite naked. *Pausanias* owns (2) that he could not trace the Time when the Custom of giving them Drapery came to be laid aside. They were thus represented, to signify that nothing is more amiable than simple Nature; and with a thin plain covering of Gauz, to intimate to us that if sometimes Art be induced to assist Nature, foreign Ornaments ought to be employed only discreetly and with Reserve. They were painted young, because Charms have always been considered as the Lot of Youth. They were commonly thought to be Virgins, *Homer* however marries one of them to the God of Sleep, and the other to *Vulcan*. Further, the Graces were represented in the Attitude of Persons dancing; which makes

(1) In Beot.

(2) Loc. cit.

makes *Horace* say (1), *Alterno terram quatiant pede*: Add to this, that they held one another fast by the Hand, *Segnesque nodum solvere gratiæ*. (2)

Pausanias tells us that there were to be seen at *Elis* the Statues of three Graces, where they were represented, one holding in her Hand a Rose, the other a Die to play with, and the third a Branch of Myrtle: Symbols which the Author himself explains. 'Tis says he because the Myrtle and the Rose were particularly consecrated to *Venus* and the Graces; and as for the Die, 'tis a Mark of the Inclination of Youth, the Age which the Graces peculiarly love, to Sports and Pastimes. But what shall we say of a Custom among the Ancients of representing the Graces in the midst of the most ugly Satyrs? Insomuch that even the Statues of the Satyrs were often made hollow, so that you could open and shut them; and when they were opened, you discovered within them little Figures of Graces. What could be the Meaning of such an odd Assemblage? was it to point out to us, that we must not judge of Men by Appearance, that the Deformities of Shape may be rectify'd by the Charms of the Mind; and that very often great internal Endowments lie concealed under an ungraceful Outside?

We may easily judge that such lovely Divinities would neither be without Altars nor Temples. *Etheocles*, King of *Orchomenos* in *Beotia*, is reckon'd the first who erected any to them, and who regulated the Ceremonies of their Worship; which has made some Ancients say that he was their Father. The *Lacedæmonians* however ascrib'd the Glory thereof to *Lacedæmon* their fourth King, alledging that the Temple which he had built to them upon the Banks of the River *Tiasis* was the most ancient one of *Greece*. According to *Pausanias* they had Temples at *Elis*, at *Delphos*, at *Perga*, at *Perinthus*, at *Byzantium*, and in several other Places of *Greece* and *Thrace*. Ordinarily

(1) L. 1. Od. 4.

(2) Hor. L. 3. Od. 21.

narly the Temples consecrated to *Cupid*, were also consecrated to the Graces. It was also the Custom to give them a Place in those of *Mercury*, to teach us that even the God of Eloquence had need of their Assistance. But above all, the Muses and the Graces had commonly but one and the same Temple, and 'tis easy to perceive the intimate Union that must have been between these two Sorts of Divinities: Accordingly *Pindar* invokes the Graces almost as often as he does the Muses.

Tho' Festivals were celebrated to their Honour thro' the whole Course of the Year, the Spring however was principally consecrated to them, as to *Venus* their Mother. But it was not only at certain stated Times that the Ancients signalized their Devotion to these Goddesses, there was hardly a Day that was not distinguish'd by some piece of Homage that was paid them. They took few Repasts without invoking the Muses and the Graces: With this Difference, that in order to procure the Favour of the Muses they drunk nine Glasses, whereas those who would be favoured of the Graces drank only three.

All *Greece* was full of Monuments consecrated to these Goddesses. Their Figures were to be seen in most Cities, done by the greatest Masters. There was at *Pergamus* a Picture of them, drawn by *Pythagoras* of *Paros* (1). Another at *Smyrna*, which was by the Hand of *Apelles*. *Socrates* had made their Statues in Marble, as *Rupalus* did in Gold. *Pausanias* speaks of several other of their Statues, where the Richness of the Matter vied with the Beauty of the Workmanship. *Demosthenes* in his Oration for the Crown, tells us that the *Athenians* having aided the Inhabitants of the *Chersonesus* in a pressing Exigence, these to eternise the Memory of so signal a Service, had erected an Altar with this Inscription, *An Altar consecrated to that Grace who presides over Gratitude.* And
to

(1) *Pauf. in Beot.*

to conclude with Monuments of another Kind, there were a great many Medals on which the Graces were represented; whereof several are transmitted to us. Such is a *Greek Medal of Antoninus Pius*, struck by the *Perinthians*; one of *Septimius Severus*, by the Inhabitants of *Perga* in *Pamphilia*; another of *Alexander Severus*, by the *Flavian Colony* in *Thrace*; and lastly one of *Valerian*, the Father of *Galian*, by the *Byzantines*.

Lastly, As to the Favours that were look'd for from these Goddeffes, they were thought to dispense to Men not only a good Grace, Gayety, Equality of Temper, but also Liberality, Eloquence and Wisdom, as we are told by *Pindar*; but the most noble of all the Prerogatives of the Graces was, that they presided over Kindnesses and Gratitude; insomuch that, in almost all Languages, their Names are made use of, to express both Gratitude and Favours.

We shall close with the Allegories that have been found in the Names of those Goddeffes and their Attributes. First they were called *Charites*, a Name derived from the *Greek Word* that signifies *Joy*, to denote that we ought to have an equal Pleasure in doing good Offices, as in shewing Gratitude to those from whom we have them. They were young, to teach us that the Memory of a Favour ought never to decay; sprightly and nimble, to shew that we must be prompt to oblige, and that a Favour ought not to be long deferred. Accordingly the *Greeks* had a Way of speaking, that a Favour which comes lingering ceases to be a Favour. They were said to be Virgins, to give us to understand, first, that in doing good, our Views ought to be pure, the Want of which marring the Favour; and in the second Place, that the Benificent Disposition ought to be accompany'd with Prudence, Reserve and Discretion. It was for this second Reason that *Socrates* seeing a Man who lavish'd away his Favours without Distinction upon

every Object : *May the Gods confound thee, cry'd he, the Graces are Virgins, and you would make them common Prostitutes.* They were linked in one another's Hands, to signify that we ought by mutual Acts of Kindness to bind the Cords of Love that unite us to one another. Lastly, they danced in a Circle, to intimate that there ought to be among Mankind a Circulation of Kindnesses; and moreover, that by Acts of Gratitude, the Favour ought, according to the Order of Nature, to return to the same Source from whence it was derived.

C H A P. XII.

The History of Vulcan.

TIS proper to join the History of *Vulcan* to that of *Venus* and the Graces, since according to the Ancients, he had married either the Mother of *Cupid* herself, or according to *Homer*, one of these three Goddesses. If we believe *Cicero* (1), there were several *Vulcans*; the first, was the Son of *Cælus*; the second, of *Nilus*; the *Egyptians* who acknowledged him their Protector, called him *Opas*; the third was the Son of *Jupiter* and *Juno*, or of *Juno* alone, according to *Hesiod*, who is followed by the other Poets. The fourth was the Son of *Menalius*; this is he who inhabited the *Vulcanian* Islands. We may find another *Vulcan* even more ancient than all these: That is the *Tubal-cain* of the Scripture, who having apply'd himself to the forging of Iron, as *Moses* informs us, became the Model and Original of all the Rest.

Mythologists give several Derivations of *Vulcan's* Name *Hephaistos*. *Phurnutus* derives it ἀπὸ τοῦ ἥφθαι, as you would say *Burning*. *Plato* in his *Socrates*, says it comes from φαῖδς ἕως, *He who presides over*
the

(1) L. 3. de Nat. Deo.

the Light. Servius alledges that he was called *Vulcanus quasi Volitanus*, to signify that the Sparks of Fire fly in the Air in the forging of Iron. But what Stress is to be laid upon an Etymology of a Name given to that God by the *Latins*, and which was unknown to the *Egyptians* who introduced his Worship into *Greece*? That of *Pburnutus* is no doubt more rational, since the *Greeks* called that God *Ephæstos*: But without insisting any longer on these Etymologies, we observe that the *Greeks* reckoned *Vulcan* the God of Blacksmiths, and a Blacksmith himself; and this is the Idea given of him by *Diodorus Siculus*, when he says (1) “*Vulcan* is the first Founder of Works in Iron, Brass, Gold and Silver, in a Word, of all fusible Materials. He also taught all the Uses to which the Artists and others can imploy Fire; for this Reason all those who work in Metals, or rather Men in general, call Fire by the Name of *Vulcan*, and offer Sacrifices to that God, in Acknowledgment of so useful an Invention.”

There is a great deal of Probability that the second *Vulcan* was an ancient *Egyptian* King, as we shall prove at the End of the History of this God; or rather he was the most ancient Divinity of the *Egyptians*, since we find him in *Herodotus*, *Syncellus*, and other Authors, at the Head of the Divinities of that People; unless we will trace back to *Tubal-cain*, or to some one of the Kings of those Countries, who signalized himself in the Art of forging Iron.

As for the third *Vulcan*, in whose History the *Greeks* have inserted that of all the Rest, we may take it for granted that he was a *Titan* Prince, the Son of *Jupiter*, or at least one of his Relations, who having been disgraced, was obliged to retire into the Island of *Lemnos*, where he establish'd

(1) L. 5.

Forges. Sir *Isaac Newton*, who confounds him with *Thoas* King of *Lemnos*, explains the Fable of his Fall from Heaven very ingeniously. *Thoas*, says he (1), wedded *Colicopis*, the same *Venus* who was reckoned the Mother of *Eneas*, and Daughter of *Otbreus* King of *Phrygia*. *Thoas* got the Name of *Cinyras* from his Dexterity in playing upon the Lyre, which gave a Handle to say that he had been beloved by *Apollo* or *Orus*. *Bacchus* falling in Love with the Wife of *Thoas*, was surprized in an Intrigue with her, but he found a Way to appease the Husband by making him drink Wine, and made up the Affair by creating him King of *Byblos* and *Cyprus*; after which he pass'd the *Hellespont* with his Army, and conquered *Thrace*. 'Tis to all these Events, subjoins the Author now quoted, that the Poets allude, in feigning that *Vulcan* fell from Heaven into the Island of *Lemnos*, and that *Bacchus* after having pacified his Wrath by making him drink Wine, got him to be recalled to Heaven. He fell from the Heaven of the Gods of *Crete*, when he departed from *Crete* to *Lemnos* to forge Metals; he was reinstated in Heaven, when *Bacchus* made him King of *Byblos* and *Cyprus*; for the Courts of the Princes of those Times, in Imitation of that of *Jupiter*, were look'd upon as Heaven. *Thoas* reigned to a great Age, lived to the Time of the *Trojan War*, and grew immensely rich (a).

Thus it is that the *Greeks* by ingenious Fictions had disguised a History, which of itself was very simple and natural; and to find some Pretext for the Removal, or if you please the Expulsion of *Vulcan*, they gave out that *Jupiter* seeing him very ugly, or rather being jealous that *Juno* had brought him

(1) Chronology.

(a) *Newton* cites for Authorities, *Clem. Alex. Admon. ad Gen. Apollodorus, Pindar. Pyth. Od. 2. Hesychius in χινύρας. Steph. in Ἀμάρτες.*

him forth without his Concurrence, had kicked him down from Heaven to Earth with a Blow of his Foot, and that he would have inevitably been killed, had it not been for the Assistance of the Inhabitants of *Lemnos* who received him into their Arms; that however he suffered the Loss of a Leg whereof he remained lame; or according to another Tradition adopted by *Pausanias* (1), but as frivolous as the Former, it was *Juno* who expelled him *Olympus*. This Author adds that *Vulcan* not having forgot this Injury, made a golden Chair with a concealed Spring, and sent it to Heaven. *Juno* having no Diffidence of her Son's Present, would needs sit down upon it, and was catch'd in it as in a Trap; and *Bacchus* was forced to fuddle *Vulcan* before he could bring him to set *Juno* at Liberty, who had given the Gods abundance of Mirth by this Scene: But as these Fictions, which every Poet had a Right to invent, are not consistent with one another, *Homer* tells us that this God incurred *Jupiter's* Displeasure, for having extricated *Juno*, whom he had suspended in the Air with a Chain, because she had raised a Storm to destroy *Hercules*.

The Island of *Lemnos*, being very subject to Earthquakes and Vulcanos, as is proved by the learned *Bochart* (2) from *Eustatbius* and others, hence *Vulcan* was said to have fallen into this Island, where he fix'd his Residence and his Forges; or, according to others, because it was in this Island the Art of forging Arms was invented. In order to gain credit to this Fable, the Thumps of the Hammers of the Cyclops his Blacksmiths were said to be heard at a very great Distance, which was in truth the Noise of the Fire struggling to get vent. The Forges of this God were also establish'd in Mount *Ætna* for the same Reason; and in the *Vulcanian* Islands, whereof *Liparos* is the principal, and which were afterwards

A a 3

called

(1) In Attic. c. 20.

(2) Chan. L. 2. c. 12.

called *Eolian*, from the Name of *Eolus* their King: In a Word, in all Places where any *Vulcano* was to be seen. As the *Greeks*, when any one signalized himself by his Works, took Pleasure in setting off his History with every wonderful Circumstance which they thought proper to embellish it; so the Poets placed to the score of their *Vulcan* all the Works that pass'd for Master-pieces in the fabulous World, such as the Palace of the Sun (1), the Armour of *Achilles* (2), that of *Eneas* (3), *Hermione's* Necklace, *Ariadne's* Crown, the famous brazen Dog which *Jupiter* gave to *Europa*, and which she gave to *Procris*; *Pandora*, she who was the Cause of all the Evils that have over-run the Earth: In fine, those brazen Symbols whereof he made a Present to *Minerva*, who gave them to *Hercules*, and at whose Sound that Hero rais'd from a Wood the Birds named *Stymphalides*, which he afterwards slew with his Arrows, as shall be said in his History.

Tho' we have nothing very certain about *Vulcan's* Children, we know however that *Protheus* and *Erichthonius* were look'd upon as such, as also those who were distinguish'd in the Art of forging Iron and Metals, as *Olenus*, *Albion*, and some others. Several Names were also given him. He was called *Lemnius*, because *Lemnos* was the Place where he fell, upon his Expulsion from Heaven; *Junonigena*, because he was *Juno's* Son; *Mulciber*, or *Mulcifer*, because he had taught the Art of softening Iron by the Heat of the Forge; *Ætneus*, because his Forges were under Mount *Ætna*; *Amphiguneis*, because he was lame of both Feet, according to *Hesiod*, who gives him this Epithet; and *Kullopodion*, by those who took him to be lame only in one Side: This is the same Epithet with that of *Tardipes*, given him by *Catullus*.

Of all the ancient Nations, the *Egyptians* adored this God most; he had at *Memphis* that magnificent Temple, and colossal Statue, seventy-five Feet high, whereof

(1) Ovid Met. L. 2. (2) Homer. II. (3) Virg. En. L. 6.

whereof we have given the Description in the first Volume; tho' his Statue which was in the Temple bore so little Proportion to that Colossus which was without, that it provok'd the Scorn of *Cambyfes*, who threw it into the Fire. His Priests were in so great Esteem among the *Egyptians*, that one of them, named *Sethos*, ascended the Throne. This God was also highly honoured by the *Romans*. *Tatius*, according to *Dionysius of Halicarnassus* (1), built him a Temple, and *Romulus* consecrated to him Chariots of Brass drawn with four Horses, as we learn from the same Author. It was the Custom, in his Sacrifices, to consume the whole Victim by Fire, reserving nothing for the sacred Feast, so that they were real *Holocausts*; thus *Tarquinius* the elder, after the Defeat of the *Sabines*, burnt their Arms and Spoils in Honour of this God.

Among the Animals, the Lion, who in his Roarings seems to dart Fire from his Mouth, was consecrated to him; and Dogs were set apart for keeping his Temple. He had several of them at *Rome*, but the most ancient one, built by *Romulus*, was without the Bounds of the City; the Augurs being of Opinion, that the God of Fire ought not to be within the City itself. But what was the highest Mark of Respect paid by the *Romans* to this God, according to *Dionysius of Halicarnassus*, those Assemblies were kept in his Temple, where the most important Affairs of the Republick were debated: The *Romans* thinking they could invoke nothing more sacred, to confirm the Decisions and Treaties that were made there, than the avenging Fire whereof that God was the Symbol.

As it was their Opinion that *Vulcan* had taught all the Uses which Artists and others make of Fire, so all those who worked in Metals, or, more accurately speaking, all Men in general offered to this God Sacrifices, in Acknowledgment of so useful a Discovery, as we learn from *Diodorus Siculus* (2).

A a 4

There

(1) L. 2.

(2) L. 5.

There were also Festivals instituted in Honour of him, the principal whereof was that where it was the Custom to run with lighted Torches, that were to be carried to the Goal without letting them go out, under Pain of Disgrace ; he who out-run another had, according to *Pliny* (1), his Torch for his Reward.

Ancient Monuments represent this God in an uniform manner ; there he always appears with a Beard, his Hair somewhat neglected, half covered with a Habit that comes only down to above his Knee, wearing a round and pointed Cap, in his right Hand an Hammer, and Pincers in the left. As People have always been fond of finding mystical Reasons for such Representations, *Eusebius* tells us (2), that the Name of *Ephæstos* points out the Force of Fire, and that the Cap which was given him, being of a blue Colour, figured the Circuit of Heaven, where Fire makes the more subtile Part.

Tho' all the Mythologists unanimously say that *Vulcan* was lame, yet none of his Images now remaining represent him with that Defect : *Cicero* however, in his first Book of the Nature of the Gods, thus speaks of one of his Statues : “ We admire that “ *Vulcan* of *Atbens*, made by *Alcarnenes*, he is standing, and cloath'd, and appears lame, but without “ any Deformity.” Most of the Medals of the Island of *Lemnos* represented this God with the Legend, *Deo Vulcano*.

From all that has been now said, we may conclude that there were three *Vulcans* ; the first, and the most ancient, is the *Tubal-cain* mentioned by *Moses*, who places him in the tenth Generation from *Cain*, and who was really the first that invented the Art of forging Iron. *Sanchoiathon*, who reckons him in the seventh Generation, tells us that besides that Art he invented the Fisher's Bait, the Fishing-line and Boat, and that after his Death he was honour'd as a God, under the Name of *Diamithios*. 'Tis true that
ancient

(1) L. 18.

(2) Præp. Ev. l. 3.

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ancient Author calls him likewise *Chrysaor*, and it has puzzled Authors not a little to find *Ephæstos*, or *Vulcan*, in this *Chrysaor*, whom the *Greeks* make to spring from the Blood of *Medusa*, as shall be said in the History of that *Gorgon*; but M. *Fourmont* the elder thinks he has found the true Original of this Name in a *Phenician* Word, which imports *one who works by or in the Fire*.

The second *Vulcan* was an ancient God, or King of *Egypt*; and in fine, the third was one of the *Titans*, who out of some Discontent retired into the Island of *Lemnos*.

C H A P. XIII.

The History of Mercury.

OF all the Gods of the Pagan World, none had so many Employments and Occupations as *Mercury*. The *Greeks* called him *Hermès*, which signifies *Interpreter*, or, according to *Proclus*, *Messenger*. His *Latin* Name, if we may believe *Festus*, came from a Word signifying *Merchands*, or rather *Merchandize*, *Mercurius*, a *Mercibus*. *Interpreter*, as he was, and faithful Minister of the other Gods, and of his Father *Jupiter* in particular, he serv'd them with indefatigable Zeal, even in Employments not very honourable. It was he had the Charge of conducting the Souls of the Dead into the infernal Regions, and of bringing them back. He was, besides this, the God of Eloquence, and of the Art of speaking well; the God of Travellers, Merchants, and even of Pick-pockets. He acted as Ambassador and Plenipotentiary of the Gods, was concerned in all Treaties of Peace and Alliance. Sometimes he was seen accompanying *Juno*, either as her Guard, or to watch over her Conduct. Sometimes *Jupiter* sends him to conduct an Intrigue with some new Mistress. Here you have him transporting *Castor* and *Pollux* to *Pal-lene*;

lene : There accompanying *Pluto's* Chariot, when he carries off *Proserpina* : The Gods, nonpluss'd with the Difference arisen between the three Goddesses about Beauty, send him along with them to the Shepherd *Paris*. So many different Functions have made it be believed, that there were several *Mercurys*, and that to the Son of *Jupiter* alone had been ascribed the Attributes which ought to have been shared among several Gods of the same Name.

Mythologists accordingly reckon more *Mercurys* than one. *Laëtantius*, the *Grammarian*, enumerates four of them ; one the Son of *Jupiter* and *Maia* ; the second of *Cælus* and the Day ; the third of *Liber* or *Bacchus*, and *Proserpina* ; the fourth of *Jupiter* and *Cyllene*, who slew *Argus*, and then fled for it, say the *Greeks*, into *Egypt*, where he communicated to the *Egyptians* the Knowledge of Letters. He whom most of the Ancients acknowledge, and to whom the Poets attribute all the Actions that pass under the Name of *Mercury*, is the Son of *Jupiter* and *Maia* ; 'tis to him chiefly that Temples were built, Altars and Statues set up.

According to *Cicero* there were five of them : “ One
“ the Son of *Cælus* and the Day (1) ; another the Son
“ of *Valens* and *Phoronis* ; 'tis he who dwells under
“ the Earth, and is called *Trophonius*. The third is the
“ Son of *Jupiter* and *Maia* ; this *Jupiter* is the third
“ in Order of those that are reckoned ; 'tis of this
“ *Mercury*, and *Penelope*, that *Pan* is said to have
“ been born. The fourth is the Son of *Nilus*, whom
“ the *Egyptians* think it a Crime to name. The
“ fifth, whom the *Pheneates* worship, who is said to
“ have slain *Argus*, and for that reason to have ob-
“ tained the *Egyptian* Empire, and given Laws to
“ the *Egyptians*, and the Knowledge of Letters (a) ”.

(1) The Day is put in the Feminine for *Dies*.

Without

(a) *Mercurius unus* (inquit *Cicero*) *Cælo* patre, die matre natus, cujus obscœnius excitata natura traditur quod aspectu *Proserpinæ* commotus sit : Alter *Valentis* & *Phoronidis* filius, is qui sub terris habetur, idem *Trophonius*. Tertius *Jove* tertio natus &

Maia,

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Without troubling ourselves to consider in what manner we might reduce to a smaller Number so many *Mercurys*, some of whom appear to have either the same Father, or the same Mother; we presume it may be affirmed that there never were but two of them; for as to him who had *Pan* by *Penelope*, whom *Herodotus* makes to have lived eight hundred Years before him, that is about the time of the *Trojan War*, 'tis very probable that it was some Priest of that God who had seduced that young Princess. I allow therefore of none but the ancient *Mercury*, the *Thot*, *Thaut*, or *Taautus*, of the *Egyptians*, who was Contemporary with *Osiris*; and him who, according to *Hesiod*, was the Son of *Jupiter* and *Maia*; these are the two whose History I am now to give.

There is no Personage, without Exception, in profane Antiquity, more famous than the *Egyptian Mercury*. He was the Soul of *Osiris's* Counsel (1), who employ'd him in the most critical Affairs; and who, before his Expedition to the Conquest of the *Indies*, left him with *Isis*, whom he had named Regent of the Kingdom, as the most proper Person to serve her in the Administration. Not content merely with giving Counsel to the Queen, he, like a faithful Minister, apply'd himself to make Arts and Commerce flourish thro' all *Egypt*. By studying the most sublime Sciences, he acquired profound Knowledge in the *Mathematicks*, especially in *Geometry*, and taught the *Egyptians* the way to measure their Lands, whose Limits were frequently disturbed by the Overflowings of the *Nile*, that every one might know the Portion that belong'd to him. In fine, there were few Sciences wherein he did not make great Proficiency;

Maia, ex quo & Penelopa Pana natum ferunt. Quartus Nilo patre, quem Ægyptii nefas habent nominare. Quintus, quem colunt Pheneatæ, qui Argum dicitur interfecisse, ob eamque causam Ægypto præfuisse, atque Ægyptiis leges, & literas tradidisse. De Nat. D. L. 2.

(1) See *Herod. Diod. Sic. l. 1. &c.*

ciency ; and it was he in particular invented the Use of those mysterious Letters called Hieroglyphicks, which were used afterwards only in Matters that concerned Religion. To these Particulars *Diodorus Siculus* adds (1): “ That *Osiris* put a great deal of Honour upon him, because he saw him endued with an extraordinary Talent for every thing that was conducive to the Welfare of human Society. For *Mercury* was the first who form’d an exact and regular Language of the rude and undetermined Dialects that were in use before. He gave Names to a vast many things, that till then had none. He invented the first Characters, and regulated the very Harmony of Words and Phrases. He instituted several Rites concerning Sacrifices, and the other Parts of the Worship of the Gods ; and communicated to Mankind the first Principles of Astronomy. Next he exhibited to them by Way of Amusement, Dancing and Wrestling, and made them understand what Strength and even what Grace the human Body might derive from these Exercises. He invented the Lyre, to which he gave three Strings, in Allusion to the three Seasons of the Year : For these three Strings giving three Sounds, the Grave, the Sharp, and the Mean ; the Grave answers to Winter, the Mean to Spring, and the Sharp to Summer. ’Tis he who taught the *Greeks* Interpretation or Elocution, and was therefore called *Hermes*, or the Interpreter. He was the Confident of *Osiris*, who communicated to him all his Secrets, and highly esteemed his Counsels. Lastly, it was he, according to the *Egyptians*, that planted the Olive-Tree, which the *Greeks* ascribe to *Minerva*.”

As for that great number of Books upon Theology, Astronomy and Medicine, I know *Marsham* (2) ascribes them to the second *Mercury*, the Son of *Vulcan*, who, according to *Eusebius* (3), lived a little after

(1) L. 1.

(2) Chron. Sæc. 1.

(3) In Chron.

after *Moses*, that is, about fifty Years after the *Israelites* came out of *Egypt*: And this learned Author, relying upon the Authority of *Manetho*, cited by *Syncellus*, reckons that this second *Mercury* is he who was surnamed *Trismegistus*, or thrice-great. These Books, according to *Clemens Alexandrinus* (1), were to the number of forty-two; and it was impossible for the *Egyptians* to carry their Veneration for them higher than they did. They were carried in their Processions with a great deal of Ceremony and Respect. First of all appeared the *Chanter*, who had two of them in his Hands, one containing the Hymns in Honour of the Gods, and the other Rules according to which the Kings were to govern. Next came the *Horoscopus*, this is the Name given by *Clemens* of *Alexandria* to that Minister (2) who carried the four Books of Astronomy, one treating of the fixed Stars, another of the Eclipses of the Sun and Moon, and the two last of the rising of these two Luminaries. Then appeared the sacred *Scribe*, with ten Books that treated of Cosmography, Geography, the Description of the *Nile*, &c. Then follow'd the *Stolist*, with other ten Books upon the Subjects of Religion; namely, Sacrifices, Prayers, Festival-Days, &c. The *Prophet* came up after, likewise with ten Books, which were named sacerdotal, and treated of the Laws of the Gods, and of Ecclesiastick Discipline. Thus, concludes the Author now quoted, there were forty-two Books in all, whereof thirty-six comprehended all that belonged to the *Egyptian* Philosophy; and the other six regarded Medicine, and treated of Anatomy, Medicaments, of the Diseases of the Eyes, of those of Women, &c.

'Tis from these Books, to mention it by the Way, which however are long ago lost, for the *Pimander* of *Mercury* is a spurious Work, that *Sanchoniathon* had taken the Theogony whereof we have given the Abstract in the first Volume.

I

(1) Strom. 1. 6.

(2) ὁ Ὠροσκόπος.

I say, they have been long ago lost ; accordingly *Galien* reckoned spurious the Books of Medicine that pass'd for *Mercury's* in his Time ; and the same Opinion we are to have of those mentioned by Saint *Cyril* (a).

The second *Mercury*, I mean the Son of *Jupiter* and *Maia* the Daughter of *Atlas*, became famous among the *Titan* Princes. After his Father's Death (1), *Italy* fell to his Lot, with the *Gauls* and *Spain* (b) where he reigned absolute after the Death of his Uncle *Pluto* ; and the *Mauritanix*, after that of his Grand-father *Atlas*. He was a Prince of great Artifice, Cunning and Diffimulation: He travelled more than once into *Egypt* to inform himself in the Manners and Customs of that ancient People, and to learn their Theology, but above all the abominable Science of Magick which was then in very great Vogue, and wherein he himself afterwards excelled ; accordingly he was reckoned the great Augur and Soothsayer of the *Titan* Princes, who were perpetually consulting him. *Jupiter* himself in his lifetime had often employed him in that Science ; and this is what had given the Poets a Handle to make him the Interpreter of the Gods.

Some Authors, not understanding literally what I have been now relating, will have it that *Mercury* was accounted the Interpreter of the Gods, only because he taught his People the Worship which they required. His *Travels* into *Egypt* were of great Use to him for that Purpose, having got himself initiated into all the Mysteries of the *Egyptians*, and having learned their Ceremonies.

Jupiter likewise found great Advantage from the Eloquence of this young Prince, having employed him in several Negotiations during the Wars which he

(a) *Fabricius* has given the Titles of the forty two Books in his *Bibliotheca Græca*. L. 1. c. 11.

(1) Don *Pezron* *Antiq. de la Lang. des Celtes*.

(b) See *Euhemerus*, Don *Pezron*, *Ant. de la Langue des Celtes*, after *Lactantius* and others.

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he had with the Princes of his Family; delegating him to several Places to treat with them; and this, no doubt, is what made him pass for the Messenger of the Gods. As he frequently reconciled them to one another, he was taken for the God of Peace and Alliances. *Jupiter* employed him as his Confident in conducting some of his Intrigues, and let him into the Secret of all his Gallantries.

Add to this, that he contributed not a little by the Force of his Eloquence, and the Politeness of his Manners, to cultivate the Minds of his People, to make them docile, uniting them together by Society and Commerce, and curbing Vice by wise and severe Laws. This Prince in his Life-time had invented and improved several Arts. The *Gauls*, who worship'd him under the Name of *Teutates*, and offered to him even human Victims, as we learn from *Lactantius* (a) and *Lucan* (b), looked upon him as the Inventor of all the fine Arts (c): Accordingly to him is ascrib'd the Invention of the Lyre, of Medicine, Letters, Music, Commerce, Wrestling (d), Magick, and several other Arts (e). In fine, we may say no Prince ever gained greater Reputation for excellent Qualities, nor was more beloved by his People than he. Yet he has his Blemishes, and was one of those who have nothing in Mediocrity; which obliged the other Sons of *Jupiter*, dissatisfy'd with his artful Conduct and factious Humour, to make War upon him; in which having been vanquish'd several

(a) Galli Hesusum atque Teutatem humano cruore placabant. *Lact.* l. 1. c. 21.

(b) Et quibus immitis placatur Sanguine diro *Teutates* *Pharf.* l. 1.

(c) Deum maxime Mercurium colunt Galli; hunc omnium artium inventorem ferunt. *Cæsar Comm.* l. 6.

(d) Some Mythologists say it was not *Mercury*, but his Daughter *Palæstria* that invented Wrestling; but who sees not that this is only a figurative Generation, that reckons Wrestling his Daughter, because he was the Inventor of this Kind of Combat.

(e) See *Joan. Nicolai Tract. de Mercur.* p. 56.

ral Times, he at last thought fit to retire into *Egypt*, where he died. Others think he ended his Days in *Spain*, where his Tomb was even to be seen (a).

Such is the History of *Mercury*, the *Titan Prince*, much disguised by the *Greeks* and blended with several Fables: For, first, it appears that his Name was given to the Princes who had some of his Qualities; thus we need not be surprized that so Contradictory Accounts should be given of one and the same Person, nor at the numerous Expeditions he is said to have made, and the many Wives and Children that are given him.

It was disguised in the second Place, by a Number of Allegories that have a Relation to his great Qualities; as for Example, that of the golden Chain which came out of his Mouth, and was fastened to the Ears of those whom he would conduct, signified that he chained down the Heart and Soul by the Sweetness and Power of his Eloquence. If he was represented with the one half of his Face clear, and the other black and clouded, it was owing to the Opinion that he conducted Souls into Hell, and consequently that he was sometimes in Heaven or upon the Earth, and sometimes in *Pluto's* Realm. If the *Egyptians* represented him with a Dog's Head as has been said in the History of *Anubis*, this was, according to *Servius*, to denote his Vigilance and Sagacity. But what was then the Foundation of the two Fables mentioned by *Homer*, and after him by *Virgil* (b); the one that he conducted Souls into Hell with his Caduceus (1); the other that Persons never died till *Mercury* came and broke the Bonds that united the Soul to the Body? is it because that

(a) See Don Pezron, *Ant. de la Langue des Celtes*. The Chronicle of *Alexandria*, and *Suidas* upon the Word *φᾶνρος*, the same, according to that Author, with *Mercury*, say he died in *Egypt*.

(b) —Hoc animas ille evocat Orco

Pallentes, alias sub tristia Tartara mittit.

Æn. l. 4.

(1) *Odyss.* l. 10.

that Prince in his Life-time led some Colonies into *Spain*, the Kingdom of his Uncle *Pluto*, a Country that was accounted Hell? Or rather was it not an *Egyptian* Ceremony that had given Rise to this Fable? This last is what we learn from *Diodorus Siculus* (1). The *Egyptians*, says he, carried the dead Body of *Apis* to a certain Spot of Ground, and then put it into the Hands of one to conduct it to the Place of Burial; which Custom *Orpheus*, who had travelled into *Egypt*, taught the *Greeks*, and then *Homer* accommodated it to *Mercury*. Or else because this Prince was the Founder of an ancient *Egyptian* Law, which ordered that the Dead were not to have Burial, till it was first judged whether they were worthy of it. The Judges appointed for that Purpose took Informations that were publickly read upon the Banks of the Lake *Acherusia*, as shall be said when we come to the Poetical Hell. Thus we may reckon this Prince assisted at these Trials in Person, to make the Law the better observed; which gave a Handle to Fable afterwards that he himself conducted the Souls into Hell. We may add from *La Cerda* (2) that this Fable perhaps derives its Original from a Custom practised among the *Albani-ans*. When they had condemned several Criminals to death, they executed them on several Days, and he who went first to Execution was called *Mercury*, because he shewed the Rest the Way to *Pluto's* Kingdom; but I take this Fable rather to have been the Consequence than the Original of the Fable, and that the first executed Criminal was called *Mercury*, only in Allusion to the Function of *Mercury*, who conducted Souls to Hell.

As the *Caduceus* was the Instrument that *Mercury* made use of in conducting Souls to the infernal Regions, and in bringing them back, we shall give a Description of it. The *Caduceus* was a Rod round which, at one Extremity, were two Serpents twined,

VOL. II.

B b

whose

(1) L. 1.

(2) Upon the fourth Book of the *Eneid*.

whose Spires were Arched in the Form of two Semi-circles, while their Heads reached beyond the Rod. The Mythologists who have inquired into the Original of this Symbol peculiar to *Mercury*, have offered many Conjectures about it.

Athenagoras says *Jupiter* being enamoured of *Rhea*, she changed herself into an Adder ; upon which the God instantly assumed the Figure of a Serpent ; and that these are the two Insects which *Mercury* bears upon his *Caduceus*. According to others of the Ancients, *Mercury* having found two Serpents fighting together, appeased their Fury by beating them with his Rod, round which they twined themselves, and this, say they, is the Reason that the *Caduceus* has ever since been look'd upon as the Symbol of Peace. We are told further, so easy is it to give mystical Explanations, that *Mercury* was the Inventor of a Kind of *Musick*, which by its Sweetness was capable of stilling the Senses, the peculiar Virtue of the *Caduceus*, which lulled those asleep that were touched with it. Lastly, we find Authors of Opinion that *Mercury* practised *Necromancy*, or the Art of recalling Souls from the Dead, and that the *Caduceus* was the Rod he made use of in this Operation. For my Part, I am persuaded that there is no other Mystery in it, but that as Envoys and Embassadors wore always a Branch of Olive in Form of a Rod, so such a one was given to *Mercury* the great Embassador of the Gods ; and had joined to it the two Serpents as the Symbol of Prudence, which ought always to accompany Negotiations.

As *Mercury* was the God of Merchants and Thieves, so several Sorts of sharpening Tricks have been laid to his Charge ; and we learn from *Lucian* (1) that when yet a Child he had stolen *Neptune's* Trident, *Apollo's* Arrows, the Sword of *Mars* and the Girdle of *Venus* ; Fables founded upon his having been a skilful Sailor, expert at handling the Bow, brave in

(1) Dial. of Vulcan and Apollo.

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in fight, and that to these Qualities he had joined all the Charms and Graces of Eloquence.

Notwithstanding so many good Qualities and so many Services done to *Jupiter*, *Mercury* was not always in the good Graces of that God, having been by him expelled from Heaven; and this is a new Fiction which must be explained.

Boccace in his Genealogy of the Gods, asserts upon the Authority of *Theodontion*, that this Adventure does not relate to our *Mercury*; but to him who was called *Stilbo*, and who lived a long time after him, being contemporary with *Phoroneus*. But saving that Author's Pleasure, there never was a *Mercury* of that Name: *Stilbo* a Greek Word importing to *shine*; being only an Epithet of the Planet whose Name this God bears. I am therefore apt to believe that, for some Adventure whereof we are ignorant, *Mercury* being banish'd from *Olympus* where his Father dwelt, was forced to keep Flocks for some Time; the pastoral Life not being at that Time unworthy even Kings Sons. As *Apollo* was disgraced at the same Time, and led the same Kind of Life, so we are told that *Mercury* stole his Oxen, and that the Shepherd *Battus*, the sole Witness of the Theft, after promise not to reveal it, having broke his Word to him, was transformed into the Touch-Stone, as we are told by *Ovid* (1); a Fable which has no other Foundation but that *Mercury* had hid *Apollo's* Oxen near the Tomb of the Shepherd, who was the Inventor of the Touch-Stone.

The Ancients, as has been said, give so many Employments to *Mercury*, that he could never enjoy a Moment's Repose as is pleasantly said by *Lucian*: (2) As Messenger and Confident of the Gods, he had the Care of all their Affairs, whether relating to Peace or War; as also of the Inside of the celestial Palace which he was obliged to keep in good Order; to serve and supply the Gods with *Ambrosia*,

B b 2

to

(1) Met. l. 2.

(2) Dial. of Maia and Mercury.

to preside over Games and Assemblies, to hear and answer publick Harangues, &c. Which inclines me to think that he was the Superintendant of all *Jupiter's* Affairs, his Minister of State, and his grand Master-Houſhold; nor ought this Notion to appear odd, ſince 'tis certain that the Poets under the ſublime Ideas of Gods, of Heaven, and *Olympus*, have only laid before us the Hiſtory of the *Titans*.

The Worſhip of *Mercury* had nothing peculiar, except that the Tongues of the Victims were offered to him (1), as a Representation of the Eloquence of this God: For the ſame Reason they preſented to him Honey and Milk (2). Sometimes too they ſacrificed to him Calves and Cocks. He was eſpecially worſhip'd in the *Gauls* (3), and in *Egypt* where the Priests conſecrated to him the Stork (4), the Animal that was moſt renowned among them next to the Ox. It was chiefly in the Month of *May* that they celebrated the Feſtival of *Mercury*, and worſhip'd him in a more ſolemn Manner than in the Reſt of the Year.

We muſt not forget that the learned *Bochart* (5) thinks the Hiſtory of *Mercury* had been compoſed upon that of *Canaan*; and here he draws a very ingenious Parallel. Both of them, ſays he, paſſed for the Sons of *Jupiter*, or *Ammon*, who was the ſame with *Cham*; the one took his Name from Merchandiſe: *Mercurius a Mercatura*; and *Chanaan* in *Hebrew* has the ſame Signification. The ſame Reason that made *Chanaan* be called the Servant of his Brethren, made *Mercury* be taken for the Meſſenger of the Gods. This God had the Charge of the Highways, for no other Reason but becauſe the *Phenicians* or *Chanaanites* of the Race of *Canaan*, were great Travellers, and ſettled Colonies every where. The Wings of this God are the Sails of the *Phenician* Veſſels.

The

(1) Homer.

(2) Antigonus.

(3) Ceſar Com. l. 6.

(4) Kercher. Oed. Ægyp.

(5) Phaleg. l. i. c. 2.

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The Reason of *Mercury's* passing for the God of Eloquence and the Inventor of Letters, was, that the *Phenicians* brought the Use of them into the West. *John Nicolai* (1), on the contrary, is of Opinion that *Mercury* is the same with *Moses*, and compares the miraculous Rod of that Legislator to the *Caduceus* of this God. *Huetius* is of the same Mind (2).

M. Fourmont, so little do Parallels cost our *Literati*, makes *Mercury* the same with *Eliezar*, as may be seen in his *Reflexions Critiques*. But not to insist on the Principles I have laid down as to this in several Places of this Work, that Diversity of Sentiment alone among so learned Men, is but too convincing a Proof how little Solidity is in their Conjectures.

There are few pagan Divinities of whom we have a greater Number of Figures remaining than of *Mercury*. I have no Mind to go over them all, since they are to be met with in the Antiquaries, and particularly in *Montfaucon* (3). All these Figures agree well enough in representing this God after the Manner now said.

As he was the God of Merchants and Thieves, he is commonly drawn with a Purse in his Hand. In Quality of grand Negotiator of Gods and Men, he wears the *Caduceus*, the Symbol of Peace: If he has Wings to his Cap, at his Feet and *Caduceus*, 'tis to denote his Swiftness in executing the Orders of the Gods, especially that of conducting into Hell, or into the *Elysian* Fields the Souls of the Dead, and of bringing them back again when the Case required it. The Vigilance requisite to so many Offices, is the reason of giving him a Cock for his Symbol. As the Shepherds took him for their Patron, you see him sometimes upon Monuments with a Ram. He was thought to have been the first Inventor of an Instru-

B b 3

ment

(1) Traët. de Mercurio.

(2) Demo. Eva. pro. 4.

(3) Ant. expliq. tom. 3.

ment of Musick called *Testudo*, or the Tortoise ; and therefore you see him sometimes represented with a Tortoise. He is figured like a young Man of a beautiful Countenance, an easy Shape, sometimes naked, sometimes with a Cloak over his Shoulders, but which covers only the half of his Body. We find likewise Monuments where *Cupid* is fitting Wings to *Mercury's* Heels, and other Singularities which are often but the Result of the Artist's own Imagination (a).

We shall close this Article by singling out, from the various Names that were given to *Mercury*, such as may recal to our Minds some Passages of History or Geography. The *Greeks* called him *Hermes*, that is, *Interpreter* ; the *Latins* *Mercurius*, a *Mercatura* ; *Cyllenius*, either because he was born upon a Mountain of that Name, or because he lulled People asleep with his *Caduceus* ; *Nomius*, either from the Laws of Eloquence which he founded, or because he was the God of Shepherds ; *Camillus*, that is to say the Messenger of the Gods ; and the *Carthaginians* call'd him *Sumes* for the same reason ; the *Egyptians*, *Phine* (1), and the ancient *Germans* *Erminsul*, or *Irminsus* (b) ;
The

(a) *Virgil* gives an admirable Description of this whole Equipage of *Mercury*.

Ille patris, inquit, magni parere parabat
Imperio—& primum talaria nescit
Aurea, quæ sublimem alis, sive æquora supra,
Seu terram rapido pariter cum flamine portant.
Tum virgam capit ; hac animas ille evocat Orco,
Pallentesque alias sub tristia Tartara mittit ;
Dat somnos, adimitque, & lumina morte resignat :
Illa fretus agit ventos, & turbida frænat
Nubila. *Æneid.* quarto.

We say nothing here of the Figures called *Hermes*, because we have said enough of these in the first Volume, under the Article of Statues ; I only add that every Traveller laid a Stone at the Foot of those Statues, believing he did Honour to that God by clearing the Highways, or to make those Statues more remarkable.

(1) Kirker in Prod. c 16.

(b) We shall speak of him in the History of the Gods of that People.

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The *Alexandrians*, *Thot*; the *Gauls*, *Theutates*; and all these Names were given him to denote his Eloquence. He was named *Vialis*, because he presided over the Highways; *Quadratus*, from being represented anciently under the Figure of a square Stone; *Triceps*, because he was equally among the Gods in Heaven, Earth, and Hell; *Agonios*, because he presided over the Games *Agonalia*, whereof he was the Inventor. The *Athenians* honour'd him particularly in the Citadel under the Name of *Profanus*, that is to say *uninitiated*, as *Phavorinus* tells us. The Poets, chiefly *Homer* and *Orpheus*, have given him the Epithet of *Argicida* (1), not so much for having killed *Argus*, as because he presided over Eloquence, which is frequently pernicious. He has likewise the Epithet of *Harpedophorus*, from the Scythe he had made use of in killing *Argus* (2). He is named sometimes *Agoræus*, or the God of the Market, and that for an obvious reason. He had at *Phares* in *Achaia*, a Statue under this Name, which delivered Oracles: This Statue, according to *Pausanias* (3), was of Marble, of a middle Size, a square Form, and standing upon the Ground without a Pedestal: The Inscription imported, says this Author, that the Statue had been set up there by *Simylus* the *Messenian*. He sometimes got the Epithet of *Chthonius*, which, according to several Interpreters, signifies *Infernal Mercury*, and, according to others, *Terrestrial Mercury*. That of *Criophoros*, *Ram-bearer*; accordingly he had a Statue at *Lefche*, where he was worship'd under this Name, representing him bearing a Ram upon his Shoulders, to denote, as we have it in *Pausanias*, after *Homer* and *Hesiod*, that he was the God of Shepherds. The *Tanagreans* worship'd him also under the Name of *Promacos*, because he had appeared to them in Battle fighting in their Behalf, as we are told by the same

Bb 4

Pau-

(1) Ἀργεφοντες.
(3) In Phoc.

(2) See Ovid, Hyginus, &c.

Pausanias. Several other Names were likewise given him, which are easy to be explain'd.

I R I S.

As *Mercury* was the male Messenger of the Gods, and *Iris* the female, this is the proper Place to speak of that Goddess; and we may remark in the first place, as it was mostly *Jupiter* that made use of the Ministration of *Mercury*, so it was *Juno* employ'd *Iris* as her Envoy upon Earth. I presume it will not be expected I should find any thing historical with relation to *Iris*, who is a Divinity purely physical; however, as the *Greek* Mythology personify'd every thing, so it made *Iris*, or the Rainbow, a young Woman cloath'd in a Habit of different Colours, always seated by the Throne of *Juno*, and ready to execute her Orders. They have framed a Genealogy for her too (1), and we are told that she was the Daughter of *Thaumas*, a poetical Personage whose Name is derived from a *Greek* Word that imports to admire (2); which, after all, is proper enough to denote the Quality of the Meteor they designed to describe, there being nothing more admirable than that Bow, which is formed by the Drops of Water in a Cloud opposite to the Sun;

Mille trabens varios averso sole Colores (3).

As nothing attracts our Admiration more than the Rainbow, I am not surprized that a Divinity had been made of it: "And truly, says *Cotta* in *Cicero* (4), if the Moon is a Deity, the Morning Star, the other Planets, and all the fix'd Stars must be of the same Rank; and why not also the Rainbow? that *Iris*, I mean, so beautiful, so admirably beautiful, that she has been justly called the Daughter of *Thaumas*?" The Name of *Electra*, who was said to be the Mother of the Rainbow,

(1) *Hesiod. Theog.*

(2) *Θαυμάζειν*, to admire.

(3) *Virgil.*

(4) *De Nat. Deor.*

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bow, and which signifies *the Splendor of the Sun*; and that of *Aello* given for her Sister, importing *Tempest*, agreed to her perfectly well; since in fact that Meteor cannot be formed unless the Sun shines, and the Weather be disposed for Rain or a Storm.

Iris attended so close upon *Juno* that she never left her, and *Callimachus* tells us, that when she wanted Rest she leaned against the Throne of that Goddess. 'Tis still *Juno* who employs her, and thus *Apollonius Rhodius* (1) informs us she sent her to *Thetis*; and *Ovid* (2) tells us the same Goddess, when she would inform *Alcyone* of the Shipwreck of *Ceyx* her Husband, ordered her to go to the Palace of Sleep. However, she was sometimes, tho' rarely, the Messenger of *Jupiter*, as appears from *Homer* (3), and *Valerius Flaccus* (4); but her most important Office was to cut the fatal Hair in Females who were dying; for they were persuaded that as *Mercury* by *Jupiter's* Orders was necessarily to separate from their Bodies the Souls of Men at Death; so it was thought as necessary that *Iris* should be commissioned by *Juno* to deliver the Souls of Women. Accordingly we see *Virgil*, who was perfectly Master of the Theology of the *Greeks* and *Romans*, says *Juno* sent her to cut that fatal Hair of *Dido*, after she had stab'd herself (a).

However, as *Iris* was not always taken up in such Occupations, in her leizure Hours she had the Care of her Mistress's Apartment, whose Bed *Theocritus* says she made. When *Juno* returned from the Infernal Regions to *Olympus*, *Iris* was to purify her with Perfumes, as we learn from *Ovid* (5).

Such

(1) Argon. L. 4.

(2) Met. L. 6.

(3) Il. L. 8.

(4) Argon. L. 4.

(5) Met. L. 4.

(a) Tum Juno omnipotens longum miserata dolorem,
Difficileſque obitus, Irim demisit Olympo,
Quæ luſtantem animam nexosque resolveret artus.
Nam quia nec fato, merita nec morte peribat,
Sed miſera ante diem, ſubitoque accenſa furore,
Nondum illi flavum Proſerpina vertice crinem
Abſtuleraſt, Stygioque caput damnaverat orco.

Such is the Idea the Poets give of this Goddess, an Idea which has no other Foundation but a common Phenomenon in Nature, considering *Juno* as the gross Air where the Meteor of the Rainbow is formed.

C H A P. XIV.

Apollo, the Sun, Phaeton, the Muses, &c.

IN this Chapter I shall take in these several Subjects, which have a great connection with one another; but to avoid Confusion, I shall make of each a separate Article.

ARTICLE I.

The Sun named Helios by the Greeks.

It cannot be refused that the *Greeks* have often, or to speak more accurately, have almost always confounded the Sun with *Apollo*. It would perhaps be needless to multiply Authorities in proof of so notorious a Fact; however I shall cite that of *Plato*, who in his *Cratylus* asserts that *Apollo* is the same with the Sun; that of *Cicero*, who tells us that the Sun and the Moon are two Divinities, the one of them called *Apollo*, and the other *Diana*; lastly, that of *Plutarch*, who informs us that almost all the *Greeks* took *Apollo* to be the same with the Sun; and yet in ancient Mythology these two Divinities are distinguish'd from one another, as I hope to prove beyond Contradiction.

I am not ignorant that I have great Adversaries against me; that *Selden* (1) says, even Children know that the Sun is the same with *Apollo*; that *Macrobius* (2), after having maturely examined this Question, decides it in the Affirmative; that *Vossius*

(1) De Diis Syriis Synt.

(2) Sat. L. i. c. 17.

sus (1) employs all his Erudition in Proof of it, as well as *Alexander* in the Explication of the *Ifiack Table*; but notwithstanding these Authorities I maintain, that they were reckoned in one Sense different Divinities, tho' in another they were confounded together. I explain myself: The *Pagans* owned, as has been said, Physical Gods, such as the Heavens, the Earth, the Stars, &c. and animated Gods. Now I affirm that they never took the Son of *Jupiter* and *Latona*, who being banish'd Heaven was forced to keep *Admetus's* Flocks; the Father or the Protector of the Muses, the God of Oracles; in one Word *Apollo*, to be the same with the Son of *Hyperion* and *Thya*, that God who enlightened the World, that Luminary which diffused Heat and Fruitfulness over all, which was named the Sun. Tho' the Philosophers, who refined so much upon the establish'd Religion, confounded them, yet the Vulgar, that is the authorised Religion, always distinguish'd them: My Arguments are these, which will not easily be answered. This Distinction takes place in that celebrated Treaty we have between the *Magnesians* and the *Smyrneans* (2); there these two People swear by the Earth, by the Sun, by *Mars*, &c. and by *Apollo*. *Spon* quotes an Inscription dug up at *Utrecht*, which is conceived in these Terms: *To Jupiter the greatest and best, to the invincible Sun, to Apollo, &c.* *Varro*, in *St. Augustin* (3) naming twenty Gods whom he calls the select Gods, makes two of the Sun and *Apollo*. *Artemidorus* ranks the one among the celestial Gods, the other among the etherial. We read in an ancient Greek Epigram, *Pythius*, that is to say *Apollo Pythius* is worship'd at *Delpbos*; the *Rhodiâns* are under the Protection of the Sun; or as it is in *Sidonius Apollinarius*, who seems to have seen this Epigram: *The Sun is propitious to Rhodes, Delius or Apollo to Thymbra*

(1) De Ido. l. 2. c. 12.

(2) Marm. Oxon. init.

(3) De Civ. Dei. l. 7. c. 7.

Thymbra (1). Medals and other Monuments represent these two Divinities differently (2), *Jovi O. M. summo, exuperantissimo; Soli invicto; Apollini, &c.* On one of *Lucius Valerianus*, *Apollo* appears under the Figure of a young Man holding his Bow in his Hand, and upon another of *Antoninus*, he bears his Lyre and a Patera; whereas in those of *Hadrian* and the two *Gordions*, of *Aurelian* and other Emperors, the Sun appears with his Head encircled with Rays, holding a Globe in his left Hand; which is never to be observed as to the Figures of *Apollo*,

To all these Proofs, which I am furnished with by the learned Bishop of *Hadria* (3), I shall join others still stronger.

Homer, whose Testimony here is of great Weight, really distinguishes them in more Places than one of his Poems. *Lucian* makes likewise two Divinities of them, since he says the Sun was one of the *Titans*, therein agreeing with *Diodorus Siculus*, who, in the Passage where he speaks of the *Atlantides* (4), says the Sun was the Son of *Hyperion* and of the Queen, that is to say, of that Daughter of *Urania* and *Titaia* who was always called the Queen (a). 'Tis true as ancient Mythology varies prodigiously with Respect to these Subjects, it sometimes confounds the Sun with *Hyperion* himself; but still it agrees that the Sun was not the same with *Apollo*. As these two Divinities were distinguish'd by their Genealogies so were they by their Children. *Esculapius*, for Example, not to mention others, was always reckoned the Son of *Apollo*; as *Æetes*, the King of *Colchis*, was looked upon as the Son of the Sun; and tho' *Venus*, an inveterate Enemy to the Posterity of the Sun, who had

(1) L. 2. c. 35.

(2) Spon. Misc. sec. 3. p. 72.

(3) De Is. de Bel. p. 279.

(4) L. 3. c. 29

(a) See what has been said of her in the Theog. of the *Atlantides*. Vol. 1. B. 2.

had discovered her Adultery, persecuted them so far as to betray *Pasiphae* the Daughter of *Aetes*, and *Phedra* his Grandchild into the most shameful Prostitution, yet she never wreaked her Spight upon the Children of *Apollo*.

The Marbles, and all the ancient Monuments, likewise distinguish and represent them differently. We may add further that, in the antique Monument where the Adultery of *Venus* and *Mars* is represented, *Apollo* appears, with the other Gods called to this Spectacle, surprized as all who were there present, while it was the Sun who informed *Vulcan* of this Intrigue. But what further proves the Distinction which I would establish, is the Extent and Universality of the Worship of the Sun, the great and first Divinity of all the idolatrous Nations, as has been proved in the first Volume. The *Egyptians*, the *Arabians*, the *Phenicians*, *Persians*, and *Cappadocians*, not to mention other Nations, adored the Sun, before the *Greek Apollo* had been heard of. We may add that the Temples of either of them were distinguished, as well as the Ceremonies of their Worship.

I said the Monuments we have now remaining represented the Sun otherwise than *Apollo*. Accordingly they shew us the Sun under the Figure of a young Man almost naked, having nothing but a Kind of Cloak about his Shoulders, with a radiant Head, and mounted on a Chariot drawn by four Horses, which he lashes forward with his Whip. Sometimes he appears cloathed; and with the Rays that encircle his Head, is seen the *Calatbus*, the Symbol of *Serapis*, who was often taken for the Sun, bearing in one Hand the *Cornucopia*, which denotes the Plenty which he procures the World by moving round it every Day. On other Monuments you see him coming out of a Cave, mounted upon his Chariot, to figure the rising of that Luminary just setting out in his Career.

Mythologists

Mythologists remark that the Horses which draw the Chariot of the Sun, are not abreast, but that they are sometimes turned towards the four Quarters of the World; and thus it appears in a Monument publish'd by M. *de la Chausse*, and in a Medal of *Beger*; but yet in another Medal of the same Author, they are abreast. On both these Medals, we read the ordinary Legend of *Soli invicto*, to the invincible Sun (a), and upon another Medal of *Heliogabalus*, that of *Sancto Deo Soli*. That Emperor, we know, gloried always in having been Priest of the Sun in *Syria*, and his Name bears an Allusion to that Dignity: but we ought not to forget that he consecrated at *Rome* a Temple to the Sun, into which, in order to command the more Respect, he transferred the Worship of *Cybele* or of *Vesta*, the *Palladium* and the *Ancilia*. He would needs even join with these the Worship paid to the true God by the *Samaritans*, *Jews* and *Christians* (b). *Herodian* has transmitted to us the History of the Worship offered to the Sun in this Temple. *Heliogabalus*, says he, erected a magnificent Temple to that God (the Sun) and there set up several Altars, whereon he sacrificed every Morning Hecatombs of Bulls, and a great Number of Sheep; and having shed there a profusion of sweet Spices, he made Libations of the richest old Wines; so that you would have seen Streams of Wine and Blood flowing on all Sides. Quires of Musick ranged around the Altars added to the Solemnity of the Worship. *Phenician* Women with their musical Instruments, such as Cymbals and Tabrets, danced in a Ring; and the Entrails of the Victims, as well as the sweet Spices, were carried about in Basons of Gold, thro' the most honourable Places of *Rome*.

But

(a) The *Persians*, as has been said in the first Volume, gave the same Epithets to their *Mithras* who was the Sun.

(b) *Ant. Varius*, according to *Lampridius*, built also in the same City a Temple in Honour of the Sun, but less celebrated than that of *Heliogabalus*.

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But a yet greater mark of Distinction between the Sun and *Apollo* is, that according to the same Author, the Former, whose Worship was much celebrated at *Rome*, especially in the lower Times of the Empire, was not always represented by a Statue made by human Art, like the latter, but his Figure was only a huge Stone round at the Bottom, and which rose like a Pyramid. Thus he appears upon the Medal of *Heliogabalus*, which represents a Chariot drawn by four Horses, on which instead of a human Figure, is a Stone round below, and rising into a Point. The *Rhodians*, whose great Divinity was the Sun, and for whom they had made that magnificent *Colossus*, which we have described in the Article of *Statues* (1), represented on their Medals the Sun, sometimes encircled with Rays, and sometimes only with a large Face. In fine, in an Intaglio from *M. de la Chausse's* Cabinet, the Sun appears having his Head encircled with Rays, with two Wings, long Hair, curled and falling down in Ringlets, a Trident, a Crescent and Instrument of Musick. The Antiquaries take this Stone to figure the Sun rising, the Trident shewing us that he rises out of the Ocean; the Crescent seems to intimate that the Moon disappears when the Sun rises; the Instrument of Musick denotes the Harmony of the Spheres so much celebrated by *Pythagoras*, and the Wings, the Rapidity of the Course of that Luminary.

Antiquity has transmitted to us the Names of the four Horses that drew the Chariot of the Sun. *Ovid* (2) calls them *Eous*, *Pyrois*, *Æthon* and *Phlegon*, Greek Names whose Etymology marks their Qualities: *Fulgentius* the Mythologist (3) calls them *Erythous* or the red, *Acteon*, the Luminous, *Lampos* the Resplendent; and *Philogæus*, the Earth-Loving. The first denotes the Sun rising, whose Rays are then

(1) V. 1. B. 4.

(2) Met. l. 2.

(3) L. 2.

then reddish. *Atëon* represents the Time when the same Rays, shot thro' the Atmosphere, are more clear, that is to say about the ninth or tenth Hour of the Morning. *Lampos* figures noon Day, when this Luminary is in all his Strength and Glory; and *Philogæus* represents the setting Sun that seems to kiss the Earth.

ARTICLE II.

The Explication of the Fable of Phaeton, of the He- liades his Sisters, and of Cygnus.

What has been now said of the Sun leads us to the Fable of *Phaeton*: This Fable related by *Ovid* (1) at great Length, amounts to this. *Phaeton* having had a Quarrel with *Epaphus* the Son of *Jupiter* and *Io*, the latter reproached the other that he was not the Son of the Sun, as he pretended to be, and that *Clymene* had propagated that Story only to cloak her Amour with some Gallant. *Phaeton* stung with this Reproach went and complained to his Mother, who ordered him to go to the Palace of the Sun, and ask of him as a Proof of his Original, to have the guiding of his Chariot for a Day. *Phaeton* executed his Mother's Order, and after having let his Father know the Occasion of his coming, conjured him to grant him a Favour, without specifying what it was. The Sun, not suspecting that the Youth could ask a Thing so far above his Abilities as the Guiding of his Chariot, swore by *Styx*, that he would refuse him nothing; upon which *Phaeton* desired he might be allowed to enlighten the World. The Sun having bound himself by an irreversible Oath, after using his utmost Efforts to dissuade his Son from so difficult and dangerous an Enterprize, and seeing him inflexible, granted his Request; the headstrong Youth

(1) Met. l. 2.

Youth mounts the Chariot of the Sun, but the Horses not finding the Hand of their Master, turned out of their ordinary Course, and sometimes mounting too high threaten Heaven with unavoidable Conflagration, or descending too low, scorch the very Fountains and Rivers. The astonished Earth addresses *Jupiter*, and implores his Aid. That God moved with the just Complaints of the Goddesses, overthrows young *Phaeton* with a Thunderbolt, who is drown'd in the *Eridanus*. The *Heliades* his Sisters abandon themselves to obstinate Melancholy and are transformed into Trees. *Cygnus* his Brother grieves himself to Death, and him the Gods Metamorphose into a Swan.

Those who consider Fables only as Depositaries of ancient Physiology and Morals find no great Difficulty in explaining this, by saying it is the Emblem of a Person headstrong and rash, who forms an Enterprize quite unequal to his Abilities; but where was the Need of all this *Apparatus* to teach us so trivial a Piece of Morality? I own 'tis no easy Matter to trace this Fiction to its true Original; but the Ground of it is not the less Historical, and it certainly refers to real Personages whose Genealogy Antiquity has transmitted to us. According to the common Opinion, *Phaeton* was the Son of the Sun and *Clymene*, whether under the Name of the Sun was designed *Orus* King of *Egypt*, for the Story seems derived from that Country, as shall be said hereafter; or some other Person among those who were taken for that Luminary. Some of the Ancients give him for his Mother the Nymph *Rhoda*, the Daughter of *Neptune* and *Amphitrite*, and *Hesiod* says he was the Son of *Cephalus* and *Aurora*, a Genealogy that has been adopted by *Apollodorus*, and made use of by *Eusebius* after *Julius Africanus*, to fix the Era of *Cecrops*. According to that Author, *Herse* the Daughter of this first King of *Athens*, was the Mother of *Cephalus* ravish'd

vish'd by *Aurora*; that is who relinquish'd *Greece* and came and settled in the *Levant*. *Cephalus* had a Son named *Tithonus*, who begat *Phaeton*. According to this Genealogy, *Phaeton*, claimed *Cecrops* for his Grandfather in the third Degree; thus we may reckon that he lived 150 Years after that first King of *Athens*, who reigned 1582 Years before the Christian Era, and near 400 Years before the Siege of *Troy*, as may be proved from *Dionysius Halicarnassensis* (1) and *Censorinus* (a).

After having traced the Pedigree of this Prince, and determin'd the Time when he lived, we must now see what may have given Rise to the Extraordinary Fable that is propagated concerning him. 'Tis obvious that, making Allowance for the marvellous, it carries an Allusion to some excessive Heat that had happened during his Reign. *Aristotle* (2) reckons, upon the Authority of some of the Ancients, that in the Time of *Phaeton* there fell from Heaven Flames that consumed several Countries, and *Eusebius* (3) places this Deluge of Fire, in the same Age with that of *Deucalion* (b). We may confirm this Opinion of *Aristotle* from the very Name of *Phaeton*, which being derived from the Word *φαίτω*, *fulgeo*, may signify burning or luminous. Those who first wrote this Event, employed some lively and emphatick Figure, and undoubtedly said that the Sun on that Day must have entrusted his Chariot in the Hands of some Headstrong Youth, who not having Skill enough to manage it, had burnt up the Earth.

We may reckon, that either the burning of wicked Cities, or perhaps the Prodigy that happened in Time of *Joshua*, or that of *Hezekiah*, gave a Handle for

(1) L. 5. de Die Nat. c. 27.

(a) This is the Order of his Genealogy, *Cecrops*, *Herse* his Daughter, *Cephalus*, *Tithonus*, *Phaeton*.

(2) In Meteor.

(3) In Chronic.

(b) *Ovid* insinuates that this Event happened before the War of *Troy*, by these Words, *Arsumque iterum Xanthus*.

for this Fiction. 'Tis certain the *Chaldeans* observed the Retrogradation of the Sun, which happened under the Reign of that King of *Judab*; and that they sent an Embassy under Pretext of congratulating him upon the Recovery of his Health, but in Reality to be thoroughly informed of so extraordinary an Event.

All these Conjectures have their Foundation in Antiquity, and celebrated Authors have advanced them. Saint *John Chrysostome* proposes another. According to him the Foundation of this Fable was the Chariot of the Prophet *Elias*, whose Name has so much Affinity with that of *Elios* given to the Sun by the *Greeks*. *Vossius* alledges it refers to an *Egyptian* Fable; and that learned Author confounds the Mourning of the Sun for the Loss of his Son, with that of the *Egyptians* for the Death of *Osiris*; as also the Tears of the *Heliades* with those which the Prophet *Ezekiel* saw shed by the Women who were mourning for the Death of *Thammus*. *Ovid* seems to give Countenance to this Conjecture so well founded, when in this Fable he speaks of the Difference between *Phaeton* and *Epaphus* King of *Egypt*. This Idea has suggested to me another which throws a new Light upon the Subject. The *Greeks* in ancient Times being little acquainted with foreign Countries, often confounded them together. They placed, for Example, in the East or in *Ethiopia* the Scene of several Events that happened in *Egypt*; thus we may suppose they were mistaken as to the Country of *Phaeton*. I am persuaded it was *Egypt*; there *Orus* had reigned, whose Worship was afterwards confounded with that of the Sun. The Worship of *Osiris*, who was the *Jupiter* of the *Egyptians*, was also famous there: Perhaps *Phaeton* had one of these two Kings among his Ancestors. As *Epaphus* owed his Birth to the second, so these two young Princes might have some Quarrel, wherein *Phaeton* had the Disadvantage. *Satyre*,

we may suppose, hatched the Rest of the Fable in Honour of him who got the Victory. But whatever be in this, the History was greatly embellish'd, and blended with Physiology and Astronomy, as is easy to perceive in reading *Ovid*. For, not to enter here into too long a Detail, 'tis obvious that when the Poet says *Phateon*, at the Sight of the Sign of the Scorpion, quitted the Chariot, he designed to intimate to us that the Event in Question happened in the Month when the Sun is in that Sign.

Lastly, if none of these Explications is Satisfactory, we may hold to that of *Plutarch* (1) and *Tzetzes*, who tell us that there was really a *Phaeton* who reigned over the *Molossians*, and was drowned in the *Po*; that this Prince had applied himself to Astronomy, and had foretold the great Heat which happened in his Time, and which desolated his whole Kingdom.

These two Authors undoubtedly followed the Opinion of *Lucian*, who, after agreeably rallying this Fable in one of his Dialogues, says very seriously in his Treatise of Astronomy, what had given rise to this Fiction was, that *Phaeton* had been much addicted to Astronomy, and had especially studied the Course of the Sun: But that having died very young, he had left his Observations unfinished; which gave some Poet a Handle to say that he was not able to guide the Chariot of the Sun to the End of his Course.

Antiquity has left us some Monuments of this Fable: The first, which is taken from the Cabinet of *Chevalier Maffei*, represents *Phaeton* dead and stretched on the Ground, while the Chariot still entire is in the Middle of the aerial Regions. There are two Things very singular in this Monument: One that the Chariot is only drawn by two Horses, contrary to the common Opinion which makes them four. The Ancients, as we are told by *Tertul-*
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(1) In *Pyrrho*.

lian (1), made this Distinction between the Chariot of the Sun and that of the Moon; the Former being always drawn by four Horses, and the Latter only by two. The other Monument is taken from the Cabinet of *Messieurs de Charlet*. The Field exhibits Flames, the broken Chariot, whereof you see but one Wheel, *Phaeton* dead, and the Horses in great Disorder. You see also by one of the Horses two Fowls, with Crests on their Heads, which are taken for two Swans, and it is thought that the Sculptor designed to represent at the same Time the Metamorphosis of *Cygnus* King of *Liguria*. However, to speak the Truth, the two Fowls have no Resemblance to Swans. The Artist has too well designed the Rest of the Piece, to believe he would blunder so grossly in the Representation of Swans. They are of those Sorts of enigmatical Figures that occur but too often in Antiquity, and which it is needless to attempt to find out. In the third Monument, which is taken from *Beger*, *Phaeton* is mounted upon a Chariot, and the Horses in Disorder, threaten an approaching Fall. One Singularity in this Monument is, that the *Heliades*, *Phaeton's* Sisters appear there upon the Bank of a River, in the Moment that they begin to be transformed into Poplars. The Swan that is by, shews that the Sculptor designed to draw together all the Circumstances of this Fable. But I should have observed that *Apollonius Rhodius* (2) relates one Particularity more on this Subject, which is not to be met with in the other Poets; namely, that the Water of the *Po* was so infected by the Conflagration, and by the Thunder which *Jupiter* hurled against *Phaeton*, that the Birds which flew over this River, unable to bear the Stench of it, dropt down dead.

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(1) Book of Spect. c. 9.

(2) Book of the Argonauts.

As to the Metamorphosis of *Phaeton's* three Sisters, *Phæbe*, *Lampetia*, and *Ægle*, we may say these Princesses actually died for Grief upon the *Po*, whither they had come to bewail the Disaster of their Brother ; and that their Metamorphosis is only a poetical Ornament, as also what is said of their Tears that were changed into Amber, because there distils from the Poplar a sort of Gum that pretty much resembles yellow Amber. The same way we may conceive of the Transformation of *Cygnus*, King of *Liguria*, his Brother, whom Similitude of Names had transformed into a Swan.

The Ancients are not agreed as to the Nature of the Transformation of the *Heliades* ; tho' the most common Opinion is that they were transform'd into Poplars : *Virgil* (a), in one of his Eclogues, makes *Silenus* say they were turned to Alder-trees ; but yet in the tenth Book of the *Eneid* he returns to the common Opinion, telling us that *Cygnus* pass'd his Days in deploring the Loss of his dear *Phaeton*, under the Shade of the Poplars, into which the Sisters of that unfortunate Prince had been transformed (b). There was yet a third Opinion as to this Subject, that they were transformed into the Larch, a Tree resembling the Pine, and whose Gum is a sort of Turpentine. The *Accoleian* Family, originally from the Confines of the *Po*, according to *Fulvius Ursinus*, got the Surname of *Larifcola* upon that Account ; and in the Medal of that Family now extant, which is also referred to in *Vaillant*, you see on one Side the Head of a Woman, which Authors take to be that of *Clymene*, *Phaeton's* Mother, with this Inscription, *P. Accoleius Larifcola* ; and on the Reverse, three Women transformed into the Larch Tree, who are the three Sisters of *Phaeton*. *Vitruvius* and

(a) Tum Phaetontiadæ musco circumdat amaræ
Corticis, atque solo proceras erigit alnos.

Virg. Ec. 6. 63.

(b) Populeas inter frondes umbramque fororum
Dum canit, &c. Idem Æneid. L. 1.

(1) and *Pliny* (2) tell us, that the Larch Tree is only to be found about the *Po*; that it sheds a Gum, and that it does not burn; that is to say, it has Difficulty to burn, because of the humid Juices with which it is impregnated, and not, as *Palladius* relates (3) upon the Credit of some Ancient, from the Antipathy it has to the Fire which had consumed its Brother.

Might I be allow'd to offer a Conjecture about this Fable, I would say it comes from the Northern Countries, and that the River *Reidanus*, which, having run thro' *Prussia*, disembogues itself into the *Baltick* Sea, had given rise to most of the Circumstances that enter into it. Accordingly, there is upon the Banks of that River a great Quantity of Poplars, and Swans that come thither in the Spring to deliver their young. The Place where it disembogues itself into the Sea, is known by the yellow Amber that is found there, which brings in a great Revenue to the Prince who governs that State, and is only to be found in that Country, but not at all upon the *Po*. 'Tis no wonder that what Tradition delivered concerning that River should have made the *Po* be named *Eridanus*; the two Names resembling one another too much, not to incline us to be of this Opinion.

The Islands *Electrides*, which *Apollonius Rhodius*, in his Expedition of the *Argonauts*, places in the *Adriatick* Sea towards the Mouth of the *Po*, are a mere Fiction; Amber is neither to be found upon this River, nor in those pretended Islands, in which I only follow the Opinion of *Pliny* (a). What *Lucian* relates (4) serves also not a little to confirm my Conjecture. He tells us that having travelled along the *Po*, in order to enquire there for Amber, Pop-

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lars,

(1) L. 2. c. 9.

(2) L. 16. c. 10.

(3) L. 12. c. 13.

(a) Juxta eas, *Electrides* vocavere, in quibus proveniret succinum quod illi electrum appellant, vanitatis Græcæ certissimum documentum; adeo ut quas earum designent haud unquam confiterit. Plin. L. 3.

(4) De Cygnis.

lars, and Swans, the Inhabitants of the Country answered him, that there were upon that River neither Swans nor Poplars, nor Amber; and he adds that when he was going to set forth to some Watermen the Fable of *Phaeton* and his Sisters, they laugh'd at him, assuring him that they had never heard of it.

To illustrate now what we have said of *Cygnus*, 'tis proper to be informed that ancient History makes mention of six Persons of this Name. The first was the Son of *Mars*: *Hercules* mounted upon the Horse *Arion* vanquish'd him, with which that God was so incensed, that he would needs enter the Lists himself with the Conqueror of his Son; but *Jupiter* parted them with a Peal of Thunder.

The second was the Son of *Neptune*, and was invulnerable; this was he whom *Achilles* stilled near *Troy*.

The third was the Son of *Hieres*, and was transformed into the Fowl of that Name (1).

The fourth was *Phaeton's* Cousin, who deploring his Death was also transformed into a Swan (2).

The sixth is known to us only from his Adventure related by *Pausanias*. The sixth, in fine, is mentioned by *Conon* in *Photius* (3).

C H A P. XV.

The History of Apollo.

I HAVE said, in the Beginning of the preceding Chapter, that the Ancients made two distinct Divinities of the Sun and *Apollo*; and yet when the latter was made the Symbol of the Sun among the *Greeks* and *Romans*, the Distinction gradually vanish'd away, and at length he came to be considered only as the Sun himself. It now remains that I set forth what the Mythology of these two Nations teach us concerning him. *Cicero* distinguishes four

Apollo's;

(1) Ovid. Met. L. 2. (2) Virg. En. L. 10. (3) Narr. 32.

Apollo's; the first, the Son of *Vulcan*, was the tutelary Deity of the *Athenians*; the second was the Son of *Corybas*, and Native of *Crete*, who is said to have waged War with *Jupiter* himself for that Island; the third, who pass'd from the Country of the *Hyperboreans* to *Delphos*, was the Son of the third *Jupiter* and *Latona*; the fourth was of *Arcadia*, and went by the Name of *Nomion*, because he had given Laws to the *Arcadians*.

It would seem that *Cicero* had taken these four *Apollo's* for real Personages, since he gives their Genealogies: However, *Vossius* (1) reckons this God only a metaphorical Personage, and maintains that there never was another *Apollo* but the Sun: Here are the Reasons he relies upon; if, says he, *Apollo* has been accounted the Son of *Jupiter*, 'tis because that God was always reckoned by the Ancients the Author of the World. His Mother was said to be called *Latona*, a Name which signifies *hid*, because before the Sun was created, all Things were wrap'd up in the Obscurity of Chaos. They add, that he was born at *Delos*, a Name which signifies *Manifestation*, because the Beams of this Luminary enlighten all the Earth. He is represented always beardless and youthful, because the Sun never grows old, nor decays. What else can his Bow and Arrows signify but his piercing Beams? He was the God of Medicine, because the Sun makes the Plants to grow whereof Medicaments are composed. In fine, says he, let us run over all the Ceremonies of Worship that were paid to him, we shall see that they had a plain relation to the Luminary which he represented: Whence he concludes, that we are to seek for no other *Apollo* but the Sun, the Divinity adored over all the World.

I agree with this learned Author, that the Ancients frequently took *Apollo* for the Sun, as has been said in the preceding Chapter; and that most of the Things

(1) De Orig. & Progr. Idol.

Things they said of him are applicable to that Luminary ; but this does not prove but there was some illustrious Personage named *Apollo*, who after his Apotheosis was taken for the Sun ; as it happened in *Egypt*, that *Osiris* and *Orus*, whose Existence cannot be called in question, were after their Death confounded with the Sun, whose Symbols they became ; whether it was believed their Souls had gone to reside in that Luminary, or for some other Reason which we know not.

Lactantius (1), who was thoroughly acquainted with the Antiquities of *Greece*, proves to the Pagans that their *Apollo* had only been a Man whose Parents were named, and whose Vices, notwithstanding his many good Qualities, were but too well known.

Of the four *Apollo's* mentioned by *Cicero*, it appears that the three last were *Greeks*, and the first an *Egyptian*, whom *Herodotus* makes to have been the Son of *Osiris* and *Isis*, and who was called *Orus*. *Latona*, according to that Author, with whom *Isis* had entrusted him, was his Nurse ; and, in order to save him from the Persecutions of *Typhon*, she hid him in the Island of *Chemnis*, which is in a Lake near *Butbos*, where *Latona* dwelt. *Pausanias* is of the same Mind with *Herodotus*, and ranks *Apollo*, like him, in the Number of the *Egyptian* Divinities. " The Senator *Antoninus*, says he, built at *Ephesus* a Temple to *Esculapius* and *Apollo*, two " *Egyptians*." The Testimony of *Diodorus Siculus* is yet more express, since in speaking of *Isis*, after having told us that she had invented the Practice of Medicine, he adds, she taught the same to her Son *Orus*, who was named *Apollo*, and was the last of the Gods who reigned in *Egypt*.

Marsham (2), who has ranged the Dynasties of *Egypt* in a manner peculiar to himself, sets *Orus* at the Head of the Demi-Gods, and gives him a Reign of

(1) Div. Inf. c. 8 & 10.

(2) Can. Chron. p. 31. of the Quarto Edition.

of twenty-five Years. This Author distinguishes him not only from the Sun, whom he, conformably to the Opinion of *Cicero*, makes to have been the second in the first Dynasty, at the Head of which was *Vulcan*; but also from another *Apollo*, who was but the eighth King of the second Dynasty. Thus, according to that learned Author, the Sun, *Orus*, and *Apollo*, were three Princes which we must carefully distinguish, having reigned at Periods of Time very remote from one another.

The result of all these Disquisitions is, that the true *Apollo* was of *Egypt*, and that however the *Greeks* gave that Name to some one of their own Nation, yet they formed his History upon that of the *Egyptian* Prince. Accordingly, is it not evident that what they say of their Island of *Delos*, the Birth-place of *Apollo*, is taken from what the *Egyptians*, according to *Herodotus*, related of *Chemnis*, where *Latona* had hid *Orus*? If they gave out that *Delos* was a floating Island, and never fix'd but at the Birth of *Apollo* and *Diana*, did not the *Egyptians* say the same thing of their *Chemnis*? *Herodotus*, to whom this Relation was given, when he was in *Egypt*, says he look'd upon that Island with all possible Attention, and that he saw nothing like that floating Quality about it. The *Greeks* added, that it was *Neptune* with a Blow of his Trident had made the Island of *Delos* to rise up from the Bottom of the Sea, to secure to *Latona*, persecuted by *Juno*, a Place where she might bring forth her Children: Who sees not that this is an exact Copy of what the *Egyptians* fabled of *Typhen's* Persecutions of *Isis*, who, to save her Son from the Cruelty of her Brother-in-Law, committed the Care of his Education to *Latona*, who hid him in the Island of *Chemnis*? As for the Interposition of *Neptune*, this is a Fiction grounded upon the Custom of ascribing to that God whatever happened in the Sea, and particularly all Earthquakes; and as the Word *Delos* imports *Manifestation*,

tion, that Island, either for being before unknown, supposing it to have existed, or because it rose up from the Sea by the Effect of some Earthquake, as we have seen in our own Days the new *Santorine* formed, was therefore called *Delos*. If the *Greeks* have made their *Apollo* to be the Son of *Jupiter*, it was because the *Egyptian* had *Osiris* to his Father, whom the *Greeks* confounded with their *Jupiter*. If the *Greek Apollo* was reckoned the God of Eloquence, Musick, Medicine, and Poetry, the Reason is that *Osiris*, who was the Symbol of the Sun among the *Egyptians*, as well as his Son *Orus*, had there taught these fine Arts. If the *Greek Apollo* was the God and Conductor of the Muses, 'tis because *Osiris*, as we have said from *Diodorus Siculus*, carried with him in his Expedition to the *Indies* singing Women and Musicians. The *Greek Apollo* was reckoned a God of Oracles, because *Osiris* had one in *Egypt*, as well as *Latona*, as we learn from *Herodotus*. If the *Greeks* asserted that one of their *Apollo's* came from the *Hyperboreans*, it is because that God was peculiarly worship'd there from the Time that *Sesostris* carried his Arms into that Country, and the *Greeks* had some Communication of Religion with those People, as we have said elsewhere (1). What accounts for the *Greek Apollo's* being often confounded with the Sun, is that *Osiris* and *Orus* were his Symbols in *Egypt*. In fine, if *Apollo* was given out to have been at *Delos*, the Reason is, that in that Island his Worship was the most solemn; and, as *Herodotus* tells us, the Birth of a God in any Country denotes the Introduction of his Worship into it. This Parallel might be carried farther, but I have said enough to prove that the true *Apollo* was that of *Egypt*.

I don't deny however, that the *Greeks* might give this Name to some Prince of their own Country; and tho' I am forced to own myself perfectly at

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(1) V. 1.

a Loss to know who he was, 'tis requisite however, that I unfold his Mythology, and explain the Fables that have been publish'd about him.

Jupiter, they tell us, being in love with *Latona*, *Juno* conceived such Jealousy of him, that she persecuted her Rival with unparallelled Fury. She made the Earth produce a Monster named *Pytho*, to be the Instrument of her Vengeance; and, as if the whole Universe had espoused *Juno's* Resentment, *Latona* found no Place where she could be delivered. *Neptune*, affected with the sad Fate of this unfortunate Mistress, with a Stroke of his Trident made the Island *Delos* spring up from the Bottom of the Sea; and *Latona*, whom *Jupiter* metamorphosed into a Quail, having retired thither, brought forth *Apollo* and *Diana*. This gave a Handle to say that this Island, floating before, was fixed upon that Occasion: But *Virgil* has follow'd another Tradition (1), when he says it was *Apollo* that fixed it afterwards, joining it to *Mycone* and *Gyarus*, two neighbouring Islands in the Number of the *Cyclades* as well as *Delos*.

Among the Gods of Paganism, there is none of whom the Poets have fabled so many Wonders as of *Apollo*; and, according to them, he excelled in all the fine Arts, such as Poetry, Musick and Eloquence; and by a Hyperbole common enough upon such Occasions, they fabled that he was the Inventor of them. He was the God and Protector of the Poets, Musicians, and Orators. The Muses, as shall be said in their History, were also under his Protection, and he presided over their Concerts. Add to this, that there were none of the Gods who excelled so much as he in the Art of Prediction; and accordingly he, of all others, had the greatest number of Oracles.

To so many Perfections was joined, Beauty, Grace, the Art of captivating the Ear and Heart no less by

(1) En. L. 3.

by the Sweetness of his Eloquence, than by the harmonious Sounds of his Lyre, which equally charmed Gods and Men. But yet with all these good Qualities he had not always the Talent of pleasing the Ladies with whom he happened to be in Love; which drew upon the *Pagans* some Railleries from the Apologists for the Christian Religion. For in order to seduce *Iffè* the Daughter of *Macareus*, he was obliged to transform himself into a Shepherd (1), and in vain did he display all his Perfections to *Daphne*; she still was deaf to his Addresses. But not to amuse myself here with what is to be found in the *Greek* and *Latin* Poets, let us trace out the Origine of the Fables which they have delivered on this Occasion.

To explain that of *Daphné* transformed to a Laurel, while *Apollo* was in Pursuit of her, we may suppose that some Prince, among those who for his Love of the *Belles Lettres* had got the Name of *Apollo*, falling in Love with *Daphné*, the Daughter of *Peneus* King of *Thessaly*, and being one Day in Pursuit of her, that young Princess died upon the Banks of a River in Sight of her Lover. Some Laurels springing up in that Spot gave rise to her Metamorphosis; or rather the Etymology of *Daphne's* Name, which in *Greek* imports a Laurel, was the Foundation of the Fable. If we may credit *Lylion-Gyraldi*, *Daphne* was so called from *Δαφνῆ*, *voco*, because the Laurel makes a crackling Noise as it burns, *Crepitat*; and as this Tree was consecrated to *Apollo*, hence, according to that Author, came the Fable of the Amours of *Apollo* and *Daphne*.

Pausanias (2) however explains this Adventure otherwise: He says *Leucippus*, the Son of *Oenomaus* King of *Pisa*, the same who gave his only Daughter *Hippodamia* in Marriage to *Pelops*, being in love with *Daphne*, disguised himself in the Form of a young Maid, to accompany her in the Chace, which

(1) Ovid Met. L. 4.

(2) In Arcad.

which she loved exceedingly, and consecrated himself to *Diana*, according to the Custom of those Times. The Assiduity and officious Zeal he shewed for his Mistress, soon procured him her Love and Confidence; but *Apollo* his Rival, having discovered the Intrigue, as *Daphne* and her Companions were going to bathe themselves, they would oblige *Leucippus* to follow their Example, and he having excused himself upon various Pretexts, they would needs strip him, and upon his revealing himself, they slew him with their Arrows. *Pausanias*, as we see, intermixes something fabulous with this Event; but as 'tis certain that *Oenomaus* had a Son named *Leucippus*, who died in his Youth, much in the Way as he relates it; to rectify his Account we need say no more but that on some sultry hot Day, those Virgins having obliged the Youth to wash himself, they discovered his Disguise and punish'd him for his Insolence.

Diodorus Siculus asserts that *Daphne* is the same with the Fairy *Manto* the Daughter of *Tiresias*, who was exiled to *Delphos*, where she wrote many Oracles, which *Homer* has so happily used in his Poems. What was more needful to make her pass for the Daughter of *Apollo*? The Inhabitants of *Antioch* pretended that this Adventure had happened in the Suburbs of their City, which from that Time got the Name of *Daphné*. Saint *John Chrysostom* describes, from *Libanius*, a fine Statue of *Apollo* which was in those Suburbs. The God held a Lyre in one Hand, and a Patera in the other, with which he seemed to be offering Libations to the Earth who had swallowed up his Mistress.

That of *Leucothoe*, buried alive by her Father *Orchamus*, and that of *Clytia* her Rival metamorphosed into the Flower called the *Heliotrope*, contains nothing historical; at least I have discovered nothing satisfying on this Subject. I have laid it down for a Principle, and I think I have sufficiently

ciently proved it (1), that Fables were commonly founded upon History, but I have all along acknowledged that they sometimes contained Morality and Physiology. Thus what may be said of this now in Question, is, that *Leucothoe* passed for the Daughter of *Orchamus* King of *Persia*, only because that Prince was the first who planted in his Kingdom the Tree which bears Incense, and which was called *Leucothoe*. They added that this pretended Princess was in Love with *Apollo*, because Incense is an aromattick Drug very much used in Medicine, whereof that God was the Inventor, and to this they added the Circumstance of *Clytia*'s Jealousy, because the *Heliotrope* is a Plant which, according to Naturalists, kills the Tree that bears Incense. I must own however that *Pliny*, who describes several Properties of the *Heliotrope*, speaks nothing of this. I am sorry I have nothing more particular to say upon this Fable, for it appears to me very surprising, that in order to tell us *Orchamus* planted the Incense Tree, they should have so many far fetch'd Circumlocutions, as that he buried his Daughter alive, as a Punishment for having been sensible to the Addresses of the Sun her Lover; and that her Rival *Clytia*, for having revealed this Intrigue, had been metamorphosed into the *Heliotrope*. And yet, 'tis better to content ourselves with this Explication, than to risque Conjectures which it would be difficult to render any Ways probable. I have found nothing in Antiquity concerning this *Orchamus*, whom *Ovid* speaks of in his Metamorphoses, and whom he makes to have been the seventh Descendant from *Belus*, and to have reigned over the *Persian Achemenidæ*.

Apollo had also other amorous Intrigues laid to his Charge; amongst others, that which he had with *Coronis*, who bore a Son to him, *Esculapius*; but

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but of this we shall speak in the History of that God of Medicine.

Further, as *Apollo* was the God of fine Arts, those who cultivated them pass'd for his Sons, such as *Esculapius*, *Orpheus*, *Linus* and many others; or at least for his Favourites, as *Hyacinthus* and *Cyparissus* whose History I am going to relate.

Hyacinthus, according to *Pausanias* (1), was a young Prince of the City of *Amyclæ* in *Laconia*. His Father *Oebalus*, whom the Author now quoted calls *Amycles*, had taken so much Care of his Education, that he was looked upon as a Favourite of *Apollo* and the Muses. While he was one Day at play with his Fellows, he was unfortunately struck on the Head with the Blow of a Coit, whereof he died some Time after. Some Poem probably was composed upon this Adventure, wherein by Way of Consolation to his Parents it was said that *Boreas*, jealous of *Apollo's* Love to this young Prince, had given the fatal Direction to the Coit wherewith they were playing together; and the Fiction, it must be owned, was ingenious enough. The *Lacedæmonians* celebrated every year a solemn Festival near the Tomb of this Prince, where they offered to him Sacrifices; they even instituted Games to his Honour, as we learn from *Atheneus* (2), who gives the Description of them.

Pausanias mentions this Prince's Tomb, whereon he says was represented the Figure of *Apollo*. His Metamorphosis into a Flower of the same Name, is only an Episode to the Romance. 'Tis not very well known what Flower the *Hyacinth* is: *Dioscorides* takes it to be the *Vaccinium*, or the wild Onion, which has a Flower of a purple Colour, and on which you see, tho' imperfectly, the two Letters which *Ovid* speaks of. Be that as it will, this Fable shews us what Idea the *Pagan* Religion had of its Gods, since they did not blush to ascribe to them the most scandalous Weaknesses. The Complaints

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of

(1) In Lacon.

(2) L. 4.

of *Apollo* for the Death of *Hyacinth* have often been the Subject of the smartest Railleries upon that God, even among the *Pagans* themselves.

Cyparissus, who, according to *Ovid*, was born in *Carthea*, a Town in the Island of *Cos*, was a young Man who had a great Talent for Poetry and polite Learning; which made him be accounted the Favourite of *Apollo*. His Metamorphosis into the Cypress-tree is founded upon Resemblance of Names, that Tree being called by the *Greeks* *Cyparissos*. They added to this Fable, that *Apollo*, to comfort himself for his Death, had ordered the Cypress for ever after to be the Symbol of Mourning; that it should accompany Funerals, and that no other Tree should be planted near Tombs; Circumstances founded upon the Nature of that Tree, whose Branches strip'd of Leaves, have a most mournful Aspect. There are others who pretend that *Cyparissus* was also beloved by *Sylvanus*, and that this is the Reason why that God is often seen with Branches of the Cypress in his Hand.

Tho' *Apollo* was not always successful in his Amours, he was so in all the Challenges that any had the Presumption to give him, and in these came always off victorious. *Pan*, who thought he excelled in the Art of playing upon the Flute, would needs compare that Instrument with the Lyre of *Apollo*. The Challenge was accepted; and the River *Tmolus*, chosen Arbiter, adjudged the Victory to *Apollo*. *Midas* witness to this Trial of Skill, rejected the Judgment of *Tmolus*, and *Apollo*, to shew his Stupidity, gave him Asses Ears. *Midas* took always great Care to hide under a *Phrygian* Bonnet this dishonourable Deformity; but his Barber who had discovered it, but durst not speak of it, imparted the Secret to the Earth, whence sprung Reeds that divulged it. These Fictions are founded upon History, consequently I must explain them.

Midas, according to *Pausanias* (1) was the Son of *Gordius* and *Cybele*, and reign'd in the greater
Phrygia,

(1) In Atticis.

Phrygia, as we learn from *Strabo*. The Former of the two Authors now quoted, says he built the City of *Ancyra*, now *Angoura*, and that of *Pessinus*, upon Mount *Agdistis*, famed for the Tomb of *Atys*; and the second says only that he and *Gordius* his Father fixed their Residence near the River *Sangar*, in Cities, which in his Time were only sorry Villages. We know not the Time when *Midas* lived; but he was contemporary with *Tmolus*, as appears from *Ovid*: What I am to say of this Prince at the End of this Article, will serve to fix the Date of his Reign. As *Midas* was very rich and a very good Oeconomist, they fabled that he turned into Gold whatever he touched, and *Bacchus* who, according to the Fable, taught him how to get rid of a Quality so incommodious to him, was perhaps brought in only because he was the God of the Vine, and *Midas* honoured him with a particular Worship. We may further add that what had given Rise to this Fable, is, that he perhaps was the first who discovered Gold in the *Pactolus*. *Strabo* (1), speaking of the Places whence some Princes had got their Riches, says only that *Midas* had acquired his in the Mines of Mount *Bermius*.

From his Infancy it was foreseen that he would be extremely rich and very frugal, because the Ants approaching his Cradle, had put grains of Corn into his Mouth. As he was very dull and stupid, they invented the Fable of the Judgment he had given in Favour of *Pan* against *Apollo*. The Scholiast upon *Aristophanes*, to explain the Fiction of the Asses Ears wherewith *Apollo* had made *Midas* a Present, says it was designed to intimate that he had a very fine Ear like that Animal; or because he kept Spies thro' all his Dominions; or, in fine, because he commonly dwelt in a Place named *ἄτρα ὄρεα*, the *Asses Ears*: *Strabo* tells us (2) that *Midas* swallowed bulls Blood

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whereof

(1) L. 14. p. 680.

(2) L. 4. p. 61.

whereof he died: and *Plutarch* (1) adds that it was to get rid of the uneasy Dreams that molested him for a long Time; as we know the Time when the *Cimmerians* enter'd *Phrygia*, 'tis easy to fix the Date of *Midas's* Reign, since *Strabo* tells us that they came thither at the Time of his Death. As *Ovid* speaks of the Judgment of *Tmolus* which *Midas* disapproved, 'tis proper that we speak of that Prince and his Genealogy.

Tmolus King of *Lydia*, if we may credit *Clytophon*, was the Son of the God *Mars* and the Nymph *Theogena*, and according to *Eustatbius*, of *Sipylus* and *Eptonia*. One Day as that Prince was at hunting, he perceived one of *Diana's* Companions, who was named *Arriphé*. As she was a consummate Beauty, *Tmolus* became enamoured of her. The Passions of the Great are almost always violent. The King, bent on gratifying his, eagerly pursued that young Nymph, who, that she might not fall into his Hands, thought to find a Sanctuary in the Temple of *Diana*: But how little Influence has the Fear of Heaven over the Hearts of Tyrants? *Arriphé* was violated at the Feet of the Altar; so cruel an Outrage plunged her into the deepest Anguish, and she would not survive the Misery that had befallen her. The Gods did not allow her Death to be unpunish'd: *Tmolus* carry'd off by a Bull, fell upon Stakes, whose Points run into him and made him expire in the most exquisite Pains. Thus perish'd that Prince who was buried upon the Mountain that went afterwards by his Name.

The History of *Marfyas*. *Marfyas* (a), another Player upon the Flute, was yet more unfortunate than *Midas*, in the Challenge which he presumed to give *Apollo*, since this God fled him

(1) Treatise of Superstition.

(a) See the Notes of M. *Burette* upon the Treatise of Musick by *Plutarch*, whence I have taken almost this whole Article, Mem. de l'Academ. Tom. 10.

him alive. Here is the History of this Personage celebrated in Antiquity. He was of *Celenæ* a Town in *Phrygia*, and Son of *Hyagnis*, or, according to *Hyginus* (1), of *Oeagrus* (*Oeagri*); instead whereof the Commentator *Munker* willingly substituted the old genitive *Hyagni*. *Humphrey Prideaux* is of the same Mind, in his Notes upon the Chronicle of *Paros* (2); and they are both in the Right since *Oeagrus* was the Father, not of *Marfyas*, but of *Orpheus*. Some, says *Plutarch*, have alledged that the true Name of *Marfyas* was *Masses*. *Diodorus* tells us, that besides great Genius and Application he was possessed of a large Share of Wisdom, and Continnence, Proof against all Temptation. His Genius especially appeared in the Invention of the Flute, in which he had the Skill to unite the Sounds, which before were divided among the several Pipes of the Reed. He had a particular Attachment to *Cybele* the Daughter of *Dindyma*, and of a King of *Phrygia* and *Lydia* called *Meon*, and the Misfortunes that befel that Princess in Consequence of her Amours with *Alys*, could not oblige *Marfyas* to part from her. Banish'd her Father's House after the Murder of her Gallant, and grown frantick and a Vagabond, she found *Marfyas* a faithful Companion of all her Ramblings and Excursions, which brought them both at last to *Nysa* the Mansion of *Bacchus*, where they met with *Apollo* proud of his new Discoveries in the Lyre.

Marfyas gave him a Challenge, which *Apollo* accepted, on Condition, says *Pausanias*, that the Victor should use his Competitor as he pleased; and that God having won the Victory caused him to be dead alive, or, according to *Diodorus*, he performed that cruel Operation himself. *Hyginus* and the younger *Philostratus*, who alledge that *Apollo* had employed for that Purpose the Ministration of a *Scythian*, are mistaken about the Word *ἀποκρυφίας*,

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which

(1) Cap. 165.

(2) Page 169.

which was in the *Greek* Treatise they had read, and which they in honest Simplicity took to signify to give Commission to a Scythian; whereas, according to *Hesychius*, it imports simply to flea.

It was added, that his Blood was metamorphosed into a River that bore the Name of *Marfyas*, whose Waters were actually reddish, and run thro' the City *Celenæ*, where, according to *Herodotus*, was to be seen in the publick Place, the Skin of that unfortunate Musician suspended in form of a Bladder, or of a Foot-ball: It must have been transported thither, since *Xenophon* informs us, that *Apollo* had suspended it in a Cave. Other Authors give him a less cruel Death, and assure us that thro' desperate Grief for being overcome, or having lost his Reason, he had thrown himself into that River, where he was drowned.

The ancient instrumental Musick was indebted to him for several Improvements, and he with *Olympus* is made the Author of the *Phrygian* and *Lydian* Measure, which others ascribe to his Father *Hyagnis*. He especially improved the Flute and Reed, which before him were simple. He joined together by means of Wax and some Threads, several Pipes or Reeds of different Lengths, whence came that compound Reed, and he was the Inventor of the double Flute, whereof some however ascribe the Honour to his Father.

Antiquity has preserved to us several Monuments representing this Action. You see him in *Beger*, in *Maffei*, and in *Du Choul*, fastened to a Tree, with his Hands behind his Back: *Apollo*, holding the Lyre in his left Hand, has a young Man at his Feet, who appears to implore his Assistance; this is thought to be *Olympus*, *Marfyas*'s Scholar, who asks Pardon for his Master, or rather Permission to give him Funeral Obsequies; which he accordingly obtained, as we learn from *Hyginus*.

Maffei

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Maffei has likewise got a Print of a magnificent Statue at *Rome*, where you see *Marsyas* with his Arms extended, fastened to a Tree. We find others where *Apollo* holds a Knife in one Hand, and in the other *Marsyas's* Skin, which confirms the Opinion of those who alledge that he flead him himself. Others in short, where *Marsyas* has the Ears and Tail of Fawns and Satyrs. There was anciently to be seen in the Citadel of *Athens*, a Statue of *Minerva* chastising the Satyr *Marsyas*, for appropriating to himself the Flutes which the Goddess had rejected with Contempt. These Flutes of *Marsyas* had been consecrated in the Temple of *Apollo* at *Sicyon*, by a Shepherd who had collected them. At *Mantineia*, in the Temple of *Latona*, was also to be seen a *Marsyas* playing upon the double Flute, and he had not been forgot in the fine Picture of *Polygnotus*. *Servius* the Grammarian asserts, that the free Towns had in the publick Places a Statue of *Marsyas*, which was a Symbol of their Liberty, because of the close Connection between *Marsyas* taken for *Silenus*, and *Bacchus*, known to the Romans under the Name of *Libber*. There was at *Rome* in the *Forum* one of those Statues, with a Tribunal set up by it, where Justice was administred. The Advocates who gained their Causes, took care to crown this Statue, as it were, to thank *Marsyas* for the Success of their Eloquence, and to engage his Favour to them in quality of an excellent Player on the Flute; for we know how great Influence the Sound of that and other Instruments in those Times, had upon Declamation, and how apt it was to animate Orators and Actors.

Notwithstanding so many Testimonies for *Marsyas's* having been flead alive, there are Authors who take this to be a mere Allegory, founded upon the River *Marsyas's* making a harsh disagreeable Noise, such as is grating to the Ears; or

rather, if we believe *Fortunio Liceti* (1), upon this, that before the Invention of the Lyre, the Flute was esteem'd above all the Instruments of Musick, and enriched all those who could play upon it; and as the Lyre brought the Flute into Discredit, and nothing was to be got by it, hence they feigned that *Apollo* had strip'd off *Marfyas's* Skin: Which was the better imagined that the Money of those Days was of Leather (2).

The Defeat of the Serpent *Python*, described by *Ovid* (3), is likewise ascribed by the Poets to the same God. This Monster made terrible Devastations; but *Apollo* with his winged Shafts rid the Earth of him, and delivered his Mother from his Persecutions.

The Waters of the Deluge, says *Ovid* (4), which had overflowed the Earth, left a Slime whence sprung several Insects, among others the Serpent *Python*, which made great Havock in the Country about *Parnassus*. *Apollo*, armed with his Darts, put him to Death; which, physically explain'd, imports that the Heat of the Sun having dissipated the noxious Steams, those Monsters soon disappeared. If we refer this Fable to History, this Serpent was a Robber who haunted the Country about *Delphos*, and very much infested those who came thither to sacrifice. A Prince who bore the Name of *Apollo*, or one of the Priests of that God, rid the Country of him. This Event gave rise to the Institution of the *Pythian* Games, so well known in *Greece*. They were celebrated every four Years, and the Prize given to the Conquerors, was either Apples consecrated to *Apollo*, or, as *Pindar* alledges, Laurel Crowns. The chief Exercises there were dancing, and playing upon Instruments. As to which you may consult the Marbles of *Paros* (5) and *Meursius* (6). This Event, which *Ovid* places
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(1) Hierog. ch. 109. (2) Pollux, L. 4. c. 10. (3) Met. L. 1. (4) Ibid. (5) Page 202 and 203 of the Oxford Edition. (6) *Græcia feriatæ*.

immediately after the Deluge, must needs have happened not till a long time after, since in the Time of *Deucalion*, *Apollo* was not yet known at *Delphos*. *Themis* it was, according to the same Poet and all Antiquity, that delivered Oracles there at that Period of Time, and before *Themis* there was another Oracle that had been delivered by *Terra*.

I have just now said that the Arrows of *Apollo* were the Sun-beams, and this is what gave rise to two Fables of no less Note than Antiquity. The first, that to *Apollo* were always attributed sudden and untimely Deaths. Of this we find an hundred Examples in *Homer*; and whenever that Poet speaks of any Death of that kind, he never fails to ascribe it to *Apollo*, or to *Diana*; with this Difference, that he imputes to the God those of the Men, and to *Diana* those of the Women. But the most noted Example in Antiquity is that of *Niobe's* Children, whom *Apollo* and *Diana* slew with their Darts: Their History is too remarkable to be here omitted.

The haughty *Niobe*, says *Ovid* (1), The History of grieved that *Latona* should have a *Niobe* and her Children religious Worship paid her, and that no children slain by *Apollo* and *Diana*. Altar was raised to herself, tho' by reason of her Birth and numerous Offspring she had a just Claim to divine Honours, run thro' the Streets of *Thebes* to put a stop to the Sacrifices that were offered to that Goddess. *Latona*, in Revenge, implored the Aid of *Apollo* and *Diana*, who having found, in the neighbouring Plains of that City, *Niobe's* Children, who were there performing their Exercises, slew them with their Arrows.

All the ancient Historians agree with *Diodorus Siculus* and *Apollodorus*, that *Niobe* was the Daughter of *Tantalus*, and Sister of *Pelops*; for we must not confound her, who is the Subject of this Fable, with another *Niobe*, who was Daughter of *Phoroneus*,

(1) Met. L. 6.

neus, and whom *Homer* makes the first Mortal whom *Jupiter* was in love with. *Pelops* having left *Phrygia*, to remove into that Part of *Greece*, which since took his Name, carried his Sister with him. Being desirous to secure his new Dominion by some Alliances, that might support him against the Assaults of his Enemies, he gave her in Marriage to *Amphion*, a Prince equally powerful and eloquent; by whom *Thebes* had lately been fortified with Walls. *Niobe's* Portion was probably employ'd in building a Town in *Beotia*, or at least this was one of the Conditions of the Marriage; since *Pausanias* informs us, that it was at that time *Pelops* laid the Foundations of it. The same *Pausanias* in more Places than one speaks of *Amphion's* Alliance with the House of *Pelops*; and in his *Beotica* he expressly says, that Prince having contracted an Alliance with *Tantalus*, had learned from the *Phrygians* the *Lydian* Measure, and added three new Strings to the four which the *Lyre* had before.

There is great Probability that *Niobe* was the Seal of the Peace that was concluded between *Amphion* and *Pelops*; for the latter had quarrelled with the King of *Thebes*, for having received into his Dominions *Maius*, whom *Amphion* and *Zethus* had banished, as we have it in *Apollodorus* (1). Whatever be in that, the Match was very happy by the Fruitfulness of *Niobe*, who had a numerous Progeny. *Homer* gives her twelve Children, six Sons and as many Daughters; *Herodotus* only two Sons and three Daughters; *Diodorus Siculus* fourteen, seven of either Sex. *Apollodorus* (2), upon the Authority of *Hesiod*, alledges she had ten Sons, and as many Daughters. However, that Author names only fourteen of them, as follows, *Sipylus*, *Minytus*, *Ismenus*, *Damascibthon*, *Agenor*, *Phedimus*, and *Tantalus*; and as many Daughters, *Echodea*,

or

(1) L. 3.

(2) Ibid.

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or according to others *Tbera*, *Cleodoxa*, *Astyoche*, *Phthia*, *Pelopias*, *Astycratia*, and *Ogygia*.

Niobe, elated upon Account of her Fruitfulness, despised *Latona*, who in Revenge engaged *Apollo* and *Diana* to put all her Children to Death, in the manner as *Ovid* relates from the other ancient Poets, and as may be seen in *Plutarch's* Book of Superstition. This Episode, ingeniously enough invented, contains a History as real as it is tragical. The Pestilence which desolated the City *Thebes*, destroy'd all *Niobe's* Children; and because contagious Distempers used to be attributed to the immoderate Heat of the Sun; hence they gave out that *Apollo* had slain them with his Darts. What I here advance for the ground of this Fable, is authorised by Antiquity. *Homer* (1) tells us that *Laodamia*, and the Mother of *Andromache* had been slain by *Diana*. *Valerius Flaccus* (2) describes the Lamentations of *Clyta* the Wife of *Sysicus* upon the Death of her Mother, whom *Diana* had put to Death (a); and not to multiply Examples, I only add that the Scholiast upon *Pindar* (3) remarks, after *Phercydes*, that *Apollo* sent *Diana* his Sister to put to death *Coronis* and several other Women, while he himself was going to destroy *Ischis*. After this 'tis no wonder to see *Penelope*, in *Homer*, praying *Diana* to put her to death. If these Testimonies were not sufficient to prove this Tradition, I might add the Authority of *Strabo* (4) and *Eustathius*, who give the same Account; and the latter observes very judiciously, that the Poets who attributed to those Divinities sudden Deaths, and such as were owing to the Pestilence, always imputed those of the Men to *Apollo*, and those of the Women to *Diana* (5). *Homer* has indeed deviated from this

(1) Il. L. 2. v. 20.

(2) L. 3.

(a) ——— Triviaeque potentis
Occidit arcanâ genetrix absumpta sagittâ.

(3) Upon the third Pythick. (4) L. 4.

(5) Upon the second Book of the Iliad.

this Rule, in saying that *Diana* had put *Orion* to Death (1): But as he had a mind to violate the Honour of that Goddess, 'tis no wonder that she would needs punish him herself; which however is so very contrary to the common Practice, that there are Authors, according to *Eustathius* (2), who take this Passage in *Homer* to be spurious.

Nothing is better imagined than this System, since there is Reason for attributing contagious Distempers to the Exhalations of the Earth, and to the immoderate Heat of the Sun: Accordingly *Homer* tells us, the Pestilence fell upon the *Grecian* Camp, so soon as that God in Wrath had darted his Arrows; that is to say, when his too warm Beams had infected the Air. 'Tis proper to remark by the by, that the Arrows were the Symbol of *Apollo* provok'd, as the Lyre signified that he was appeased, as *Servius* observes (3): Accordingly they never failed, in time of epidemical Distempers, to implore the Aid of this Divinity, and to offer Sacrifices to him, as we learn from *Horace* and *Pausanias*. It was also their Practice to put Branches of Laurel upon the Doors of their Houses, in hope that the God would spare the Places that were under the Protection of a Person whom he had loved; as may be seen in *Diogenes Laertius*, and in the Author of the great Etymologicon.

Ovid makes *Niobe's* Sons die in a Cirque, where these young Princes were exercising themselves in managing Horses; but *Pausanias* says (4), with more Probability, that they died upon Mount *Cytheron*, where they had been hunting; and the Daughters at *Thebes*. The Reason why they have added upon the Authority of *Homer* (5), that these unfortunate Children remained nine Days without Burial, because the Gods had transformed all the *Thebans* into Stones, and that the Gods themselves performed

(1) *Odyss.* L. 5. v. 125.
the third Book of the *Eneid*.

(2) Upon the *Odyss.*
(4) In *Beot.*

(3) Upon
(5) *Il.* L. 24.

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performed their funeral Rites on the tenth Day ; the Reason I say is, that they having died of the Plague, no body durst interr them, and all appeared insensible to the Misfortunes of the Queen ; a lively Figure of the Calamities which accompanied this Plague, where every one apprehending almost certain Death, thinks only of his own Preservation, and neglects the most essential Duties of Life. However, as the Priests, after the Violence of the Distemper was a little abated, set about the burying of them, it was given out that the Gods themselves had performed that Duty to them. They add that *Ismenus*, the eldest of these Princes, to deliver himself from the acute Pains he endured from so violent a Distemper, threw himself into a River of *Beotia*, which was then called the Foot of *Cadmus*, but since that Event got its Name from that young Prince.

Niobe, no longer able to stay at *Thebes* after the Death of her Children, and Husband, who in the Extremity of his Grief killed himself, returned into *Lydia*, and ended her Days near Mount *Sipylus* ; upon which, according to *Pausanias* (1) was to be seen a Rock, which being seen at a Distance resembled a Woman in deep Melancholy and Distress, tho' at hand it had not the most remote Resemblance to it, as we are assured by the same Author, who had travelled thither himself. This is what made *Ovid* say a Whirlwind had carried away that unfortunate Princess upon that Mountain, and that she had been transformed into a Rock, a Circumstance which intimates, as *Cicero* observes (2), that *Niobe* had kept so profound a Silence in her Affliction, that she looked like one deprived of Speech and Motion, which is the Character of consummate Grief. *Sophocles*, in his *Antigone*, says this Princess was not at first transformed into a Stone, but that the Gods, at her Request, granted her

(1) In Att.

(2) Tusc. Quæst. L. 3.

her that Favour afterwards. The same Poet, in his *Electra*, says *Niobe* sheds Tears in a Tomb of Stone.

Ovid undoubtedly thought the Story would be more moving, when he said all the Children of *Niobe* had been Victims to *Latona's* Resentment. *Pausanias* (1) however tells us that *Melibea* or *Chloris*, and *Amyclea*, two of her Daughters appeased *Diana*, who saved their Lives; that is they recovered of the Plague. The first of these two Princesses married *Neleus* the Father of *Nestor*, as we are told by *Apollodorus* (2); but the same *Pausanias* declares that he chooses rather to be of the Opinion of *Homer*, who makes all the Children of *Niobe* to have died by the Hands of *Apollo* and *Diana*. I must not forget also to observe what gave *Melibea* the Surname of *Chloris*; namely that she never having recovered the Fright she received from the Death of her Brothers and Sisters, remained always extremely Pale, as we are likewise told by *Pausanias* (3).

The Fact which I have been now relating happened about 120 Years before the *Trojan War*; which might be easily proved from the Genealogy of *Nestor*, the Son of *Chloris*, but more especially from that of *Laius* the Father of *Oedipus*, who succeeded *Amphion* and *Zethus* in the Kingdom of *Thebes*, as shall be said, when I come to explain the Fable of *Amphion*.

Such is the Truth of this Event so celebrated in the ancient Poets. The fertile Imagination of *Ovid* who relates it so ingeniously, is indeed to be admired: Let us transport ourselves with him to *Thebes*, view these young Princes mounted on proud Steeds performing their Exercises, while *Apollo* and *Diana*, espousing the Cause of their injured Mother, discharge their Darts upon them, and kill them without Mercy. The Sisters of the unhappy Princes run up to the Ramparts, upon the Report of this said Disaster, and they too fall by the unseen Arrows of
Diana :

(1) In Attic.

(2) L. 1.

(3) In Corin.

Chap. XV. *explain'd by* HISTORY. 415

Diana: Next arrives the Mother distracted with Grief and Despair, has just Time to bathe in Tears the Bodies of her Children, and then is transformed into a Rock: these we must needs own are fine poetical Embellishments, but if Fable gives great Ornaments to Truth, yet the Discovery of that same Truth yields still higher Pleasure to the Understanding, than all these vain Ornaments can do to the Imagination.

An antique Monument quoted by *Montfaucon* (1) represents this Story according to the Tradition which *Ovid* has followed. The Sons of *Niobe* are there represented with their Manage-horses, *Apollo* and *Diana* are shooting their Arrows at them, and the distressed Mother seeing them fall one after another, is hugging some of them in her Bosom.

But if the Arrows of *Apollo* were upon many Occasions serviceable to him, they were upon the following one extremely fatal. *Jupiter* incensed that *Esculapius* had restored *Hippolitus* to Life, alledging that the Right of raising the Dead ought to be reserved to himself alone, thunder-struck the unhappy Physician; and *Apollo*, to revenge the Death of his Son, having with his Darts slain the *Cyclops* who had forged *Jupiter's* Thunder, was expelled Heaven. Thus being obliged to shift for his Living, he enter'd into *Admetus's* Service and kept his Flocks.

Boccace (2), upon the Authority of *Theodotion*, says this Adventure relates to that *Apollo* whom *Cicero* makes to have been the Law-giver of the *Arcadians*, and who was dethroned for having governed his Subjects with too much Severity. He retired to the Court of *Admetus*, who received him favourably, and gave him in Sovereignty that Part of his Dominions which lay along the Banks of the River *Amphrisa*. Hence arose this Fable of his having been expelled Heaven, because he had actually

(1) Anti. Expl. T. 1.

(2) Gen. of the Gods.

actually been banish'd from his Throne. The Meaning of his being reduced to keep *Admetus's* Flocks, is that *Admetus* put some of his Subjects under his Dominion, and made him King of a Part of *Thessaly*. King and Shepherd are frequently synonymous Names, especially in *Homer*; and indeed every King ought to be the Shepherd of his People, who are his true Flock. As these ancient Traditions were not always uniform, *Ovid* says that it was not in *Thessaly*, but in *Elis*, that *Apollo* became a Shepherd, and had the Adventure of *Battus* who stole away some of his Oxen.

The History which I have before related proves that *Apollo* was not ready to put up with an Affront; of this we have an additional Proof in the Story of *Phorbas* the Robber, who raised Contributions from all that travell'd to *Delphos*. To gratify his Resentment the God metamorphos'd himself into a Wrestler, and put the Offender to Death. But for understanding most of these Fables, we are to reflect upon the Principle laid down in the first Volume, that it was usual to croud into the History of a God or Heroe the Adventures of all those who had bore the same Name; and not only so but frequently the Adventures of their Priests too: This now mentioned, was probably of that Number, some of the Ministers of *Delphos*, finding the Offerings that used to be brought to *Apollo's* Temple daily diminish'd by the Incursions of *Phorbas*, disguised himself, and being so happy as to kill that Robber, fabled that it was *Apollo* himself had revenged the Insult done to his Temple.

But let this be as it will, there was hardly any God in the *Pagan* World more revered than *Apollo*. He had Temples thro' all *Greece* and *Italy*, Oracles without Number, and a vast many Festivals were celebrated to his Honour, especially at *Delos*. I need not dwell long upon this Subject, it suffices to remark that almost all the Ceremonies of Worship
that

that were paid to him had a Reference to the Sun, whose Symbol he was, or to the Attributes which he was thought to possess. Thus the Wolf and the Hawk were consecrated to him, because both of them have a fine piercing Eye; the Crow, the Raven, and the Swan, because these Fowls were reckoned to have by Instinct a Faculty of Prediction. The Laurel was consecrated to this God, from a Persuasion that those who slept with some Branches of this Tree under their Head, received certain Vapours which enabled them to prophecy. *Porphry* too informs us that the Ancients foretold future Events, from the Crackling which the Laurel made when it was burning; which makes *Tibullus* say: *When the Laurel gives you a good Omen, ye Husbandmen rejoice (a)*: But then when it burn'd without any crackling it was a bad Prognostick (*b*). The Cock was also consecrated to him, because by his crowing he intimates the rising of the Sun; and the Grasshopper, because her chirping does Honour to the God of Musick.

Time has preserved to us a great many Monuments of this God; I have no Mind to run over them all, most of them are to be seen collected in *Montfaucon's* Antiquities. I shall only Remark that this God is always distinguished in them by his Youth, the Rays that shine about his Head, and his Lyre, or the *Cythara* that accompanies him. *Apollo*, as has been said, was generally represented youthful, and without a Beard, as well as *Bacchus*, which Form, according to *Tibullus*, was exactly suitable to them both; but as the latter appears sometimes with a Beard, so *Lucian* (1) informs us that there was also a bearded *Apollo*: However we have no Monuments extant that represent him in that Manner.

In fine, to close this Article, it remains that I speak of the different Names of *Apollo*. As the

VOL. II.

E e

whole

(a) *Laurus ubi bona signa dedit, gaudete coloni.*

(b) *Et jacet extincto Laurus adusta foco.* Propert.

(1) *De Dea Syria.*

whole World adored this God, or at least the Sun whose Symbol he was, he had almost as many Names as there were different Countries that worship'd him, as has been said more than once before; but besides these Names the *Greeks* and *Romans* gave him several others.

That of *Vulturius* was given him from a pretty singular Adventure related by *Conon* (1). Two Shepherds who were feeding their Flocks upon Mount *Lissus* near *Ephesus*, seeing some Bees come out of a Cavern; one of them let himself down thither with a Basket and there found a Treasure. He who had remained above, having pulled up the Treasure by Means of the same Basket, left his Companion to shift for himself, not doubting but he would soon perish. While the deserted Shepherd was thus abandoned to cruel Despair, he sunk down to sleep, and *Apollo* appeared to him in a Dream, bidding him bruise his Body with a flint Stone, which accordingly he did. Some *Vulturs* allured by the Scent of his Blood, entered into the Cavern, and having lodged their Bills in his Wounds and Cloaths, and at the same Time raising themselves upon their Wings, thus drew the poor Wretch out of the Cave. So soon as he was cured, he tabled his Complaint before the *Ephesian* Magistrates, who put the other Shepherd to Death; and giving him the half of the Gold that was found in the Cave, he built with it upon the Mountain a Temple in Honour of his Deliverer, under the Name of *Apollo* over *Vulturs*.

He was called *Hyperborean*, for Reasons given in the Article of the Religion of the northern Nations (2). *Phæbus* in Allusion to the Light and Heat of the Sun, which gives Life to all Things, or from the Name of *Phæbe* *Latona's* Mother: *Delius* either from the Island *Delos* where he was born, or because he enlightens all the World: *Cynthius*, from a Mountain

(1) Nar. 35.

(2) V. I. B. 7.

Mountain of that Name, as we learn from *Servius* and *Festus*: *Epidelius* from a Temple which he had near the Promontory of *Malea*. *Menophanes*, who commanded *Mithridates's* Fleet, having plundered the Island of *Delos*, ordered the Statue of *Apollo* to be thrown into the Sea; the *Lacedemonians* having found it, built a Temple to this God, which they named *Epidelius*, as it were to signify that he came from *Delos*.

The People of *Cbios* worship'd him under the Name of *Phanæus*, and gave the Name of *Phanæa* to one of their Promontories, because it was from thence *Latona* had seen the Island of *Delos* (1). That of *Lycius* was given him, if we may credit *Pausanias* (2), by *Danaus*, who as he was disputing the Crown with *Gelanor*, having perceived a Wolf, which the *Greeks* call *Lycos*, gain the Victory over a Bull with whom he was fighting, gave out that *Apollo* was pleased to shew the People of *Argos*, that a Stranger was to prevail over a Citizen, since the Wolf which is a foreign Animal, had vanquish'd the Bull. When this Prince had mounted the Throne, he built a Temple in Honour of *Apollo Lycius*. He was denominated *Delphinius*, because it was believed that under the Figure of a Dolphin he had accompany'd the Ship of *Castalius*, who conducted a Colony from *Crete* into *Phocis*: *Delphicus* from the City *Delphos*, so famous for his Oracle: *Clarius*, from that of *Claros* where he had also an Oracle. *Ismenius*, from a Hill near *Thebes*, as we learn from *Pausanias* (3), or from a River of this Name, if we may believe *Stephanus*: *Nomius*, because he had kept *Admetus's* Flocks: *Pythius* from the Victory he obtained over the Serpent *Python*; and the Games that were instituted in Memory of this Event were called *Pythian*, as we learn from *Ovid* (a). The

E e 2

Name

(1) Steph. upon the Word *φάναι*. (2) In Att.

(3) In Beot.

(a) Neve operis famam posset delere vetustas,
Instituit sacros celebri certamine ludos;
Pythia perdomiti Serpentis nomine Dictos.

Name of *Smynthian* was given him, because, as *Strabo* has it (1) after *Callinus* and *Heraclides* of *Pontus*, the Descendants of *Teucer* having set out from *Crete* in Quest of a fit Place to settle in, learned from the Oracle that they were to stop at a Place where the Inhabitants should come to receive them. Being obliged to pass the Night upon the Borders of the Sea in the lesser *Asia*, a great Number of Rats came in the Night Time and gnaw'd their Belts and Bucklers. The next Day seeing this Havock, and thinking the Oracle accomplish'd, they stop'd in that Place, and gave *Apollo*, who was there highly honoured, the Name of *Smynthian*, which in their Language imports a Rat. The same Author adds, that in the City *Chrysa* was to be seen a Statue of *Apollo*, by the Hand of *Scopas* the celebrated Statuary of *Paros*, with the Figure of a Rat near his Feet; and *Heraclides* of *Pontus* asserts that the Rats about that Temple were sacred.

Orpheus, *Homer*, *Ovid* and several other Poets frequently give *Apollo* the Name of *Smynthian* (a). That of *Aëlius* was derived to him from the Promontory of that Name, so noted for the Victory of *Augustus* over *Antony*: That of *Daphnæus*, from the Fable of his Amours with *Daphne*: That of *Soraëtes*, from a Mountain in *Italy* where he was worship'd, and whose Priests, if we believe *Pliny* and *Virgil*, walk'd upon burning Coals, without receiving any Hurt (b). *Strabo* likewise takes Notice of the same Miracle (2), but

(1) L. 13.

(a) Other Derivations are given of this Name, as may be seen in *Lyllo Gyraldi Synt.* 7.

(b) *Haud procul urbe Roma in Faliscorum agro sunt paucae familiae quæ Hirpinæ vocantur, quæ Sacrificio annuo, quod fit ad Montem Soraëtem Apollini, super ambustam ligni struem ambulantes non adurantur, & ob id perpetuo Senatus consulto, militiæ aliorumque munerum vacationem habent. Plin. l. 2. c. 93.*

Summe Deum, Sancti custos Soraëtis Apollo,
Quem primi colimus, cui Pineus ardor acervo
Pascitur, & medium freti pietate per ignem
Cultores multâ premimus vestigia plantâ.

Virg.

(2) L. 5.

but he says it was the Goddess *Feronia* who was worship'd upon Mount *Soraete*, and that it was in Honour of her those Priests walk'd upon those burning Brands.

In fine, *Apollo* had several other Names, mostly taken from the Places where he was worship'd, not to mention those which the other Nations gave him, as has been already said at the Beginning of his History, and when we were upon the Origin of Idolatry.

Diana and the Moon.

The History of *Diana* will not carry us so far as that of *Apollo*, since the same Attributes agree to Brother and Sister. Accordingly *Diana* may be considered as the Moon, and then she was the same with *Isis*, who is the most ancient *Diana* of all. We may run a Comparison between them two, similar to what we have now drawn between *Apollo* and *Osiris*. We may in like Manner say that the *Greeks*, who had received the *Egyptian* Theology, adjusted it to their own Ideas, and attributed to the Sister of *Apollo* what they said of the Sister of *Osiris*. Thus to pursue my own Plan, I have only to deliver and explain the *Greek* Mythology concerning *Diana*.

Cicero (1) reckons three *Dianas*: "The first, who is thought to have been the Mother of winged *Cupid*, was the Daughter of *Jupiter* and *Proserpina*; the second, who is the best known, was the Daughter of the third *Jupiter* and *Latona*; the third, to whom the *Greeks* often give the Name of her Father, was the Daughter of *Upis* and *Glauce*."

Strabo (2) and *Pausanias* mention another *Diana* named *Britomartis*. She was *Eubulus*'s Daughter, and a great lover of hunting. As she was flying from *Minos* who was enamoured of her, she threw

E e 3 herself

(1) De Nat. Deor. l. 3.

(2) L. 10.

herself into the Sea, and was taken in some Fishers Nets; which, according to *Vossius* got her the Name of *Dietyнна*; unless you choose rather to say that this Name was given her from Mount *Diété*; or, as *Solinus* pretends, because it signifies a soft and gentle Virgin, 'Tis even very probable that *Cicero* and *Strabo* intended only to speak of the *Dianas* of *Greece*. *Ovid* has gone farther, since he makes us acquainted with a *Diana* yet more ancient; this was she of *Egypt* who metamorphosed herself into a Cat, in the Time that *Typhon* waged War with the Gods: *Fele soror Phæbi latuit* (1). She is the same with her whom *Herodotus* mentions (2) under the Name of *Bubastis*, adding that the *Egyptians* said she was the Daughter of *Dionysius*, that is *Osiris*, and of *Isis*, and that *Latona* was only her Nurse: Or rather 'tis *Isis* herself who is the true and most ancient *Diana*, since 'tis she whom the *Egyptians* took for the Symbol of the Moon, as we have said in her History. But because the *Greeks* always copied after the *Egyptians*, what these attributed to their *Isis*, those have said of some of their Princesses, and it would seem that their Accounts of her ought to be applied to that *Diana* who was the Daughter of *Jupiter* and *Latona*, and Sister of *Apollo*. As she loved hunting, they look'd upon her as the Divinity of those who were addicted to that Exercise. Her Love of Chastity made them give her Virgins for her Companions. She is ordinarily represented with a Quiver, and Dogs, drawn in a Chariot by two white Stags: Sometimes however she was figured with Wings, as we learn from *Pausanias*, having in one Hand a Lion and in the other a Panther, her Chariot being drawn either by two Heifers, or by two Horses of different Colours; but this Author owns at the same Time that he knows not what is the Meaning of these Symbols.

'Tis proper to remark, 1st, That as in the *Pagan* Theology *Diana* was both a natural and animated Divinity,

(1) *Met. L. 5.*(2) *L. 1.*

Divinity, so the Poets say many Things of her which it would be very ridiculous to think of reducing to History; since 'tis obvious they can only be understood of the Moon whom she represented. Even according to their own Principles, *Diana*, *Lucina*, *Juno*, *Venus*, *Bubastis* and *Isis* were frequently but one and the same Divinity, that is to say, the Planet which they represented, and this is the Key to all that we find in their Works concerning most of the Attributes of this Goddess. 2d, That when she represented the Moon, she was called *Lucina*; *Diana* again, when she was taken for the Goddess who loved hunting; and *Proserpina* or *Hecate*, when she was accounted an infernal Divinity. Hence the Name of *Triformis* given her by the Poets (1), and the Custom of representing her with three Heads (a), whereof the one on the Right, was that of a Horse, the one on the left that of a Dog, and in the Middle that of a Boar. But this Custom if we may believe *Pausanias* (2), was neither universal nor very ancient. "As far as I can judge of it," says that Author, *Alcámenes* was the first who thought of making a triple Statue, with three Bodies and three Faces, to represent the Goddess *Hecate*; and this is the Statue which the *Athenians* call the *Epipyrgis* (b), and which they have placed at *Athens* near the Victory "without Wings."

When *Diana* was invoked by Women in Childhood, she was called *Lucina*, as also *Juno Pronuba*. She had several other Names; such as that of *Trivia*, importing that she was worship'd in the Crossways, the Streets, and publick Roads, where her Statues were commonly erected. That of *Ortkione*

E e 4

was

(1) Horace, Virgil, Martial, &c.

(a) Tergeminamque Hecatē, tria Virginis ora Dianæ.

Virg. *Æn.* 4.

(2) In *Corin.* c. 30.

(b) A Word derived from πύργος a Tower, because this Statue was very high.

was given her, either from a Place of that Name in *Arcadia*, where she was worship'd, or rather from the Severity wherewith she punish'd those of her Companions, who did not maintain strict Chastity; or in fine, because the Youths of *Lacedemon* whip'd themselves cruelly, and sometimes even to Death, in presence of her Statues; a rigorous and barbarous Custom, which may have occasioned that Surname of *Diana*, the *Greeks* calling one *Orthion*, who is obdurate and inflexible; the Names of *Militta*, *Alilat*, and *Anaitis* were given her by the *Phenicians*, *Arabians* and *Cappadocians*, as has been said in the first Volume. That of *Diana*, which was her most common Name, and the same with *Jana*, signifies the Moon, according to *Varro*. That of *Deviana* had its rise from this Goddess's being a Lover of hunting, those who are fond of that Exercise being apt to lose themselves, or to deviate. *Spon* (1) is the first who has given a Print of a Monument, where *Diana* is named *Clatra*. This Goddess is there represented with *Apollo*, both of them charged with Symbols, after the manner of the *Pantbean* Figures. *Apollo* with his Lyre holds in his Hand *Jupiter's* Thunder, and has his Head encircled with Rays; and above, the Sun. In a Circle *Diana* has upon her Head the Crescent, a Turret, and a Pine-apple, like *Cybele*, a Serpent wreathed about her Arm, as *Hygieia* the Goddess of Health, the Sistrum of *Isis*, a Prow of a Ship, like *Isis* surnamed *Pelagia*. 'Tis plain that this is *Diana*, in so far as she represents the Moon, that is to say, an *Isis* after the manner of the *Greeks*.

The other Names that are given to the same Goddess are mostly derived from the Places where she was worship'd; thus *Hesychius* calls her *Aerea*, from a Mountain of that Name in *Argolis*; and *Pausanias*, *Coryphæa*, from another Mountain near *Epi-*

(1) Misc. Erud. Ant.

Epidaurus; the *Eleans* named her *Speculatrix*; the *Cretans*, *Dietylna*; the *Eginetæ*, *Aphæa*; those of *Sicily*, *Lya*, because they believed she had cured them of the Spleen. Those of *Tauris*, *Taurica*, from the Name of their Country; *Thoantina*, from that of *Thoas* their King; *Orestina*, because *Orestes* stole away her Statue. Those of *Ephesus*, *Ephesia*, and we have shewn in the Description (1) of her Temple in that City, how much she was adored there. Those of *Elis*, *Alphæa*, as we learn from *Strabo*; and the Reason they gave of this Surname was, that *Alphæus* falling in love with this Goddess, she daubed over her Face with Dirt, and did the same to her Companions. As the Sagacity of the Gods, whom the *Pagans* worship, was not very great, *Alphæus* was not able to distinguish the Goddess from the Nymphs of her Court, and gave over his Pursuits. Those of *Achaia* called her *Triclaria*: And *Pausanias* (2) tells us that *Menalippus* and *Cometho* gratify'd their Lust in the Temple of *Diana Triclaria*. This Profanation was follow'd with a general Barrenness, insomuch that the Earth produced no Fruit, and with an epidemical Distemper; which swept away Numbers of People. The *Achaians* having consulted the Oracle of *Apollo*, were answered by the Priests, that the Impiety of *Menalippus* and *Cometho* was the Cause of all their Calamities, and that the only way to appease the Goddess was to sacrifice to her every Year a Boy and a young Virgin.

Hypermnestra having gained her Cause against *Danaus* her Father, who prosecuted her for having saved *Lynceus* her Husband against his Command to put him to Death, dedicated a Temple to *Diana* under the Name of *Pitho*, or Goddess of Persuasion, as we learn from the same *Pausanias* (3). *Pindar* gives her that of *Didyma*, to denote that she was *Apollo's* Twin-Sister. The Inhabitants of

Pellene

(1) V. i. B. 4.

(2) In *Corint.*

(3) *Ibid.*

Pellene called her *Pellené*, upon Occasion whereof *Plutarch* (1) tells us, when her Statue was carried in the Processions, her Aspect became so terrible, that no body durst look upon it. This Author adds likewise, that the Priest who served her having carried her Statue into *Eolia*, all those who saw it became delirious. *Strabo* (2) speaks of a *Diana Perasia*, so named, because her Worship had been transported by Sea to *Castabalis*, a Town in *Capadocia*. Lastly, we find in the Ancients, especially in *Pausanias*, several other Names of this Goddess, which are easy to be explained, and which may be read in that Author.

We see, from what we have now said, that several People were distinguish'd by the Worship they paid to this Goddess, towards whom they carried their Superstition so far as to offer to her human Sacrifices. The Island of *Delos* celebrated the Festivals named *Delia*, which drew together a great Confluence of Strangers. The Island of *Ni-caria*, if we believe *Strabo*, had a Temple consecrated to this Goddess, under the Name of *Tauro-polia* (3), and we find in *Goltzius* a Medal struck in that Island, where on one Side appears *Diana* in the Equipage of a Huntress, and on the other a Person riding upon a Bull. From the Island *Micaria* the Worship of this Goddess was propagated, according to *Titus Livius* (4), to *Andros*, and to *Amphipolis*, a City in *Thrace*.

Diana is easily known in the Figures that represent her, either by the Crescent which she has commonly upon her Head, or by her hunting Habit ; or in fine, by the Dogs that accompany her. We find besides upon these Monuments many Singularities that may be seen in the Antiquaries. I ought, however, to observe that the *Diana* of *Ephesus* was represented with a great number of Breasts, and
with

(1) In the Life of *Aratus*.
say Protectress of Bulls.

(2) L. 21.
(4) L. 44.

(3) That is to

with other Symbols which signified the Earth and *Cybele*, or rather Nature herself, whom that Goddess represented. The Pagans look'd upon this Goddess as the Symbol of Chastity, which she obliged the Nymphs of her Retinue to observe with great Regularity. 'Tis well known in what manner she banish'd *Callisto*, whom *Jupiter* had seduced, and how dearly *Ateon* paid for having seen her in the Bath (1); but as Mythology was not very consistent in its Principles, it was reported that she had been in love with *Endymion*, and went every Night to visit him in the Mountains of *Caria*. 'Tis true this Fiction is thought to have no other Foundation but that *Endymion*, whom some Authors contend to have been a King of *Elis*, frequently retired into a Cave upon a Mountain in *Caria*, to observe the Motions of the Moon (a); and that what we are told of his being always asleep, and of the Moon's taking that Opportunity to come and embrace him, was designed to teach us that he was there employ'd in continual Contemplation (b). But *Pausanias* informs us at great Length of the History of that Prince. "The Fable, says he, tells us that *Endymion* was beloved by the Moon, and that he had by her fifty Daughters; but it is a more probable Opinion that he married *Asterodia*; others say *Chromia*, the Daughter of *Itonus*, and Grand-daughter of *Amphibityon*; others, *Hyperipne*, the Daughter of *Arcas*, and that he had three Sons, *Peon*, *Epeus* and *Etolus*, and a Daughter named *Eurycide*. *Endymion* put forth in *Olympia* a running Match to the three Princes his Children; the Prize was the Kingdom. *Epeus* gained the Victory, reigned after his Father, and his Subjects were called *Epeans*.

(1) See the History of *Cadmus*.

(a) We see him in some Antiques under the Figure of a Man asleep, and *Diana*, or the Moon, by him.

(b) Cicero. L. 1. Tusc. Quæst. & Lucian. Dial. Lunæ & Veneris.

“ *Epeans*. His Brother *Etolus* is said to have dwelt
 “ with him in the Country ; but *Peon* inconsolable
 “ for being vanquish’d in a Matter of such Import-
 “ tance, went to push his Fortune out of his own
 “ Country, and having stop’d upon the Banks of
 “ the River *Axius*, gave his Name to that Coun-
 “ try which was since called *Peonia*. The *Eliaus*
 “ and the *Heracleotes* are not agreed as to the Death
 “ of *Endymion* ; for the *Eliaus* shew his Tomb in
 “ the City of *Olympia*, and the *Heracleotes*, who are
 “ in the Neighbourhood of *Miletus*, say *Endymion*
 “ retired to Mount *Latmus*. Accordingly there is
 “ a Place of that Mountain which is called at this
 “ Day the Grotto of *Endymion*,”

The same *Pausanias* says the Tomb of this Prince was in that Spot of Ground, which lay before the *Stadium* of *Olympia*, which was called the *Barrier*, and that at *Metapontus* was a Statue of the same Prince all of Ivory, except the Drapery.

We have just now been told by *Pausanias* that the *Eleans* and *Heracleotes* were not agreed as to the Death of *Endymion*. To reconcile them, *Paulmier* of *Grantmenil* says with a great deal of Probability (1), that there were two Persons of this Name, the one King of *Elis* the other this celebrated Shepherd of Mount *Latmus* : And indeed if the Shepherd was the same with the King of *Elis*, how can we distinguish two *Endymions* ?

The God I ought to say something here of the
Lunus. God *Lunus*, whom we find upon some
 Monuments ; But I have said enough a-
 bout him in the History of the oriental Gods. Be-
 sides we know the *Pagans* gave both Sexes to their
 Gods.

The Night. As in the History of the Sun, I took No-
 tice transiently of *Aurora* who ushers in that Luminary,
 so I shall here speak of the Night whom the An-
 cients reckoned a Divinity. *Hesiod* tells us she was
 the

(1) In his Greece.

Chap. XVI. *explain'd by* HISTORY. 429

the Daughter of *Chaos*, and according to Mythologists, she was the most ancient of Divinities. And indeed it is so far true that Darkness preceded the Light; and in this Manner we may conceive of this chimerical Divinity, and understand the Author of a Hymn which is ascribed to *Orpheus*, where the Night is termed the Mother of Gods and Men. *Theocritus* represents her running in a Chariot preceded by the Stars of the Firmament. Others give her Wings, like *Cupid*, *Victory*, &c. But *Euripides* (1), has described her better, by representing her in her Chariot accompany'd with Stars, and muffled up in a large black Veil. This Portraiture agrees well enough with a Draught, that is in a Manuscript of the Kings Library, which *Montfaucon* has publish'd in his *Paleography*, where this Goddess appears clad in black, with a Veil bespangled with Stars fluttering about her Head, having her Torch turned downward, as if she was going to extinguish it. The Ancients give the Night several Children, all Metaphorical Personages; Grief, Terror, Love, Envy, Old-age, &c. the worthy Offspring of this Goddess and of *Erebus* her Father.

C H A P. XVI.

Of the Muses.

AS *Apollo* was the Conductor of the Muses, whence he got the Name of *Musagetes*, 'tis proper to say something at Present of these Goddesses. Nothing is better known in the Poets than the Muses, whom they are every Moment invoking; and yet nothing is more obscure than what Mythology delivers about them. For in short, the Ancients vary both as to their Original, their Number, their Attributes, and their Names.

Hesiod,

(1) In the Tragedy intituled *Io*.

Hesiod, who has employed the first hundred and seventeen Verses of his *Theogony*, in invoking the Muses, and in celebrating their Memory, says they were nine in Number, the Daughters of *Jupiter* and *Mnemosyne*. He calls them *Heliconiades*, because they resided on Mount *Helicon*, and *Pierides* because they were born in *Pieria*. This Poet, who gives them the Names that I am to explain by and by, says when they were in *Olympus*, they sung the Wonders of the Gods, especially of *Jupiter* their Father; that they knew the past, the present, and the future, and that nothing so much gladdened the Courts of Heaven, as their Voices and melodious Conforts. Lastly, he adds that it was they had taught him Poetry, and inspired him with all he was going to deliver in his *Theogony*.

Cicero (1) first enumerates four of them, *Thelxiope*, *Aëdë*, *Archë*, *Meletë*, Daughters of the second *Jupiter*: after them nine, whose Father was the third *Jupiter*, and their Mother *Mnemosyne*. Then other nine, who have the same Names with the Former, but are the Offspring of *Piërus* and *Antiope*; these last the Poets are wont to call *Pierides* and *Pierian*.

Varro allowed only three of them; the Muses, says he, denote Harmony: Now Harmony being performed only three Ways, either by the Voice, or by wind Instruments, or lastly by those which we strike with the Hand, there ought consequently to be but three Muses. Others of the Ancients believed there were nine of them. One makes them the Daughters of *Pierus*, another says *Jupiter* was their Father. *Musæus* contends they were the Daughters of *Cælus*; several others give them *Terra* for their Mother. *S. Augustine* relates from *Varro*, that in a City which is thought to be *Sicyon*, three able Artists had been employed to make three Statues of the Muses, with a Design to consecrate the finest of them; but that they were found to be all so exquisitely

(1) De Nat. Deor.

sitely wrought, that the whole nine were kept and consecrated in the Temple of *Apollo*.

Pausanias (1) has transmitted to us the Names of the three Statuaries, mentioned by *Varro*, and he calls them *Chephisidotus*, *Strongyliones*, and *Olympoeosthenes*.

Diodorus Siculus (2) gives the Muses a more ancient Original. If we may credit that Author, these Goddeses so famous among the *Greeks*, were fine Singers whom *Osiris* carry'd about with him in his Conquests, and to whom he had given *Apollo* one of his Generals to be their Director: This perhaps is the Reason of giving that God the Name of *Musagetes*, or *Conductor of the Muses*, as well as to *Hercules*, who had been also one of *Osiris's* Generals. *M. le Clerc* (3) takes the Fable of the Muses to have come from the Consorts which *Jupiter* had instituted in *Crete*. According to him, they were composed of nine Virgins who formed his royal Academy of Musick. He adds, as a Reason why that God pass'd for the Father of the Muses, that he was the first among the *Greeks*, who, in Imitation of *Jubal* had a regular Consort; and that these singing Virgins, had *Mnemosyne* or *Memory* given them for their Mother, because 'tis she who furnishes the Subject of Verses and Poems.

There is no less Variety about the Names of the Muses than their Original; *Diodorus* says it comes from *Misin*, which signifies *to teach Things Sublime*. *M. le Clerc* derives the Name from *Motfa*, *to invent*; *Huetius* will have it to come from the Name of *Moses*. Other Etymologies given of it by *Plato* and *Suidas*, deriving the Word from what signifies *Inquiry*, come pretty near to those now quoted. But as the Muses were famous, and very much honoured in the Country of *Macedonia*, which was anciently called *Pieria*, long before their Worship was known upon Mount *Helicon* and *Parnassus*, 'tis very probable

(1) In Beot.

(2) L. 4.

(3) Notes upon *Hesiod*.

probable that this is the Country whence they derived their Original. This Sentiment is conformable to what we read in *Newton's* Chronological Abridgment. *Osiris*, says this illustrious Author, had matched one of the singing Women, who followed him in his Expeditions, with *Oeagrius* King of *Thrace*, and of this Marriage was born *Orpheus*. The Musick Women, says he, of this Conqueror became famous in *Thrace*, under the Name of Muses, and the Daughter of *Pierus*, a *Thracian* by Birth, having learned their Musick, and imitated their Consorts, took the Name of these Goddeffes. This is what made the Daughters of this *Pierus* be called the Muses.

As ancient Authors and Monuments, frequently confound the Names of the nine Muses, and the Symbols that represent them, 'tis proper here to give the most common Manner of naming and characterising them. *Clio*, the first of the Muses, who derives her Name from *Glory* or *Renown*, holds a Lute in one Hand, and in the other a *Plectrum* or *Quill*; she is believed to be the Inventress of the Lute.

Euterpe, so called because she imparts Joy, has a Mask in her left Hand, and a Club in her Right. She had invented Tragedy, which is intimated by her Mask. Her double Face, which we find on one Medal, is no where else to be observed: She holds *Hercules's* Club, perhaps because Tragedy represents Heroes, among whom *Hercules* is the most illustrious: Others will have it that the Club marks *Thalia*, for the Reason which we shall give below: They are likewise of Opinion that *Thalia* is she who has the double Head. *Spon*, who has publish'd a fine Marble representing the Muses, has sometimes confounded them.

Thalia or the flourishing Maid, who invented Comedy, holds also a Mask in her Right Hand, the Medals represent her leaning against a Pillar.

Melpomene,

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Melpomene, or the *Charming Fair*, is distinguish'd by the *Barbiton*: As *Terpsichore*, that is, the *Jovial*, is by the Flutes which she holds, as well on Medals as in other Monuments.

Erato, or the *Lovely*, is not easy to be distinguish'd.

Polyhymnia, so called from *multiplicity of Songs*, and not from faithfulness of Memory, as some Authors have alledged, is to be seen on some Medals. She is drawn with a Lyre, as the Inventress of Harmony; this is the *Barbiton* which *Horace* gives her.

Urania, or *Cælestis*, is the Inventress of Astronomy, and holds a Globe in her Hand: In Medals this Globe stands upon a *Tripod*.

Calliope, so called from the Sweetness of her Voice, holds a Volume, as Inventress of the heroick Poem.

Apollo has always been looked upon by the Poets as the Patron and Conductor of the Muses; and nothing is finer than their Descriptions of the Consorts of *Parnassus* over which that God presided, and where they sung in Strains that charmed both Gods and Men. But they are not content with giving them *Apollo* for their Conductor. *Hercules* too had the same Title, and hence the Name given him of *Musagetes*, as shall be said in his History.

Vossius was at a Loss to imagine for what Reason the Ancients believed the Muses to be warlike Goddesses: But since they were consecrated to *Apollo* and *Bacchus*, who, according to *Diodorus*, had passed their Lives in making War, why not consider the Women who accompany'd them in their Conquests as Warlike? Besides the Muses were often confounded with the *Bacchanals*, and we are assured by *Plutarch* (1), that Sacrifices used to be offered to them in *Greece* before giving Battle.

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F f

The

(1) Apopht. Lacon.

The Fable of the Muses being invited to *Pyreneus's* Court, and of his offering Violence to them so that they were obliged to ask Wings from the Gods to save themselves, is, according to *Plutarch*, an Allegory informing us that this Tyrant, who reigned in *Phocis*, had no Love to the *Belles Lettres*: As he had demolished the Colleges and Academies where Literature had been taught, it was said, in order to render him odious, that he attempted to violate the Muses; that the Gods, to secure them from him, had given them Wings, and that he had lost his Life in pursuing them. *Ovid* is the only one I know, who has mentioned this Tyrant, known only by so dishonourable an Adventure. 'Tis doubtless upon this Authority that Antiquity relies, for giving the Muses Wings, as we see them represented in a Monument quoted by *Montfaucon*.

The Challenge given by the *Pierides* to the Muses, to sing better than they, is another Adventure I find in no Poet ancienter than *Ovid*. 'Tis said by Way of Explication of it, that *Pierus* was a very bad Poet, whose Works were full of Anecdotes not much to the Honour of the Gods. *Plutarch* too informs us (1) that he had composed one reflecting on the Honour of the Muses. This then is the original of the Contest which *Ovid* describes. His Daughters, that is, his Works were transformed into Magpies, because they were stuff'd with a Kind of empty Prattle equally impertinent and distasteful.

Tho' I am unwilling to enter into a long Detail on this Article of the Muses, which *Lyllo Gyraldi* (2) has treated at great length, and of whom you may see all the Figures in the first Volume of *Montfaucon's* Antiquities, yet I must not here omit to take notice at least of some of the different Epithets

(1) In his Book of Musick.

(2) Synt. de Musis.

thets that were given to these Goddeſſes, and of the Motives for giving them.

That of *Camænæ*, according to *Festus*, *Macrobius* and *Servius*, comes from the Word *Cano*, because their principal work was to celebrate the Actions of the Gods and Heroes. They were called *Heliconiades*, from a Mountain in *Beotia* named *Helicon*, which *Otus* and *Ephialtes*, the Sons of *Aloeus*, consecrated to the Muses, and not from a Hill of the same Name adjoining to Mount *Parnassus* as most Grammarians have thought. Some Authers however are of Opinion that this Name came neither from one nor other of those Mountains, but from a musical Instrument, also called *Helicon*, whereof *Ptolemy* makes mention.

The Name of *Parnassides*, given them likewise by the Poets, comes from Mount *Parnassus* in *Phocis*, which they were said commonly to frequent: That of *Aonides*, is derived from the Mountains in *Beotia* called the *Aonian* Mountains, whence the Province itself was often called *Aonia*. From *Theſſia* a Town in *Beotia*, they were denominated *Theſſiades*: And *Castalides*, from the Name of the Fountain of *Castalia* which was at the Foot of Mount *Parnassus*.

Tho' the Muses received divine Honours, and their Worship was celebrated in most places of *Greece* and *Macedonia*, where Sacrifices were offered to them, yet no Body has so highly adored them as the Poets, who, in Imitation of *Hesiod*, *Homer* and *Virgil*, seldom fail to invoke them at the Beginning of their Poems, as Goddeſſes capable of inspiring them with that Enthusiasm which is so essential to their Art.

They were named *Citheriades*, from Mount *Citheron*; *Pierides* or *Pieræ*, from Mount *Pierus*, according to *Festus*, or according to *Stephanus*, from the Name of a City, or from that Part of *Macedonia*

donia called *Pieria*; the Names of *Pegafides*, and *Hippocrenæ*, were given them from the Fountain which *Pegasus* made to spring out of the Earth with a Blow of his Foot: 'Tis also from the Name of the same Fountain that they are frequently called *Aganippides*, because that Fountain was equally called *Aganippe* and *Hippocrene*.

C H A P. XVII.

The History of Bacchus.

THE Greeks, who would needs have all the Gods and Heroes to be born in their own Country, did not fail to reckon *Bacchus* of that Number; and to give a greater Air of the marvellous to his History, they added to it several Fables according to their usual Way.

Euripides (1), *Orpheus*, *Ovid* and several others, tell us that *Jupiter* being in Love with *Semele* the Daughter of *Cadmus*, *Juno* fired with Jealousy, assumed the Figure of *Beroe* her Rival's Nurse, to try if she could artfully infuse into her Distrust and Suspicion of her Gallant; insinuating to her that if he was actually *Jupiter*, as he pretended to be, he would not disguise himself as he did under the Figure of a Mortal; that it must undoubtedly be some other Gallant who borrowed so august a Name, only to betray her, and that it was of Importance for her to be undeceived: That the Way to bring it about, was to desire him to appear before her with the same Majesty wherein he used to visit *Juno*; and that if he was really the Father of the Gods, he would not refuse her that mark of Affection, which would be a satisfying Discovery, and without it she could not be at Rest. *Semele* having followed

(1) In Bacchis.

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followed the Counsel of the fictitious *Beroë*; and *Jupiter* having come to her with his Thunder, and all the Splendour of his Majesty, set the Palace on Fire, and *Semele* perish'd in the Flames. As she was at that Time seven Months gone with child, the God was obliged to take out of her Womb the Infant *Bacchus*, and bear him in his own Thigh the two Months of the Term that remained; as the Story is told by *Ovid* in his *Metamorphoses* (a); The Poet *Manilius* says the same (b); or if we may credit *Hyginus* (1) and *Lucian*, *Mercury* took him out of the Flames, and carry'd him to *Nysus*, who brought him up in the Caves of Mount *Nysa* in *Arabia*. *Pausanias* tells us that at *Brention*, a City of *Laconia*, there was another Tradition about the Death of *Semele*.

It would seem that the Ancients had formed a Design to throw a Veil of Obscurity over the true History of this Prince's Birth and Education; for if we may believe *Ovid*, *Ino* his Aunt was his first Nurse (c): But the same Poet, not very consistent in his Narrations, says elsewhere this God was nursed by the *Hyades* (d): *Demarchus* again in the Poet *Nonnus*, asserts that the Hours were his Nurses. *Pausanias* alledges that it was a received Tradition among the People of *Patras* in *Achaia*, that *Bacchus* had been educated in the City of *Mesatis*, and that *Pan* and the *Satyrs* had laid Ambuscades for him, which

F f 3

he

(a) Inferitur femori, maternaque tempora complet. Met. l. 3.

(b) Atque iterum patrio nascentem corpore Bacchum.

(1) Fab. 179.

(c) Furtim illum primis Ino Matertera curis
Educat, inde datum Nymphæ Nyseides Antris
Occuluere suis, Lactisque alimenta dedere.

Ov. Loc. cit.

(d) Ora micans Tauri septem radiantia flammis,
Navita quas Hyadas Graius ab imbre vocat,
Pars Bacchum nutritisse putat, &c.

Id. Fast. l. 5.

he had with difficulty escaped. *Apollonius* says *Mercury*, by *Jupiter's* Order, carry'd young *Bacchus* into the Island of *Eubea*, and delivered him to the Care of *Macris* the Daughter of *Aristæus*, and that *Juno* moved with Jealousy that the Son of her Rival should be educated in an Island consecrated to her, had banish'd his young Nurse, who having retired into the Country of the *Pheacians*, brought him up secretly in a Cave.

Other Authors assure us that he was educated in the Island of *Naxus*, and several assert after *Lucian*, that it was in *Arabia*. Did these grave Authors take a Pleasure in finding out so many Nurses for a God, who was to be immortal? or rather in their fond Desire to have it believed that all the Gods were Natives of *Greece*, were they so blind as not to perceive the Ridicule of their own extravagant Fictions?

Be that as it will, several ancient Authors, better informed than those now quoted, among whom is *Herodotus* (1), *Plutarch* (2) and *Diodorus* (3), say with more Probability, that *Bacchus* was born in *Egypt*, that he was educated at *Nysa*, a Town in *Arabia felix*, whither his Father *Ammon* had sent him; and in a Word that he is the same with the famous *Osiris* who conquered the *Indies*. And certainly say these Authors, 'tis evident that what the Ancients report of *Bacchus*, can agree to none but that ancient King of *Egypt*: For, not to mention here his other Adventures, the Aid which he gave to *Jupiter* in the famous War with the Giants, which was many Ages before the Birth of *Cadmus* and *Semele*, what Relation can this have to the *Theban* Prince whom the *Greeks* give out to be the true *Bacchus*? And yet it is true, according to the

(1) L. 2.

(3) L. 3.

(2) Of *Isis* and *Osiris*.

the poetical Tradition, that *Bacchus* cloathed with the Skin of a Lyon or Tyger, gave vigorous Assistance to the Father of the Gods, and that the Giants tore him in pieces, a Circumstance which refers to the fatal Death of *Osiris*, slain by the Giant *Typhon* his Brother, as has been said in its proper Place.

Diodorus adds (1) that what may have misled the *Greeks* is, that the Worship of this ancient *Egyptian* Divinity was propagated to *Greece*, and had been introduced thither by *Orpheus*, who by adding to it several Ceremonies of his own, endeavoured so to disguise it, as not to be known, having a Design, in Honour to the Family of the *Cadmeans*, by whom he had been very kindly entertained, to accommodate the Fable and Ceremonies of that *Egyptian* Divinity, but little known in *Greece* to some Prince of the Family of *Cadmus*.

This Truth cannot be called in question, being confirmed by these two Particulars; the one is, that the Worship of *Bacchus* bears too great a Resemblance to that of *Osiris*, except in a few Ceremonies, not to be believed to be the same; the other, that it is impossible to comprehend how the Opposition which *Cadmus* made to the Establishment of the Worship of *Bacchus*, and which *Ovid* so fully describes, can relate to his Grandson. Would ever that Prince, who was but newly settled in *Greece*, where he should have endeavoured by all means to make himself popular, have set himself in Opposition to a Worship which did so much Honour to his own Family? Would he, from a false Delicacy, have risked the Loss of his Kingdom, and passing for Atheistical, by hindering one of his own Children from being rank'd among the Gods? And yet it cost him no less

F f 4

than

(4) Loc. cit.

than his Crown, as also his Son *Polydorus*, and his Grandson *Pentheus* his Life, he having been torn in Pieces on Mount *Citheron* by the *Bacchanals*, who in their Fury took him for a Lion, as we are told by the Poet *Nonnus* (1), by *Philostatus* (2), *Euripides* (3), and *Ovid* (4).

But it may be objected that *Cadmus* and *Pentheus* suffered, not for having opposed the Worship of *Bacchus*, but the infamous Ceremonies that had crept into the Festivals which *Orpheus* had establish'd. I answer, it may be so; but hence it follows not that this Worship related to the Son of *Semele*. Is it credible that a Grandfather in his own Life-time would see his Grandson deify'd, and his Worship establish'd in a whole Country? There is in this no Probability, and therefore we ought to be told in plain Terms, that the Worship of *Bacchus* having been propagated from *Egypt* to *Greece*, *Cadmus* strongly remonstrated against the Abuses that began to be made of it, which occasioned his being expelled his Kingdom; and that the Son of *Semele* was not deify'd till many Years after. After this manner reason those, who, after having studied Antiquity, generally find in other Countries than *Greece* the Origin of their Gods, whose Worship was introduced thither with the Eastern Colonies.

To give each of these Opinions the Degree of Probability that belongs to it, we must have recourse to what has been before observed as to the Plurality of Persons who bore the same Name, and distinguish several *Bacchus's*. *Diodorus Siculus* owns three of them; the *Indian*, or rather the *Egyptian*, who made a Conquest of the *Indies*, surnamed the bearded *Bacchus*; he who was said to be the Son of *Jupiter* and *Proserpine*, or *Ceres*, who

(1) *Dionys.* L. 6.

(2) In *Bacchis*.

(3) In *Pentheo*.

(4) *Met.* L. 3.

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who was represented with Horns, either because he had taught to cultivate the Ground, or because Horns were the ancient drinking Vessels, (for this Hero was the God of Wine) or in fine, to denote the Rays of the Sun, whose Symbol he was; the third and last was *Bacchus* the Son of *Jupiter* and *Semele*, and he it is who was commonly called the *Bacchus* of *Thebes*.

Cicero says there were five of them; the first, according to that Author, was the Son of *Proserpine*; the second had *Nilus* for his Father, and it was he who built the City *Nysa*; the third was the Son of *Caprius*, and it was he who reigned in the *Indies*, and was surnamed *Sabazius*, a Name that was given to the Festivals that were instituted to his Honour. The fourth was the Son of *Jupiter* and of the Moon, or *Diana*, and it was to him the *Orphica* were dedicated; the fifth, in fine, was the Son of *Thyone* and *Nisus*, and he it was that instituted the Festivals that were celebrated to him every Year (a).

This Variety of Opinions has thrown our Moderns into another Extreme; they would needs have recourse to Scripture for the Original of this Divinity, and make the fabulous Hero a Copy of those in the Bible.

Vossius has been at great Pains to prove (1) that *Bacchus* is *Moses*; and the chief Heads of the Parallel which he draws between them are these: *Moses* was born in *Egypt*, and so was *Bacchus*; the first was exposed upon the *Nile*, the Poets say the same of the second; and both of them derived their

(a) *Multos Dionysios habemus; primum Jove & Proserpina natum; secundum Nilo, qui Nysam dicitur condidisse; tertium Caprio patre, eumque Asiae regem praefuisse dicunt, cujus Sabazia sunt instituta; quartum Jove & Luna, cui sacra Orphica putantur confici; quintum Nyso natum, & Thyone, a quo trieterides constitutae putantur. Cic. L. 3. de Nat. Deor.*

(1) Treatise of Idolatry.

their Name from their having been preserved from perishing by Water ; for *Orpheus* calls *Bacchus*, *Myfas*. The latter was educated in a Mountain in *Arabia* called *Nysa* ; it was in the same Country that *Moses* spent forty Years. The Poet *Nonnus* speaks of the Flight of *Bacchus* towards the Waters of the Red Sea ; nothing can agree more exactly to *Moses*. The Army of that God, according to *Diodorus*, consisting of Men and Women, traversed *Arabia* in their way to the *Indies* ; that of the Legislator, full of Women and Children, pass'd the Desert in their Way to *Palestine*, which was in *Asia*. The Horns given to the fabulous God, what are they but an Allusion to the Rays of Light, which had the same Effect upon *Moses's* Head as two Horns ? Is not Mount *Nysa* the same with *Syna*, by the Transposition only of a single Letter ?

Father *Thomassin* adds (1) new Arguments to support *Vossius's* Parallel : *Bacchus*, armed with his *Thyrsis*, defeats the Giants, according to *Nonnus* ; and is not *Moses* obliged to combat with the Sons of *Anak*, the Remainder of the Giants ? and his Rod is the Instrument of his Miracles. The Legislator crosses the Red Sea ; and *Nonnus* relates the same Miracle of a Nymph of *Bacchus*. *Jupiter* sends *Isis* to *Bacchus* to order him to go and destroy an impious Nation in the *Indies* ; and God orders *Moses* to go into *Palestine* to abolish the Abominations of an idolatrous People. *Caleb*, whose Name comes near that which signifies a Dog, was *Moses's* faithful Companion ; the Poets tell us that *Pan* gave *Bacchus* a Dog to accompany him in his Expeditions. *Moses* and *Josbua* stop the Course of the Sun ; *Nonnus* says the same of *Bacchus* in so many Words. The Legislator, in short, makes
Streams

(1) Tom. 2. L. 1. c. 5. Lect. des Poetes.

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Streams of Water gush out of a Rock ; the Conqueror, by striking the Earth with his *Thyrsis*, brings forth from it Torrents of Wine.

Huetius (1) is of the same Opinion, and likewise runs the Parallel between *Moses* and *Bacchus* : The learned *Bochart* (2) on the contrary, and after him *M. le Clerc*, who never departs from his Opinions, take *Bacchus* to be the same with *Nimrod* the Son of *Chus*, whence he got the Name of *Barchus* ; and both these Authors find a great deal of Resemblance between that first Conqueror and the fabulous Hero (3). *Bochart* shews that all the Names of *Bacchus* are derived from the *Affyrian* Language, which the *Greeks* adjusted to their own. Thus, according to that Author, the Worship of *Bacchus* began in *Affyria*, whence it pass'd into *Phenicia* and *Egypt*, and from thence into *Greece* by means of *Cadmus* and *Melampus*. This Parallel tho' striking has not however gain'd universal Approbation, and there are learned Men again who contend that *Bacchus* is the same with *Noah*, since the Invention of the Vine, which is attributed to the *Greek*, agrees solely to the Patriarch, as we learn from Scripture (4); and those add with Reason, that he is the first and most antient *Bacchus*, and he who was the first Model of all the rest.

I grant there are some pretty similar Strokes between the Character of *Moses*, and that of *Bacchus* ; and as the Legislator of the *Hebrews* made himself very famous in *Egypt*, it may very possibly have happened that they borrowed some of those Strokes to embellish the History of *Bacchus*, or *Dionysius* ; that is to say of *Osiris*, who is the true *Bacchus*. The Worship of this Divinity was introduced

(1) *Dem. Evang.* p. 4.

(2) *Chan. L. 1. c. 18.*

(3) *Comp. Hif. Univer.*

(4) *Gen. 4.*

roduced into *Greece* by *Cadmus's* Colony; and *Semele* his Daughter having had a Son who was called, or at least surnamed *Bacchus*, who performed some Conquests and Actions resembling those of the ancient one, hence they came in after-times to be confounded together; and in Honour to the Family of *Cadmus*, his Grandson was taken into the Number of the Gods; he had all the Worship paid to him that had been long before established among them in Honour of the ancient *Bacchus*, and they filled up his History with the Adventures of *Osiris* and other *Bacchus's*.

We have said enough at the End of the first Volume concerning the true *Bacchus*, namely *Osiris*, we must now relate the History of him who was his Copy; that is, of the Prince of the Family of *Cadmus*, who usurped those divine Honours that had been paid long before his Time to the Prince whose Name he bore.

First of all, 'tis obvious that what gave rise to the Fable of his Birth, is, that *Semele* having had some Intrigue, it was thought fit for saving her Honour, to charge it upon *Jupiter*. Some Authors (1) say that *Cadmus*, offended at his Daughter, exposed her upon the Sea with her Son, that they were thrown a-shoar upon the Borders of *Orcates*, an ancient City of *Laconia*, where *Semele* was found dead in a kind of Coffin, where she had been shut up, and they interred her with a great deal of Magnificence. According to others, she was Thunder-struck, which, together with the Report that had been spread of her Intrigue with *Jupiter*, gave a Handle to the Fable which the *Greeks* recite to us. *Diodorus Siculus* adds, that this Princess was delivered of a Son in the seventh Month; and as Children born in that Age were not thought capable to live, *Cadmus* gave out that *Jupiter*, who was

(1) Pausan.

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was the Father, had lodged him in his Thigh for two Months (a); but asking *Diodorus's* Pardon, 'tis an equivocal Word that gave rise to this Fable, and it relates to the ancient *Bacchus*; the same Greek Word *μῆσος* signifies equally the Thigh, and a Mountain, *Latus Montis*; thus instead of saying that *Bacchus* had been nursed upon Mount *Nysa*, his Father *Ammon* having sent him to some Peasants to screen him from the Jealousy of his Wife (b), they added this Circumstance to the Greek, who was a Copy of the other, and said he had been carried in *Jupiter's* Thigh: When two Meanings came in Competition, the Greeks always preferred the marvellous. *Bochart*, who has strain'd hard to find in the *Phenician*, or *Hebrew* Language a Key to all the Fables, alledges this to have taken its rise from that Phrase so frequent in Scripture, *natus ex femore*.

The Greek and Latin Authors say, the *Theban Bacchus* travelled into the *Indies* with an Army composed of Men and Women, but we have shewed in the first Volume, that this Expedition respected the ancient *Bacchus* or *Osiris*. For in fact the Grandson of *Cadmus* never left *Greece*, and he became more famous by the Usurpation of the Worship of the ancient *Osiris*, than by those pretended Conquests, which are mentioned by no ancient Historian before *Megasthenes*, who was the first that trumped up this Fable to flatter *Alexander* who took that Heroe for his Model, as *Quintus Curtius* often remarks. Further, it was the Custom of the *Oriental*s, and not of the *Greeks*, to carry Women in their Armies; and this Circumstance refers to
Osiris

(a) From this Circumstance they took Occasion to represent *Jupiter* in Child-bed, attended by those Goddesses who assisted at Child-bearing, as you have it in *Pliny*, L. 35.

(b) Which made it be said that he had been nursed by Nymphs in the Cave which *Homer* speaks of.

Osiris particularly rather than to any other Prince, since, as *Diodorus* remarks, he carry'd about a great Number of musick Women, and a Kind of ambulatory Seraglio; but we have no Proof that the *Greek Bacchus* ever carry'd his Armies into *Asia*.

As *Bacchus* had won the Affections of the People among whom he travelled; having made it his Business to improve their Minds, and taught them the Art of planting the Vine, so he was honoured as a God even in his Life-time. One *Eleutherus* according to *Hyginus* (1), was the first who erected a Statue to him, and who taught in what Manner he was to be worship'd. All the Nations of *India* among whom he travelled, decreed divine Honours to him; and none but the barbarous *Scythians* refused to worship a God, who had found out the Use of a Drink which frequently levelled Men with the Beasts.

Greece afterwards refined upon the Ceremonies of the *Indians* and *Egyptians*, and claim'd *Bacchus* as one of her greatest Divinities. She instituted to the Honour of her Heroe those tumultuous Feasts, where the Bacchanals, to celebrate the Memory of his Conquests, run up and down with their Hair desheveled, making the Air resound with the Noise of their Tabrets, and crying *Evohe Bacche*. The Chief of these Festivals was that which they celebrated every third Year (a), to intimate that he had employed all that Time in the Conquest of the *Indies*. I shall not undertake to give any fuller Description of them; it suffices to observe that several Obscenities were intermixed with them; there they carry'd about a *Phallus*, in Imitation of that which *Isis* had consecrated to *Osiris*; tho' the
Greek

(1) Fab. 225.

(a) Named *Trietertia*. See *Diodor. L. 4.*

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Greek Authors, who would needs prove upon all Occasions that the Gods and their Worship had taken rise in their Country, have invented another Reason of the Institution of this Ceremony, namely, that when the People of *Attica* would not embrace the Worship of *Bacchus*, this God had afflicted them with a scandalous Disease, and that in order to appease him they were obliged to consecrate the Representation of those Parts upon which the Vengeance of the God had fallen.

'Tis proper to explain here in a few Words the different Names that are given to this Divinity. First, 'tis very probable that the Name of *Bacchus* was given him upon Account of the Lamentations and Howlings of the Bacchanals. *Hesychius* expressly says so (a). He was called *Bimater*, to denote that he had in a Manner two Mothers. *Dionysius*, in Allusion to the God who was his Father, and to Mount *Nysa* where he was educated (b). *Liber*, because Wine enlarges and exhilarates the Heart. *Bromius*, from the Noise of the *Bacchanals* (c). *Liceus*, because he drives away Care. *Evan*, from the Ivy that was consecrated to him. *Læneus*, or *Torcularius*, because he invented the Use of the Wine-press; and 'tis for the same Reason that he was termed *Sabassus*, as may be seen in *Bochart* (1).

Biformis, because he was sometimes represented like an Infant, sometimes like a bearded Man. *Triambes*, because he had triumph'd three times. *Euge Fili*, because having transformed himself into a Lion to defend his Father against the Giants, that God had animated

(a) Βαχχὸν κλαυθμὸν φοίκετες, as also *Eustathius* who derives the Word ὑπὸ τῷ Βαχχεῖν, Ululare, incondite clamare.

(b) As you would say Δίος καὶ νύσα.

(c) This Word signifies roaring.

(1) Chan. L. 1.

animated him by these Words: *Euge Fili, Evolve Bacche, well done my Son Bacchus*:

That of *Thyonæus* is given him by *Horace*, because according to *Diodorus* and *Hesychius*, there was one *Bacchus* the Son of *Thyone*, as we have said but a little ago; tho' some Authors, quoted by *Lyllo Gyraldi* (1) give other Reasons for it.

That of *Dithyrampus*, if we may credit *Diodorus*, *Origen*, and *Eusebius* comes from the Fable which imports that when the Giants had cut *Bacchus* in Pieces, his Mother *Ceres* collected his dissipated Members, and restored him to Life.

He takes the Name of *Meliastes*, from a Fountain of this Name, near which the Orgies were celebrated. That of *Psilas* was given him, if we may believe *Pausanias* (2), by the *Amycleans*, from the Word *Pfila*, which, in the *Dorick* Dialect, signifies the Tip of the Wing of a Fowl, to intimate that Man is carried away and born up by Wine, just as a Bird in the Air upon its Wings; and this Denomination is extremely ingenious. That of *Bicorniger*, from the Horns which he sometimes wears, the Symbols of the Beams of the Sun which this God represented. That of *Corymbifer*, in Allusion to the Ivy Branches, named *Corymbi*, wherewith his Crown was sometimes garnish'd.

The same God had several other Names, derived either from the Places where he was worship'd, or from some Ceremonies of his Worship. *Ovid* has drawn together some of them in his *Metamorphoses* (a).

Several

(1) Synt. 8.

(2) In Lacon. c. 19.

(a) Thuraque dant, Bacchumque vocant, Bromiumque, Liæumque,
Ignigenamque, Satumque iterum, Solumque Bimatrem.
Additur his Nyseus, Indetonsusque Thyoneus;
Et cum Læneo genialis Confitor uvæ,
Nycteliusque, Eleleusque parens, & Iacchus & Evan,
Et quæ præterea per Graias plurima gentes
Nomina Liber habet.

Met. L. 4.

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Several Names were also given the Women who celebrated his Festivals; they were called *Bacchantes*, from the Howlings and Noise which they made: *Mimallonides*, because they prattled with an unbounded freedom, and *Thyades*, because heated with Wine they roam'd about like mad (1).

The whole of *Bacchus's* Army, both Men and Women, were armed with *Thyrus's*. The *Thyrus*, was a small Arrow wrap'd about with Vine and Ivy-branches, which covered its Point. The Poets attributed to it surprizing Virtues. A *Bacchanal*, as *Euripides* has it, having struck the Ground with what he carried, there sprung up forthwith a Fountain of living Water, and another, says the same Author, made a Spring of Wine bubble up in the same Manner.

The *Greeks* added other Fables to the History of *Bacchus*, which 'tis necessary to explain. When *Diodorus Siculus* (2), and *Plutarch* (3), say *Bacchus* went down to Hell from thence to fetch back his Mother, 'tis probable they designed by it some piece of Necromancy which *Bacchus* performed in calling up *Semele's* Ghost, or rather they meant his Deification of her, having, as we may say, translated her from Hell to place her in Heaven, where she was taken into the Number of the Goddesses under the Name of *Thyoné*. *Pausanias* says *Bacchus* went down to Hell near the *Alcionian* Lake, which is in the Neighbourhood of *Lerna*, that one *Polymnus* had pointed out the Way to him; because in all Probability *Bacchus* had employed him in performing the Evocation, or the Apotheosis of his Mother (a).

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G g & H h

Other

(1) See *Bochart*. Cha. I. 1. c. 18.

(2) L. 4.

(3) De Sera Num. Vindicta.

(a) The Ancients intermix this Fable with such ugly Circumstances as I am obliged in Modesty to suppress.

Other Authors add with *Ovid*, that *Bacchus* transform'd into Dolphins the Mariners who had attempted to carry her off (1); and this Fable has no other Foundation but the Adventure which befel some *Phenician* Merchants, who as they were carrying Wine into *Italy* were shipwrack'd, or rather if we may credit *Bochart*, because these Merchants who were *Tyrians*, had upon their Ship the Figure of a Sea-fish, *Tursis*, a *Sea-hog* (a) whose Name resembled theirs; which gave a Handle to say that they had been transform'd into *Dolphins*: On which 'tis proper to remark that the Poets drew together into the History of one and the same Person, Events that happened at very distant Periods of Time.

The Poet whom I have now named, says also that *Bacchus* transform'd the *Mineides* into Bats, for having wrought on the Day of his Festival (b). The Meaning probably is that some young *Theban* Ladies of Note having shewed their Contempt of the Worship of *Bacchus*, a strict Search was made for them, and when they could not be found, or rather when the Priests had made secretly away with them, it was given out that *Bacchus* had transform'd them into those Birds that are so careful to hide themselves. These pretended Punishments of *Pentheus*, the Mariners, *Mineides* and *Lycurgus*, made *Bacchus* pass for a very revengeful Divinity, and the Priests did not fail to improve these Stories to make his Worship more venerable.

The Fable of this *Lycurgus* is thus related in *Homer*.

Not

(1) *Ov. Met. l. 4. & Philostr.*

(a) The Sea-hog and the Dolphin have a great Resemblance to one another.

(b) — — — — Mineia proles

Urget opus, spernitque Deum, festumque profanat.

Ovid. Met. l. 3.

Not long *Lycurgus* view'd the golden Light,
That daring Man who mix'd with Gods in fight;
Bacchus, and *Bacchus*' Votaries, he drove
With brandish'd Steel from *Nyssa*'s sacred Grove,
Their consecrated Spears lay scatter'd round,
With curling Vines and twisted Ivy bound;
While *Bacchus* headlong fought the briny Flood,
And *Thetis*' Arms receiv'd the trembling God.
Nor fail'd the Crime th' immortals Wrath to move,
(Th' immortals blest with endless Ease above)
Depriv'd of Sight by their avenging Doon,
Chearless he breath'd, and wander'd in the Gloom:
Then sunk un pity'd to the dire Abodes,
A Wretch accurst, and hated by the Gods!

Pope's Iliad. 6. 161.

The Explication which Father *Hardouin* gives of this Fable in his Apology for *Homer* (1), to me appeared ingenious. *Lycurgus*, says he, is a Prince who forbids the Use of Wine to his Subjects. He is called a *Lycurgus* who does Wolf-like Actions, *λύκε ἔργα*, who ravages the Country, and makes such Havock as the Wolves. He was the Son of *Dryas*; that is to say, he was pitiless, had a Heart as hard as an Oak, which the Greeks call *δρῦς*. The Nurses of *Bacchus*, who is a celestial God, say they, because Wine is the Product of a Heaven, or of a temperate Climate; these Nurses, or these Vineyards, forthwith threw down their *Thyrus*'s, that is the Vine-sets or Stocks, that were rooted up. As it was also to be feared that he would destroy the Wine in the Cellars, this was offered to *Tethys*; that is, it was sold to the Sea-Officers who gave it a very kindly Reception. *Jupiter, or Destiny, struck him blind after this*; that is to say, it happened in Fact that *Lycurgus* died

G g 2

at

(1) P. 82.

at Length, and at Death we lose Sight and Life. He was hated by the Gods; that is, he had not any one good Quality.

Plutarch relating this Fable has not been at the Pains to refine so much upon it. This Author informs us only that *Lycurgus* having attempted to pluck up the Vines that were in *Thrace*, where he reigned, and having put his own Hand to the Work, cut off his two Limbs, which was look'd upon as the Effect of the Vengeance of the Gods.

I forgot to take Notice that the *Panther* was consecrated to *Bacchus*, either because that Animal is very hot, which agrees to Wine; or because *Bacchus* being the *Osiris* of the *Egyptians*, who was the Symbol of the Sun, the Panther by his Spots figured the Stars, as some Authors are of Opinion (1); or rather because the Skin of this Animal was worn by that Heroe, according to the Usage of those early Times.

He was represented sometimes as a young Man, to denote the Joy of Feasts (a), sometimes as an old Man, to teach us that Wine taken immoderately consumes the Health, and makes us talkative like old Men, and incapable of keeping any Secret. The Magpie was consecrated to him, because in Triumphs whereof he was the Inventor, People were permitted to speak with an unbounded Licence, and even to insult over the Vanquishers, by upbraiding them with their Faults, as we learn from *Suetonius* on Occasion of *Cæsar's* Triumph.

Thus it is that the *Egyptians* had allegorized this History; it was their Genius, and their whole Theology was full of such Symbols. But the
Greeks,

(1) *Leſt. des Poet.*

(a) *Tu puer æternus, tu formosissimus alto
Conſpiceris Cælo.*

Ovid. Met. L. 4.

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Greeks, who did not understand it, and who would not see that whatever they related of *Bacchus* had a Reference to Wine, or to the Sun, whereof that God was the Symbol, had no other Resourse for explaining it but their own Fables. They say'd, for Example, that he had Horns given him, because *Ceres* whom *Jupiter* had debauched, brought forth a Son under the Figure of a Bull; that he was crowned with Leaves of the Fig-tree, because the Nymph *Syca*, whose Name imports a Fig-tree, and with whom *Bacchus* was in Love, had been transformed into that Tree. 'Twas for the same Reason they fabled that the Vine and the Ivy were consecrated to him, because the Nymph *Staphyla* and the young *Cisson*, had been transformed into those Plants; and so of the Rest.

I have no mind to explain all the Figures, Bas-reliefs and Intaglios of *Bacchus* which we have now remaining. There are few *Pagan* Divinities of whom Time has transmitted to us a greater Number of Representations, and we may consult to this effect the Antiquaries, and especially *Montfaucon*, who has faithfully collected them. But because there are some of them that, by the Symbols they bear, serve exceedingly to illustrate the History of this God, 'tis proper that I take a cursory View of them.

He is commonly represented like a young Man, without a Beard, tho' there is likewise the bearded *Bacchus*: Oft times even like an Infant crowned with Ivy or Vine Leaves; and, according to *Pliny*, he is the first of the Gods who wore a Crown, holding the Thyrsus in one Hand, a Cluster of Grapes in the other, and sometimes a Horn, which was a drinking Vessel. A fine earthen Vase publish'd by *Spon* (1), represents to us *Mer-*

G g 3

cury

(1) Miscel. Erud. Ant.

cury giving the young *Bacchus* to a Nymph whom this Author takes to be *Leucothoe*. But how shall we find this out, considering what Variety there is among the Ancients with Respect to the Education of this God? 'Tis true *Lucian* says *Bacchus* after his Birth was carry'd by *Mercury* to *Nysa*, to be educated by the Nymph of the Place; but there are other ancients who assure us that he was educated at *Melatis*, or in the Island of *Eubæa*, or at *Naxos*.

Sometimes he was represented naked, sometimes his Shoulders covered with a Panther's Skin, and sometimes riding upon the Shoulders of *Pan*, or in the Arms of *Silenus*, who according to *Nicander* of *Colophon*, was his Foster Father. You see him also seated upon a celestial Globe bespangled with Stars, and then he is the Sun or *Osiris*; as also when he appears with Arrows, which Figure the Rays of that Luminary, as he is to be seen upon a Medal of *Maronea*, a City, according to *Diodorus Siculus*, built by *Maro*, the Companion of *Osiris*, whom I have spoke of in the first Volume (1).

The Symbols which most commonly accompany this God, are the Thyrsus, the Ivy, the Vine Leaves, Clusters of Grapes, the Skin of the Goat, or Leopard, or Panther or Lion.

The Figure of *Bacchus* surnamed *Esymnetus*, which *Beger* says is upon an Intaglio, and *M. Vaillant*, upon a Medal, contains a Passage of History which I ought not to omit. *Pausanias* (2) tells us that the Greeks having, after the Siege of *Troy*, divided the Spoils, *Erypilus* had in his Lot a Coffin wherein was a Statue of *Bacchus*, by the Hand of *Vulcan*, which *Jupiter* had given to *Dardanus*; and that *Erypilus* having opened the

(1) Hist. of *Osiris*.

(2) In Achaic.

the Coffer and cast his Eyes upon this Statue became delirious. In one of his lucid Intervals, he went to consult the Oracle of *Delphos*, which answered him that he was to stop in a Place where he found People ready to offer a barbarous Sacrifice, there deposite the Coffer and fix his Residence. *Erypilus* upon his Return to the Place where his Ship was, reembarks, and giving himself up to the Mercy of the Winds, arrives upon the Coast of *Patras*, where having landed at a Time when they were going to sacrifice a young Man and a young Virgin to *Diana Triclaria*, according to the Custom of the Country, he presented himself with the Coffer: Those of the Country persuaded that there was some Divinity within it, interrupted the Sacrifice, and received the Prince, who was in that Moment cured of his Madness. There *Erypilus* fixed his Residence, and after his Death the Inhabitants of the Country paid high Honours to him, and celebrated every Year the Anniversary of his Death. They instituted likewise an annual Festival in Honour of the God who was shut up in the Coffer, whom they called *Bacchus Efsymnetus*.

Among the Monuments of *Bacchus* now extant, the finest are those that represent his Marriage with *Ariadne*, whom *Theseus*, as shall be said in his History, had left in the Island of *Naxus*. This Ceremony is engraved upon a Stone of inestimable Value, which is called *Michel Angelo's Seal*, which is in the King's Cabinet, and has been designed at large by Mr. *Hay*. But a Bas-relief of the *Villa Montalte*, represents this Ceremony yet more particularly. In a Chariot drawn by *Centaurs*, are *Bacchus* and *Ariadne*; their Train of Attendants is magnificent. First, you see Players upon Pipes and Timbrals, of both Sexes, who appear upon the Head of the Procession; an Elephant

phant that comes after, figures the Conquest of the *Indies*; he is bound with a Fillet like the Victims doom'd for Sacrifice. *Silenus* riding upon an Ass, and drunk as his Way was, comes next accompany'd by Fawns, Satires and Nymphs, who are bearing Pots, drinking Vessels, Vine Branches, Bunches of Grapes, and *Thyrus's*.

Those two Monuments, representing the Triumph of this God after the Conquest of the *Indies*, are also very Magnificent. There the God appears in a Chariot drawn by Lions or Panthers. As the Chariot is followed with all the Pageants that accompany'd the Festivals of this God, which were term'd *Trieterides*, and as the other now mentioned belongs to the *Orgies*, I shall give a Description of these two Festivals which at first I thought to have omitted.

As *Bacchus* had been three Years in conquering, or rather traversing the *Indies*, so the *Trieterica* were celebrated, after a Revolution of two Years, in the third Year; and it was the Opinion, that during the Celebration of this Solemnity, *Bacchus* came in Person, and conversed with Men. This Festival was celebrated by the Matrons and Virgins, like the other Mysteries of this God. The Virgins, who carried the *Thyrus's*, appeared to be acted with Enthusiasm, as well as the Matrons, who parted into Bands, run loose and dishevelled with terrible Grimaces and Contorsions, tossing their Heads in a frightful manner, and in every thing resembling mad Women. They made a great Noise with their Drums and Cymbals, and bawling out, *Evohe Bacche*. This horrid Procession was accompanied with vile Representations; the Night, which was the Time employ'd in this Festival, concealed at least the Abominations that were there committed. It was at one of these Festivals, to mention it by the by, that the *Bacchanals*,
whose

whose Fury is so well described by *Ovid* (1), tore in Pieces the unfortunate *Pentheus*, who attempted to restrain the Abuses that were committed at the Celebration of this Solemnity.

Tho' by the *Orgies* are sometimes *Orgies, their* to be understood Sacrifices, not those Origin. only that were offered to *Bacchus*, but also to other Gods, yet the Word was more particularly apply'd to the Festivals of that Name, which were likewise called the Mysteries. *Greece* had three Solemnities of this Name, those of *Bacchus*, those of *Cybele*, and those of *Ceres*; and each of them had many Ceremonies peculiar to itself. I am only to speak now of the *Orgies* of *Bacchus*, and I shall briefly examine into their Original, their Extent, their Ceremonies; what was signified by the Symbols that were there employed, and how long these infamous Mysteries continued.

That the *Orgies* derived their Original from *Egypt*, is a Fact equally agreed to by both Mythologists and Antiquaries, which therefore needs not to be proved; and they owe their Institution to *Isis*, who having recovered the dissipated Members of her Husband, murdered by the Conspirators, at whose Head was *Typhon* his Brother; and not being able to find his manly Parts, which the Fishes of the *Nile* had devoured, consecrated the Representation of them, which the Priests in after-times carried about in the Festivals instituted in Honour of that Prince. This is the true Origin of the *Phallus*, or *Itthyphallus*, which made a Part of the Ceremonies of the *Orgies*. That *Orpheus* and *Melampus*, in their Travels to *Egypt*, had seen the Festivals of *Osiris* celebrated, and introduced them into *Greece*, where they were received, as all the other Festivals, those especially where

Lewdness

(1) Met. L. 4.

Lewdness and Libertinism reign with the greatest Impunity ; this is a second Fact yet more agreed to : Only 'tis a Mistake to ascribe their Origin to *Orpheus* and *Melampus* which would confound the Orgies with the *Theismophoria*, (tho' these had a great Resemblance to the other, and *Bacchus* was mentioned there too) since *Herodotus* tells us (1), that the Orgies were introduced into Greece by *Danaus* and his Daughters, long before the Birth of *Orpheus* and *Melampus*. In fine, that *Bacchus*, in Honour of whom the Orgies were celebrated, is the same with *Osiris*, is a Truth not controverted.

The Celebration of the Orgies was not confined to Greece, this Festival was soon diffused thro' almost the whole Pagan World. It was undoubtedly the same that was celebrated by the *Moabites*, the *Midianites*, and some other neighbouring Nations, in Honour of *Baal-Phegor*, that Idol of Nakedness, as he is called by *Isidorus*, who was the same with *Priapus* ; and he again the same with *Osiris*, and honoured with the same Ceremonies.

From Greece they passed into *Phrygia*, whither *Orpheus* is thought to have introduced the Use of them in the Time of *Laomedon* (2) ; and that small Coffer, or Basket, which *Erypilus* had for his Lot, is a Proof that the *Trojans* celebrated this Festival, whereof that mysterious Basket, as shall be seen in the Sequel, made a considerable Part.

That the Knowledge of the Orgies was brought into *Italy*, either by the *Arcadians*, when they planted a Colony in *Latium*, or by *Eneas* himself with his *Trojans*, is what I have no Occasion to examine ; but certain it is, that these Festivals were known there from the earliest Periods of Time, and that they were celebrated there with a great deal

(1) L. 2.

(2) Laët. de fals. Rel. l. 1. c. 22.

deal of Solemnity. 'Tis not my Design to go over all the Countries where they were received and celebrated under different Names (*a*); you may find a Detail of them in Father *Panel's* Treatise of *Cistophori*.

At first the Orgies were not charged with many Ceremonies: There was only carried in Procession a Pitcher of Wine, with a Branch of the Vine; then followed the He-goat, which they sacrificed as an Animal hateful to *Bacchus*, whose Vines he ravaged; then appeared the mysterious Coffer or Basket, which was followed by those who carried the *Phallus*; but this primitive Simplicity did not last long, and Luxury, which introduced Riches, infected also the religious Ceremonies. On the Day set apart for this Solemnity, Men and Women crown'd with Ivy, with their Hair dishevelled, and their Bodies almost naked, run thro' the Streets, crying out as delirious, *Evohe Bacche*, &c. In the midst of this Gang were to be seen People drunk, dress'd like Satyrs, Fauns, and *Silenus's*, making Grimaces and Contorsions; where so little Regard was had to Modesty, that it would be quite shameless to attempt a Description of them. Followed next a Company mounted upon Asses, which was attended with Fauns, Bacchanals, *Thyades*, *Mimalonides*, *Naiads*, Nymphs and *Tityri*, or Shepherds; who made the whole City re-echo to their Shrieks and Howlings. After this tumultuous Herd were carried the Statues of Victory, and Altars in form of Vine-sets crown'd with Ivy, smoaking with Incense, and other Aromaticks: Then appeared several Chariots loaded with *Thyrus's*, Arms, Garlands, Casks, Pitchers, and other Vases, Tripods and Vans. The Chariots were followed by young Virgins, who carried the Baskets and little Boxes, wherein

(*a*) *Apateria*, *Lencea*, *Anthefferia*, *Phallophoria*, *Liberalia*, *Brannonia*, *Sabazia*, and Numbers of others.

wherein was contained the most mysterious Circumstance of this Festival, and for that reason they were called *Cistophoræ*. The *Phallophori* followed them with a Chorus of *Ityphallophori* habited like Fauns, counterfeiting Persons drunk, and singing in Honour of *Bacchus* Songs suitable to their Functions. This Procession was closed by a Troop of Bacchanals, crowned with Ivy interwoven with Branches of Yew, and with Serpents.

In some of these Festivals, which were the same, only under other Names, naked Women whip'd themselves, others tore their Skin. But let us draw the Curtain over these Obscenities; only we may take notice, that on those Festival-days all Crimes were committed, which Drunkenness, Example, Impunity, and the most uncontrouled Licentiousness can encourage. After this, who would not blush to see even a Queen, *Olympia*, celebrating those scandalous Mysteries.

For understanding the Meaning of all the Circumstances of this Festival, and of the Symbols that were therein exhibited, it suffices to reflect upon what has been said in the first Volume concerning *Osiris*, the same with *Bacchus*, and his Expedition to the *Indies*, whereof the *Orgies* were a Commemoration. That Prince had taken along with him Women, Musicians of both Sexes, Satyrs, Fauns, &c. that is to say, Men equip'd like Fauns and Satyrs; and this is what was represented by these Bacchanals, and the other female Enthusiasts above-mentioned; by the *Silenus's*, the Satyrs, and the rest of that mad Gang; by those Quires of Musick, those Songs, Shrieks and Howlings.

The Ivy that was used in all the Parts of the Ceremony, was especially consecrated to *Bacchus*, for which the Mythologists give several Reasons; among others, the Metamorphosis of young *Cisson*,
who

Chap. XVII. *explain'd by* HISTORY. 461

who having lost his Life in the Fury of one of these Festivals, was transformed into Ivy; but the true Reason is, that this Plant, always green, signified the Youth of *Bacchus*, who was said never to wax old; that is to say, the State of the Sun permanent in his Strength and fructifying Virtue.

The Serpents, which twined about the mysterious Basket, and were wore by several of those who joined in the Festival, either by way of Shoulder-belts, or otherwise, being Animals whose Youth is renewed every Year, at changing their Slough, were Emblems of the same Import.

The infamous Representation of the *Pballus* kept up the Remembrance of that which *Isis* had consecrated, as has been said. As for the Van, which *Virgil* calls *Bacchus's* mystical Van (*a*), I am persuaded we need seek for no other Mystery in it, but that it was intended to be an Emblem of that Prince's having taught the Art of Agriculture, and the manner of cleansing the Corn.

The Bow and Arrows that were carried in this Solemnity figured, that to mild Measures *Osiris* had added Force in the Conquest of the *Indies*. On this likewise depends the true Signification of the *Thyrsus*; for we are told that the Women, whom this Prince had carried with him, attack'd the *Indians* with that Instrument, who were not upon their guard against it; observing only the Ivy and the Vine-Leaves, which covered real Pikes.

As one Part of the Solemnity of the Orgies was celebrated in the Night-time, whence *Bacchus* had got the Name of *Nyctileius*, no wonder that

(*a*)

———Mystica Vannus Jacchi.

Georg. L. 3.

that they bore lighted Torches in the Procession which we have now described : We are only to remark, that the Function of the *Daduchi*, that is, of the Torch-bearers, was the most honourable of all.

The *Caduceus*, which was also exhibited there at Times, intimated that *Bacchus* had always preferred Peace to War ; and that in the Conquest of the *Indies* he had not employed Arms, till he had in vain tried all mild Methods to subdue an untractable People. This is the Reason why the Ancients give that God the *Caduceus* as well as *Mercury*. They added too, that it was he had reconciled *Jupiter* to *Juno*, at the time of their greatest Difference.

Antiquaries think some of those Medals called *Cistophori*, exhibit the Figure of the Plant named *Ferula*, which is a sort of Cane very light and full of Pith, as we have said in the History of *Prometheus* ; and if they carried it in the Solemnity of the Oracles, it was to point out that *Osiris*, who was reckoned the Inventor of Medicine, had prepared some Medicaments of that Plant, which *Pliny* reckons to be very salutary. For what is alledged by some of the Ancients, that he had commanded Arrows to be made of that Cane, whose Lightness might hinder them from doing much Mischief, relates to the Times when he was at Peace.

In fine, of all the Symbols that accompanied this Solemnity, none remains to be explained but the mysterious Basket : But here I must imitate the Silence of the Ancients, who, whenever they came to speak of what that Basket contained, checked themselves, from a Principle of religious Veneration. I am indeed of Opinion, that *Clemens Alexandrinus*, whose Business it was to detect the Abominations of Paganism, ought not to have shewed

shewed the same Reserve; but it is a Question whether he himself was well informed as to what was contained in that Box.

Debauchery, Lewdness, and Prostitution being carried to the greatest Extremity, it was thought convenient at last, tho' somewhat late, to put a stop to their Progress. *Cicero* (1) informs us that *Diagondas* abolished these infamous Festivals at *Thebes*; and under the Consulship of *Posthumius*, the Year of *Rome* five hundred and sixty-eight, was published that famous Decree of the Senate which interdicted them. This Edict, which threatened Death to those who should celebrate them for the future, was published and promulged through the whole Empire, with all the Solemnity requisite in such a Case. It was dug up about sixty or fourscore Years ago, engraved upon a Table of Brass, published by *Fabretti*, but with several Faults. At last a Modern copied and explained it with more Correctness, as may be seen in the eighth Volume of the *Bibliotheca Italica*.

Such scandalous Rites ought long ago to have been buried in Oblivion; but great Care was taken to perpetuate their Memory; for besides the Historians and Poets, who make frequent mention of them, Medals of them were struck by publick Authority, and Monuments erected that kept them in Remembrance: These Medals are called *Cistophori*, because there you see the Figure of the Coffer, with the Serpents around, or coming out of it. As for the Monuments, they represent the whole Pomp of these Festivals, and there you see *Bacchus*, the Bacchanals, the *Menades*, the Players on Flutes, Matrons and Virgins, with the *Crotalum*

(1) De Leg. 2.

lum and *Tympanum* ; Fauns, Satyrs, holding in their Hands Vases and Cups ; Priests leading the Victims destined for the Sacrifice, such as the Boar, the He-goat, the Bull, &c. and last of all the old *Silenus* quite drunk, upon his Ass, which he is hardly able to manage.



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MYTHOLOGY and FABLES

Explain'd by

HISTORY.

BOOK II.

*Of the Gods of the Sea, the Rivers,
and Fountains.*

THE Waters occupy too considerable a Part in the Globe, to have been left without tutelary Deities; this perhaps is the Part of the World over which Paganism had established the greatest Number: The Ocean, the Seas, the Rivers, the Floods, the Fountains, the Streams, the Lakes, and all the other Collections of Water, had their particular Gods; the Water itself was reckoned a Divinity, and had a religious Worship paid to it; this is what I shall endeavour to prove in the following Chapter.

C H A P. I.

Of the Worship paid to the Water, and of the Causes of its Institution.

IF the Exigencies of Life made Numbers of Gods to be invented, and led the first Pagans to deify almost all the Parts of the World, especially the four Elements, the Water had a Title to be one of their first Divinities, since the antient Philosophy, the Principles whereof *Thales* fetched from *Egypt*, and propagated them afterwards in *Greece*, taught that it was the first Principle of all Things; that it had the greatest Share in the Production of Bodies; that it made Nature fruitful, nourished the Plants and Trees; and that were it not for this, the Earth, quite withered, parched, and burnt up, would be a sterile Mass, and exhibit only a frightful Desert: But before we go any further, we must call to Mind what we have said of the physical or natural Gods, and of the animated Gods. The Water, as an Element, could only be a physical Divinity; but those Gods were seldom left without joining to them animated ones, who became their Symbols, as *Osiris*, *Orus*, and *Isis*, among the *Egyptians*, and *Apollo* and *Diana* among the *Greeks*, became the Symbols of the Sun and Moon.

The Worship which was paid to these Divinities came to be confounded, nor was the Distinction any longer kept up between the natural Gods and those that were called animated. Just so it was with the Water: The Ocean, the Seas, the Rivers, &c. became the Objects of religious Worship; but *Nephtune* was reckoned an animated God, who presided over them: The Case was the same with every Flood and Fountain, and every other Mass of Water, that had each a particular Divinity, or a Nymph, or Naiad, and the Honours that were paid to the Water in general, were afterwards blended with those that

that were paid to the representative Divinities of the Water.

That the Water, as an Element, received divine Honours, is a Fact that cannot be controverted. We have seen, in the seventh Book, what *Herodotus* says of the Veneration which the antient *Persians* had for it, the Sacrifices which they offered to it, and that they carried Superstition so far, as not to dare to spit, to blow their Noses, or wash their Hands in it, let fall, or throw any Ordure into it, nor even make use of it for quenching their Fire. *Strabo*, on this Occasion, gives much the same Account with *Herodotus*, only he attributes to the *Cappadocians* what the other ascribes to the *Persians*.

Saint *Cyril* (1) says the *Persians* did not indeed pay divine Honours to Stocks and Stones, like the *Greeks*, nor did they worship the *Ibis* and *Ichneumon*, with the *Egyptians*, but they adored only the Fire and Water.

Tho' the *Egyptians* had a peculiar Reason for having the Sea in Abhorrence, because they believed it represented *Typhon*, yet they had not therefore the less Veneration for Water. Saint *Athanasius*, who, as he was born in *Egypt*, must needs have been acquainted with the Religion of his Country, after having said (2) in general, the Pagans adored the Water, adds, the *Egyptians* especially were distinguished in the Worship which they paid to that Element, which they looked upon as a Divinity.

Julius Firmicus (3) asserts the same; the *Egyptians*, says he, pay a religious Worship to the Water, and address their Prayers and Vows to it. The Water of the Nile above all was held by them in high Veneration: That beneficial River, to which they gave the Name of *Oceanus*, *Tpeus*, and *Nilus*, was also called *Siris*, which, by Abbreviation, is the same Name with *Osiris*, because in Reality it represented that God; for, as has been said more than once, the same God

(1) Adv. Jul. (2) Orat. contra Gentes. (3) De Er. Prof. Rel.

was the Symbol of several Things at once; thus *Osiris*, who in the Heavens represented the Sun, on Earth denoted the Waters of the *Nile*. Without this Distinction, we shall never understand the Pagan Theology; but then, so soon as we adopt it, we must be persuaded that the *Nile* was the great Divinity of the *Egyptians*.

In the first Volume, we have taken Notice that the *Egyptians* represented the God of the Water by a Vase perforated on all Sides, which they called *Hydria*; and we mentioned at the same Time the Victory which that God had gained over the Fire, which was the great Divinity of the *Persians*. I shall add here, that according to *Vitruvius* (1), the Priests upon certain Days filled that Vase with Water, adorned it with great Magnificence, and then placed it upon a kind of publick Theatre, where all prostrated themselves before the Vase, with Hands lifted up to Heaven, and gave Thanks to the Gods for the Benefits they received from this Element. The Intention of this Ceremony was to teach the *Egyptians* that Water was the Principle of all Things, and had communicated Life and Motion to every Thing that breathes.

But among that People Water, by way of Eminence, was the *Nile*, and to it was referred all the Veneration which they had for this Element. Indeed never was River so useful nor so necessary as that is, since besides the Goodness of its Water, which is a drink both salutary and delicious, its periodical Overflowings render *Egypt* one of the most fertile Countries in the World; which, were it not for that, would be one of the most barren and desert. The same Fruitfulness it communicates to Women, and to all Animals; and 'tis no rare Thing, in that Country, to see Ewes that have brought forth some two, some three Lambs, Goats that suckle three or four Kids, and so others; and here, if any Thing among Men, who have not Knowledge to ascribe

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(1) Lib. 8.

the Honour of all that is in Nature, to him who created the same for our Use, had a Title to great and lively Acknowledgments even of Homage, 'tis undoubtedly so beneficial a River: Accordingly nothing could surpass the Respect and Veneration which the *Egyptians* had for it.

But of all the Festivals they celebrated in honour of this River, that of opening the Canals at the Times of its swelling, was the most solemn and magnificent. I shall not enter at present into the Description of this Festival, at which the antient Kings of *Egypt* assisted in Person, accompanied by their Ministers, by all the Grandees of the Kingdom, and by an innumerable Multitude of People; you may consult the Travellers, (*a*) who in this Article have entred into a most curious and particular Detail; and confining myself to what immediately relates to my Subject, I shall only say, that by way of Thanks before hand to the River for the Benefits which the overflowing was to produce, they used to throw into it in the Form of Sacrifice, Barley, Corn, Sugar, and other Fruits. What was practised at *Memphis*, upon the opening of the Canal, was in like Manner proportionally performed in the Provinces; and we may say that the Season of cutting the *Nile*, so it is called in the Country, was a general Festival thro' all *Egypt*.

But as Superstition knows no Bounds, they stained with Blood, and that in the most cruel Manner, a Day that seemed to breathe nothing but Joy, by the Sacrifice of a young Virgin whom they drowned in this River: A barbarous Custom, which lasted a very long Time, and was so difficult to be abolish'd, that nothing would satisfy the People, when this Sacrifice came to be absolutely prohibited, but to sacrifice at least the Representation of a young Person.

This Festival still continues, tho' the Avarice of the Bashaws makes it less solemn; the same Liba-

(*a*) See the third Voyage of *Paul Lucas*; the Description of this Festival given by *M. de Maillet* and other Travellers.

tions are performed to the *Nile*, with Offerings of Fruits and Pulses; and the Priests called *Coptes*, the most ignorant of all Mortals, think they sanctify it, by throwing into it some Beads, or some Bits of a Cross. The same *Egyptians* paid also a religious Worship to the Water, under the Symbol of their God *Canopus*, who represented that Element; but I shall add nothing here to what I have said of him in the History of the Gods of that People (1).

The *Indians*, we know, paid high Tributes of Adoration to the *Ganges*, whose Waters, to which they attributed signal Virtues, were reckoned by them holy and sacred: Their Superstition in this Respect continues still, and the Princes who reign upon the Banks of that River, well know how to make Gain of it, by making their Subjects buy the Permission to draw Water from the River, or to bathe themselves in it.

The Worship paid to Water was not long confin'd to *Persia* and *Egypt*, but was very soon propagated, like the other Superstitions of the oriental Nations, to the neighbouring Countries. *Maximus Tyrius* informs us, that the People on the North-side of the *Euxine Sea*, paid a religious Worship to the *Palus Meotis*, whereof they had Statues, by which they used to swear.

Vossius (2), who has treated this Article with his usual Erudition, asserts the same of the antient *Germans*, and some other Nations, as may be seen in his learned Work upon the Origin and Progress of Idolatry.

'Tis well known that the Antients offered frequent Libations to the Ocean, to the Seas, and Rivers, and that they hardly ever embarked till they had first performed Sacrifices to the Waters, and to the Divinities who presided over the same; of this I might quote Numbers of Examples, but shall content myself with that of the *Argonauts*. When they were
ready

(1) V. 1. B. 6. (2) De Orig. & Prog. Idol.

ready to set sail, *Jason* (1) ordered a solemn Sacrifice in order to propitiate the Divinities of the Sea; every one was impatient to comply with the Commands of his Leader, they raised an Altar upon the Sea-shore, and after the usual Oblations, the Priests poured out Flour, mixed with Honey and Oil, offered up Oxen to the Gods in whose Honour the Sacrifice was performed, and prayed for their Favour and Protection in their Voyage (2).

Maximus Tyrius, already quoted, assigning the Reasons that induced several Nations to worship the Rivers that watered their Country, lets us know, at the same Time, the Universality of the Worship that was paid them. The *Egyptians*, says he, worship the *Nile*, because of its Usefulness; The *Thessalians*, the *Peneus*, for its Beauty; The *Scythians*, the *Danube*, for the vast Extent of its Waters; The *Etolians*, the *Achelous*, because of the Fable of his Combat with *Hercules*; The *Lacedæmonians*, the *Eurotus*, by an express Law that enjoins it; The *Albani-ans*, the *Ilessus*, by a Statute of Religion; *Sacro Instituto*.

The *Greeks* and *Romans* were too superstitious not to adopt the Worship of the watery Gods. Besides what the Author now quoted says of the *Thessalians*, the *Etolians*, *Albani-ans* and *Spartans*, Antiquity furnishes us with a thousand Examples of the Excesses to which they went in this Respect. Their Temples contained Statues of the Rivers and Fountains, as those of the other Gods. There were few Rivers and Fountains in *Greece*, near which you would not have seen Statues, Numbers of Inscriptions, and Altars consecrated to those Rivers and Fountains; there they regularly went to perform Libations, and offer Sacrifices, as we learn from *Pausanias*.

Medals represent to us the Rivers as Gods, among others one of *Posthumius*, whereon is the *Rhine*, with this Inscription, DEUS RHENUS. The *Tyber*,

(1) Apollon. Rhod. l. 4. (2) See the History of this Expedition, Vol. 6.

in like Manner, appears upon the Reverse of a *Vespassian*, not only as a Divinity, but also as the Patron and Protector of *Rome*. When *Æneas* arrived in *Italy*, he performed religious Ceremonies to that River, gave himself up to his Protection, and prayed him to be propitious to him (a). *Sibotus*, King of *Messene*, was not content with worshipping the River *Pamifus*, he made a Law obliging his Successors to go every Year and offer Sacrifices to him; but not to multiply Examples, of which there would be no End, I shall only quote here from the younger *Pliny*, what Religion had consecrated to *Clitumnus*, a River in *Umbria*. “Near the Source of this River, says that Author (1), is a Temple antient and Venerable: The God of the River himself is there represented in a Robe; he is a very propitious Deity, and predicts future Events, as appears from the whole Apparatus that is there to be seen, and which is proper for the Delivery of Oracles. Around this Temple are Chapels dispersed in great Numbers; each of them has a Statue of the God, each is famous, each is distinguished by some particular Piece of Devotion, &c.”

If the great Usefulness of Water to the Earth, induced the first Idolaters to make a Divinity of it, we may suppose the Wonders that have been observed in that Element, did likewise contribute not a little to promote the Superstition. *God is wonderful in the Waters*, say the holy Books (2), and 'tis on this Element especially that he seems to have laid out a Profusion of Wonders. The ebbing and flowing of the Sea, that periodical Motion which swells and sinks the Waters by Turns every six Hours, and perpetuates their Motion, whereby they are preserved from Corruption; the Irregularity of this Motion,

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(a) *Tuque, o Tybri, tuo Genitor cum flumine sancto
Accipite Æneam, — — —
Adsis o tandem, &c.*

Æn. L. 8. V. 72.

(1) *Epist. ad Rom. L. 8. (2) Mirabilis in altis Dominus.*

more or less in the different Terms of the Moon, as well as in different Seasons; the Flux of the *Eurippus*, which bears little or no Resemblance to that of the Ocean; the saltness of the Sea, a second Source of its Incorruptibility; the prodigious Number and Variety of Monsters which it engenders, and the enormous Bulk of some of its Inhabitants, such as the Whale, and some others that far surpass the greatest of the Land Animals, all are wonderful, all astonishing. Add to this the Accounts given of the Properties of Fountains, whereof some have a regular Flux like the Ocean, others are periodically hot and cold; a vast Number of them very medicinal; the Fables that were propagated with respect to others, whereof some communicated to those who drunk of them an Aversion to Wine; others render'd effeminate, and made those who bathed in them to change their Sex; others again, whence a Person after bathing in them came out all covered over with Feathers; some which deprived People of their Reason, while others restored it; here a Spring, whose Water cured of some unhappy Passion, there another which inspired with Love; one improved the Memory, another brought on a total Oblivion; in fine, it was fabled of some Waters, that they had a prophetick and oracular Virtue. We might enlarge a great deal upon this Article; but the Reader may consult the Naturalists, and particularly the fourteenth Book of *Ovid's* Metamorphoses, where that Poet introduces *Pythagoras* expatiating upon the Properties of Rivers and Fountains. All these breed Admiration, and instead of ascribing such surprizing Effects to natural Causes, or to Relations not much to be depended upon, they abridged the Study of Philosophy, and made a blind Adoration of the Element itself where those Wonders were produced, to supply the Place of Experiment and Examination.

Lastly, The Fictions of the Poets conduced exceedingly to this Idolatry towards the Water. For
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in Fact they spoke of the Rivers, the Floods and Fountains, only as of so many Gods ; they painted and represented them in their Works, as if they had actually seen them ; they make them come forth from their humid Grottos to appear to their Heroes, and foretel their Destinies ; they relate their Amours, their Combats, &c. There you have *Alpheus* pursuing *Arethusa*, whom *Diana* transforms into a Fountain ; here you have *Achelous* contending with *Hercules* for *Deianira*, and vanquished by his Rival ; sometimes young Women, to avoid the Pursuits of an amorous God, throw themselves into a River, and are instantly metamorphosed into Nymphs or Naiads ; or bewailing their Frailty, and melting into Tears, are dissolved into Fountains. The Charms of Poetry animated these Descriptions, and from being affected by them in the reading, People came to take them literally, and no longer to think of Rivers and Fountains, but as so many animated Divinities.

Hence that prodigious Number of Water-gods and Goddesses, a Number that surpasses that of Heaven itself, and of the other Parts of the Universe. For not only was every River, Fountain and Flood, believed to be a Divinity, or at least to have a tutelary God ; the Sea alone contained Gods without Number. *Oceanus* had by *Tethys* Seventy two Nymphs named *Oceanides* ; *Nereus*, fifty Nereads, whose Names we have in *Hesiod*. The Number of Nymphs, if we may believe that Author, amounted to three thousand, and probably he had not computed them all. If we add to the Nymphs the *Naiads*, the *Napææ*, the *Limniades*, &c. we shall find the Water-gods to have been past reckoning.

But 'tis not enough to have proved that a religious Worship in general was paid to the Water, and to the Divinities who inhabited it, we must further examine wherein this Worship consisted, and after what Manner their Gods were represented.

C H A P. II.

Of the different Sacrifices that were offered up to the Water-gods.

I Shall say nothing here of the extraordinary Sacrifice which the *Persians* and *Cappadocians* offered to the Water, according to the Testimony of *Herodotus* and *Strabo*, because this would oblige me to repeat what I have said in the History of the Religion of these Nations (1). To range this Subject in some Order, I shall first speak of the Worship paid to the Ocean and the Seas; then of that which was given to the Rivers and Fountains, and shall conclude with that of the Nymphs, and the other Divinities of this Class.

Antiquity lets us know little or nothing concerning the Worship of the Ocean; *Justin* of all the Antients has spoke of it most distinctly, when he tells us, that *Alexander*, upon his Return to his Ships, poured out Libations to the Ocean, praying he would grant him a happy Return into his own Country (a). *Aristeus* having come in quest of his Mother to the Grottos of the River *Peneus*, that Nymph having learned his Errand, offers a Sacrifice to the Ocean, the Author of all Beings; but the Sacrifice consists only of simple Libations. She poured out the Liquor three Times, says *Virgil*, upon the live Coals of the Altar, and three Times a sparkling Flame rose up from the sacred Fire, and mounted up as high as the Roof (b).

The Victims most commonly offered to *Neptune*, were the Horse and the Bull; the first of those Animals

V. 1. L. 7.

(a) Expugnata deinde urbe, reversus ad naves libamenta dedit, prosperum reditum in patriam precatur. Just. L. 2.

(b) Oceano libemus, ait, simul ipsa precatur,

Oceanumque patrem rerum, &c.

Virg. Georg. L. 4 382.

imals was especially consecrated to that God, who was thought to have produced the first Horse, which he had made to spring out of the Earth with a Blow of his Trident; a Fiction which I have explained in the History of the Contest between him and *Minerva*; the Bull, because by his Strength and bellowing, he figures the roaring Waves of a troubled Sea, and as he was the Symbol of the Floods, as shall be said afterwards. 'Tis needless to quote Examples to prove that it was the Custom to offer these two Kinds of Victims to *Neptune*; History abounds with them; and *Virgil*, who keeps strictly to the Customs that commonly prevailed, represents *Laocoon* offering upon the Shore a Bull to *Neptune* (a).

The Sacrifices that were offered to the Sea were of a different Nature. We learn from *Homer* (1), that when she was troubled, they offered to her a black Bull, or a Hog and a Lamb when she was Calm and smooth. But the Victim most commonly offered to the Sea was the Bull, and the Horse as to *Neptune*, who was its Sovereign; sometimes they actually sacrificed this last Animal, sometimes threw it into the Waves, sometimes, in short, they contented themselves with consecrating it to the Sea, and to the Rivers, by allowing it the Liberty to feed in the neighbouring Pasturages; frequently the Sacrifice was performed upon the Sea itself, sometimes upon the Shore; and Antiquity furnishes us with Examples of all these Variations. *Cloantus* in *Virgil* (b), thus addresses himself to the Gods of the Sea.

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*Ye Gods, who rule the Ocean which I sail;
Victor before your Altars, on this Shore,
To you a Snow white Bull I will present,
Oblig'd by Vow* ——— *Trap's Virgil.*

- (a) *Laocoon, ductus Neptuni sorte sacerdos
Solemnes Taurum ingentem mactabat ad aras.*
Æn. L. 2. V. 201.

(1) *Odyss. 7.*

- (b) *Di quibus imperium pelagi, quorum æquora curro,
Vobis lætus hoc candentem in littore taurum
Constituam voti reus.*

Æn. L. 5. 236.

It was the Practice in these Kinds of Sacrifices to receive in a *Patera* the Blood of the Victim, which was afterwards poured out into the Sea by way of Libation. When the Sacrifice was offered upon the Sea itself, they let the Blood of the Victim flow into it, and also threw into it the Entrails, as we learn from *Titus Livius* (a), upon occasion of the Sacrifice that was offered to the Sea by *Scipio Africanus*, when he was setting out for *Africa*.

Sometimes to this Rite was added a Libation of Wine, and an Offering of Fruits (1). Thus we see it represented upon *Trajan's* Pillar, near the Altar where *Trajan* appears with a *Patera* in his Hand to perform a Libation to the Sea. As for the Rivers, they were worshipped in a different Manner.

First of all *Hesiod* lays it down as a Precept, that no Person was to pass a River till he had first washed his Hands. The *Roman* Magistrates never passed the little Rivulet which was near the *Campus Martius*, till they had first consulted the Augurs, and the Generals did the same before they set out for War. 'Tis certain, says *Cicero* (2), that our Captains are wont to sacrifice to the Waves before they embark. But their religious Veneration for them was carried much higher afterwards, since before crossing them for any military Expedition, they offered up Horses to them in Sacrifice; thus *Xerxes*, according to *Herodotus*, before he passed the *Strymon* in his Way to *Greece*, sacrificed some of them to that River, and *Tiridates* offered one to the *Euphrates*, while *Vitellius*, who was with him, performed the taurobolick Sacrifice in honour of that River; for Bulls were also offered up to the Rivers, as well as to the Ocean and the Sea. *Lucullus*, as we read in *Plutarch* (3), made a Sacrifice thereof to the *Euphrates*, while he was pursuing *Tymnes*: This Practice too must needs have

(a) Cruda exta cæsa victimæ, uti mos est, in mare porrigit. Lib. 29.

(1) Virg. Æn. L. 9. (2) De Nat. Deor. L. 3. (3) 24 in Luc.

have been very antient, since *Achilles* says to *Lycaon*, *This rapid River, the Xanthus, to which we offer so many Bulls, will not protect you.* Lastly, they carried this Superstition so far, that the young Virgins of *Troy* were obliged, the Evening before their Marriage, to go and offer their Virginity to the River *Scamander*, in consequence of which we need not be told what sometimes happened.

The *Grecian* Youth, as we are told by *Pausanias* (1), contented themselves with offering Locks of their Hair to the River *Neda*; and *Homer* informs us, that *Peleus* had consecrated to *Sperchius* that of his Son *Achilles*.

The Nymphs, the *Napææ*, the Naiads, had also their Sacrifices, sometimes of Goats and Lambs that were offered to them, with Libations of Wine, Honey and Oil; frequently of nothing but Milk, Fruits and Flowers. 'Tis true, *Aristeus*, as we read in *Virgil* (2), offers to the Nymphs four Bulls, and as many Heifers; but so solemn a Sacrifice to those petty Divinities of the Water, has no other Example in Antiquity. As for the rural Festivals that were celebrated in honour of them, they were usual among the Country People, and in those rustick Ceremonies you might have seen Milk, Honey, and Oil flowing in Abundance.

C H A P. III.

Of the Ocean and Tethys.

THE Ocean was justly intitled to the first Place among the Water-gods, since he contains the greatest Collection of Waters, and communicates them to the other Seas, and to the whole Earth, by that admirable Circulation which diffuses Fruitfulness over all.

The

(1) In An. (2) *Geor.* L. 4.

The Poets, by whom he was made a Person, have described his Genealogy; *Hesiod* tells us he was the Son of the Heavens and the Earth. "The Earth," says he, by her Marriage with *Uranus*, had the "deep engulphed Ocean, and with him *Cæus* and *Creius*, *Hyperion*, *Iapetus*, *Rhea*, *Themis*, &c. (1)." As this Poet joins the Generation of the Ocean

with that of several Persons who had a real Existence, as has been proved in the History of the celestial Gods, one would be inclined to believe, that in this Place he has an Eye not to a purely physical Generation, but to a natural one; and consequently, we may reckon there was one of the *Titans* had the Name of *Oceanus*. Hence we might explain literally, 1. What *Homer* says of all the Gods having derived their Original from *Oceanus* and *Tethys* (2), because they had actually a great Number of Children who were deified, like the other *Titans*. 2. What is said by the same Poet, that the Gods went frequently to *Ethiopia* to visit *Oceanus*, and to share in the Festivals and Sacrifices that were there offered, which would signify, that all those of the *Titans*, who, upon account of their Conquests, had settled in different Places, assembled from Time to Time to go and pay their Respects to *Oceanus* in the Place where he reigned. 3. That *Juno* had been brought up by *Oceanus* and *Tethys*, because in Reality *Rhea* sent her to her Sister-in-law to take Care of her Education, and to save her from the cruel Superstition of *Saturn*. 4. What *Eschiles* says, that *Oceanus* was the intimate Friend of *Prometheus* the Brother of *Atlas*. But at the same Time it must be owned, that the Antients have, for the most Part, considered *Oceanus* only as a natural Divinity; and as his Name, according to *Diodorus Siculus* (3), imports *Foster-father*, he is justly said to have been the Father not only of the Gods, but also of all Beings; which is true in this Sense, that Water alone contributes more to the Production and Nourishment of Bodies,

(1) Theog. (2) Il. 14. V. 312. (3) In Prometheus, L. 2.

Bodies, than all Nature besides. For according to both antient and modern Experiments, a Tree, or Plant, in Vegetation consumes several thousand Portions of Water for one of Earth. What the *Greeks* said of the Ocean, the *Egyptians* applied to the *Nile*, (which among them went a long Time under the Name of the Ocean) and perhaps with more Reason, since it was actually in their Country that the first Gods had lived. "The Ocean, among the *Egyptians*,
 " says *Diodorus Siculus* (1), is nothing else but the
 " River *Nile*, whence they alledge the Gods derived their Birth, because *Egypt* is the only Country
 " in the World that has Cities built by the Gods
 " themselves."

The *Greeks* derived the Name of Ocean, *Ὠκεανος*, from the Word *ὠκύς*, which denotes the rapid Motion of the Water (2); they termed it also *βαθυδίνες*, because as its Motion was swift, so it extends to the very Bottom of the Waters. *Euripides*, in his *Orestes*, gives it the Epithet of *Tauriceps* (3), which equally agrees to *Neptune* and the Rivers, partly because of the raging of the Waves that seem to imitate the bellowing of that Animal, partly from the different Branches that form the Rivers, which were figured by the Horns. Thus we are told that *Hercules* had torn off one of *Achelous's* Horns, because he had reduced to the Channel of that River one of its Arms that overflowed *Etolia* (4). The Ocean is married to *Tethys*, to signify that he refines and purifies all Things, and unites them together; or, to express myself in the Terms of a learned Mythologist (5), *Quod pura omnia & splendida efficiat, resque contrarias concordi ac mutuo nexu decenter copulet*. As to what remains, we must carefully distinguish this *Tethys* from the Nereid *Thetis*, who married *Peleus* the Father of *Achilles*. The Mythologists even observe upon this Subject, for we must not omit Circumstances however trifling, that the Name of the first

(1) L. 1. (2) *ὠκύς* a velocitate. (3) *ταυροκεράτος*. (4) See the Hist. of this Hero. (5) *Lyl. Ger. Syn.* 5. p. 168.

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first is written with a Greek *τ*, and that of the Mother of *Achilles* with an *Iota*. An ancient Fable informs us, that *Jupiter* having been bound by the other Gods, *Tethys*, with the Aid of *Egeon*, set him at Liberty; which undoubtedly signifies that this Princess made use of that Giant in delivering her Relation from some Danger, or to save him from the Ambuscades which were laid for him by the other *Titans* who were at War with him.

Antiquity has transmitted to us only two Monuments that represent *Oceanus*; one is a Statue that was dug up at *Rome* about the sixteenth Century, which shews us that God under the Figure of an old Man sitting upon the Waves of the Sea, with a Pike in his Hand, and by him a Sea-monster with which we are not acquainted; the other is an *Intaglio* of *Beger*, whereon that God is in like Manner drawn under the Figure of an old Man sitting upon the Waves, with some Ships appearing at a Distance.

But before I close this Chapter, I shall give my Sentiments of those frequent Voyages of *Homer's* Gods to visit *Oceanus*, by whom they were entertained twelve Days amidst banqueting and good Cheer. The Poet, on this Occasion, designs to inform us of the Piety of the *Ethiopians*, and particularly of an ancient Custom that prevailed among those who dwelt upon the Coasts of the *Atlantick* Ocean, who celebrated, at a certain Season of the Year, solemn Festivals, during which, they used to carry about in Procession the Statues of *Jupiter* and their other Gods, offered Sacrifices to them, and kept great Feasts, which lasted twelve Days. *Pausanias* (1), speaking of those *Ethiopians* who inhabited the City *Meroë* and the neighbouring Plains, who were accounted the most blameless of the human Race, says, the Sun was believed to keep his Table among them; and 'tis undoubtedly from this Table and those Feasts that the *Greeks*, and after them the *Romans*, got the Custom of serving Tables before

K k

the

(1) In Att.

the Statues of their Gods, which Ceremony they termed *Leëtisternia* (a). I am not ignorant, that those who are for allegorizing all the antient Fictions, alledge the Poet by this designed to teach us, that the Sun, and the Planets, whose Names were given to the Gods, fed upon the Exhalations from the Ocean; as if *Homer's* Ideas on this Subject had been individually the same with those of *Cleantes*, the Philosopher.

However that be, the Fable of *Oceanus* is very obscure; and what has perplexed it so much, is, that it blends History and Physiology together. *Oceanus* has sometimes been considered as a *Titan* Prince, sometimes as the vast Expansion of Waters that goes under that Name. The Antients have thrown many Things together on this Subject, which to reduce wholly to History, or wholly to Physiology, would be equally ridiculous; the same may be said of the Children who are given him, whom he had, say they, by *Tethys* his Wife and Sister; since in that Number they reckon not only the Rivers, the Nymphs and Fountains, but also most of the Persons who had reigned or dwelt along the Sea Coasts, such as *Proteus*, *Eibra* the Wife of *Atlas*, *Perseis* the Mother of *Circe*, and several others.

C H A P. IV.

Neptune and Amphitrite.

AS the Ocean, according to the Remarks of *Gerard Vossius* (1), after the antient Mythologists, denoted the exterior Sea, or the great gathering of Waters that encompasses the whole Earth, so *Neptune* was taken for the interior Sea, such as the *Mediterranean*, and the other Seas. The Stoick Philosophers puzzled to know what that God was, agreed at

(a) See what has been said to this Purpose in the Article of Sacrifices, V. I. B. 4.

(1) De Idol. 3.

at last that he was an Intelligence that filled the Sea, as *Ceres* was that of the Earth. But *Cicero* (1) owns he neither knows nor conceives what was that Intelligence of the Sea and Earth, nor had so much as a Notion what it could be.

If we take *Varro's* Authority, the *Latins* gave to this God the Name of *Neptune*, *a nubendo*, because he covers the Earth (a). The learned *F. Tournemin* derives the Word from the Hebrew *Naphia*, which signifies *to flow*, and this Etymology, no doubt, is preferable to that which derives it from *Nare* to swim, by changing a little the first Letters; for how shall we support this Etymology, since, instead of changing the first Letters, the first is the only one wherein the Word *Neptune*, and that of *Nare* coincide. Accordingly *Cotta* in *Cicero* (2) laughs at it; " 'Tis true, " says that Speaker, since you derive *Neptune* from " *Nare*, to swim, wherein, if I may be allowed the " Expression, you yourself seem to swim more than " *Neptune*; you may, with the same Ease, find the " Original of all the Names in the World, since " the Ground of it is only the Conformity of a single Letter."

Let us remark here, by the By, what there will be occasion to observe oftener than once in this Work, the Negligence I mean of some Authors, otherwise of good Learning, who take for a Writer's own Sentiment what he has occasionally mentioned in his Works. Thus *Lylio Giraldis* says *Cicero* derives the Name of *Neptune* from *Nare*, to swim. 'Tis true, in the second Book *de Natura Deorum*, one of the Speakers in that Dialogue, says the *Persians* said so; but in the third, *Cotta*, who is *Cicero* himself, destroys almost all that the other two had advanced; besides, 'tis not easy to know, either from the two first Books of that Work, or from the third, what was the real Sentiment of that Author.

K k 2

(1) *De Nat. Deor. L. 3.*(a) *Neptunus a nubendo, quod nubat, id est, operiat terras;*(2) *L. 3. de Nat. Deor.*

thor. As for those, says he, who want to know what is my sincere Opinion upon every Subject, they carry their Curiosity too far. I hope I shall be pardoned for this little Digression, which I judged necessary.

The *Greeks* called *Neptune Poseidon*, and we find several Etymologies of this Name; for in short it may signify either he who shakes the Earth with his Feet, or who sees many Things, or who dashes Ships in Pieces (a). Those who have been studious to find out the Origin of this God, have been still more perplexed than those who contented themselves with tracing the bare Derivation of the Name. If we may credit *Herodotus* (1), *Neptune* was a *Lybian* by Birth, and had been in high Veneration in that Country, Time out of Mind. The *Egyptians*, says the same Author, were not acquainted with him; even when they put him into the Number of their Gods, they paid no Worship to him; it was not therefore from the *Egyptians*, concludes that Author, that the *Greeks* received this God, as they had done almost all the others, but immediately from the *Libyans*. History informs us, that the People of *Africa* were acquainted with *Greece*, and brought their Horses thither from the earliest Periods of Time; and perhaps even before the first Colonies of *Egypt* and *Phenicia* had arrived there. It was undoubtedly by this Means that they came to know *Neptune*, whom they reckoned among their great Gods, and honoured him with a particular Worship. But after all, we know not what Ideas the *Libyans* had of him. Did they look upon him as the God of the Sea, or as that God who had first taught the breeding and breaking of Horses? For my Part, I am apt to think the last was the Idea they had of this God; and

(a) Ποσειδών from πῦς, a Foot, and σείω, to shake, and γῆ for γῆ, the Earth, in the Dorick Dialect. The word may come from πολλά εἰδών, who sees many Things. M. Le Clerc and F. Tournemin are for the third Etymology.

(1) L. 2. C. 51, 52.

and the *Greeks*, who took him for the God of the Sea, perhaps because it was by the Sea the Knowledge of him had come to them, retained still the old Notion of him which they had got from the *Libyans*; hence the Epithet of *Hippius*, or Horseman, which they gave him; hence also the Notion they entertained of his having made the Earth to produce the first Horse, as we have it in *Virgil*, who thus invokes him in the *Georgicks* (a).

And thou whose Trident struck the teeming Earth,
And made a Passage for the Courser's Birth.

Essay on the *Georgicks*.

And it must needs have been under this Idea that the Poet invoked him; for would he ever have addressed him as God of the Sea in a Work where he was describing the Country Life, and especially Horses, as he does in the third Book?

Some Authors call the Horse which was formed by the Earth struck with his Trident, *Arion*; others, as *Servius*, give it the Name of *Scythius*. But his true Name was *Scyphius*; and as this Name denotes a small Vessel, a *Skiff*, which the *Allemands* name *Chiph*, so they had taken for a Horse the Ship which carried the *Libyans* into *Greece*, and for his Rider, the God whose Worship they introduced thither. What confirms this Conjecture, is, that a Ship may well be compared to a Horse, because of its swift Motion; and we know the antient Inhabitants of *Cadiz* called their small Vessels Horses, because they moved swiftly. Thus the Poets formed their winged Horse *Pegasus*, from the Idea of a Ship under Sail.

Whatever be in this, Antients and Moderns are equally divided as to what Idea we ought to have of

K k 3

Neptune.

(a) ——— Tuque, o, cui prima frementem
Fudit equum, magno tellus percussa tridenti
Neptune!

Georg. L. 4. V. 13.

Neptune. The greatest Number look upon him only as a physical Being, or a natural Divinity, figuring the Water over which he presided ; others however, as *Diodorus Siculus* and *Lactantius*, from *Eubemerus's* sacred History, take him for an animated God, for a real Personage. Among the Moderns, *Don Pezron* and *M. Le Clerc* are of the same Opinion with the Antients now named ; and I am convinced with them, that *Neptune* was a Prince of the Race of the *Titans*. He was, according to *Hesiod* (1), the Son of *Saturn* and *Rhea*, and Brother of *Jupiter* and *Pluto*. *Rhea* having hid him in order to evade *Saturn's* Cruelty, gave out that she was delivered of a Colt, which the God swallowed as he had done her other Children. As he was the first, according to *Diodorus* (2), who embarked upon the Sea with the Apparatus of a naval Army, he was intitled to the Empire thereof ; and *Saturn*, his Father, having given him all Power over that Element, he was considered afterwards as the God of it ; and this is also what makes the Mariners, according to the same Author, address to him their Vows and Sacrifices ; or which amounts to the same Thing, in the Division which the three Brothers made of the Empire of the *Titans*, *Neptune* had for his Lot the Sea, the Islands, and all the Places that are adjoining to them. *Lactantius*, who had read *Eubemerus's* History, expressly says so (a) ; which however, as *M. Le Clerc* remarks, is only to be understood of the *Mediterranean Sea*, the Ocean being then so little known, that they durst hardly venture upon it ; *Neptune* signalized himself very much by Sea, even in his Father *Saturn's* Lifetime ; who, as we have it in *Diodorus Siculus* (3), had given him the Command of his Fleet ; he was always careful to check the Enterprises of the *Titan* Princes,

(1) Theog. (2) L. 5.

(a) Jupiter imperium Neptuno maris, ut Insulis omnibus, & quæ secundum mare loca sunt, omnibus regnaret. Lact. Div. Inst. L. 1. C. 2.

(3) L. 5.

Princes, hindered them from settling in some Islands as they designed; and when *Jupiter* his Brother, whom he served always with very great Fidelity, had forced his Enemies to retire to the western Countries, he shut them up therein so closely, that they never could stir out; which gave Rise to the Fable of his having kept the *Titans* imprisoned in Hell, and hindered them from getting out, as we have already said in the preceding Book.

I doubt not but *Neptune* also distinguished himself by Sea, no less by the Establishment of Commerce than by his Victories. 'Tis probable that there were Merchant-ships that traded in his Time upon the Coasts of *Africa*, to which he was a good Protection. In a Word, this Prince, according to *Lactantius* (1), was *Jupiter's* Admiral, and the Superintendant of the Seas, such as *Marc Antony* was by Order of the Senate; *Cujus regnum tale fuisse dicemus, quale Marci Antonii fuit infinitum illud imperium, cui totius oræ maritimæ potestatem Senatus decreverat*. This is what had given the Antients a Handle to look upon this Prince as the God of the Sea, to speak of him only under this Idea; to consecrate Temples and Altars to him, and to supplicate his Favour by Prayers and Sacrifices.

'Tis however certain, that the *Greeks* have embellished the History of *Neptune* with that of *Japhet* and *Javan*; *Japhet*, who had for his Lot the western Countries, equipped some Ships to carry him thither (2); and this, no doubt, induced *Bochart*, (3) who has found a great deal of Conformity between the History of *Neptune* and that of *Japhet*, to take them for one and the same Person, and he draws a Parallel between them which tallies pretty exactly.

In like Manner, it is not to be doubted that the Name of *Neptune* was given to most of the unknown Princes, who came by Sea, and settled in some new

K k 4

Country,

(1) L. 1. C. 2. (2) V. Vossius de Idol. (3) Phaleg. L. 2. c. 2.

Country, or who reigned over Islands, or who signalized themselves by their maritime Victories, or by the Establishment of Commerce. This Name was even extended, if we may believe *Aulus Gellius*, to those who had as much Sternness and Ferocity as Valour (a), or like *Cercyon*, the *Cyclops*, &c. Hence so many *Neptunes*, the many Wives and Mistresses, and the numerous Offspring they give to this God; the many Metamorphoses, and the many Rapes laid to his Charge. *Vossius* (1) has taken the Trouble to unmask some of those *Neptunes*, and to determine the Time when they lived. He who had by *Libya Belus* and *Agenor*, was some *Egyptian Prince*, who lived about the Year before *Christ* 1483. He had probably distinguished himself by Sea, and, at same Time, by his Application to the Method of the breaking Horses. He who, by *Anymone* the Daughter of *Danaus*, had *Nauplius*, the Father of *Palamedes*, lived about the Time of that Prince. 'Tis not amiss, by the by, to relate his Adventure. They tell us, that *Danaus* having sent his Daughter to draw Water for offering a Sacrifice, a Satyr attempted Violence upon her (2). The frightened Princess implored *Neptune's* Aid; the God relieved her, and put the Satyr to Flight: But he himself offered the same Insult to her which she had just evaded by his Means. 'Tis probable that this Adventure, which happened near one of *Neptune's* Temples, in the Neighbourhood of *Argos*, where *Danaus*, who came from *Egypt*, was going to offer a Sacrifice, refers to some Priest of that God. He who was the Father of the famous *Cercyon*, whom *Theseus* slew, lived a little before the Conquest of the *Argonauts*. He who by *Tyro*, the Daughter of *Salmoneus*, had *Peli-*
as,

(a) Præstantissimos virtute, &c. Jovis filios Poetæ appellaverunt; ferocissimos & immanes tanquam e mari genitos, Neptuni filios dixere Cyclopas & Cercyona, & Scyrona, & Lestrigonas, L. 15. C. 21.

(1) De Idol. (2) *Philost.* Fable of *Neptune* and *Anymone*.

as, lived about the same Time. He who passed for the Father of *Theseus*, was *Egeus* King of *Athens*, who had a Mind to conceal his Marriage with *Ethra*, the Daughter of *Pithæus*. He, in fine, who is the Subject of this Article, and whose History is full of the Adventures of all the rest, live in the Time of *Isaac*, a little before the Death of *Abraham* (1).

The *Scythians*, according to *Herodotus*, had also their *Neptune*, and called him *Thamimasades*; in fine, the first *Neptune* is undoubtedly *Japhet*, or some of his Sons, since this is he to whom the Scripture tells us the Isles of the *Gentiles* fell by *Lot* (2). 'Tis perhaps he of whom *Sanchoiatho* speaks, when he says *Chrysor* invented Floats of Timber, and was the first who sailed, and that for this Reason he was deified after his Death; unless we will understand it of *Noah* himself, who, in this Sense, is the antientest of all the *Neptunes*. But he who distinguished himself most was the Son of *Saturn*, or the *Titan* Prince whom I have been speaking of.

We are farther told, that *Neptune* had to Wife *Amphitrite*, the Daughter of *Oceanus* and *Doris*, that this Prince being in love with her, but unable to gain her Consent to marry him, sent to her a Dolphin, that acted his Part so well, as to compel her at last to marry this God of the Sea. They add, that *Neptune*, to reward the Dolphin, placed him among the Stars (a). Some Authors take this *Amphitrite* to be only a poetical Personage, whose Name signifies to surround (b). Thus we may easily account for their giving her to be the Wife of *Neptune*, or of the Sea, which encompasses the Earth.

But I see no Reason why we may not look upon her as Queen of some Islands, and the Fable of the Dol-

(1) See what has been said of the Age of *Jupiter*, B. 1.

(2) *Gen.* 10.

(a) See *Hyginus*, *Cælo Poet.* Astr. in *Delphino*, & *Aratus* in *Phen.*

(b) *Αμφοτρίτης* circumterez. Hinc *Ovid.* L. 1. *Met.*

— Nec brachia longo
Margine terrarum porrexerat *Amphitrite*.

Dolphin, as the Intrigue of some able Confident, or of some Ambassador who settled all the Articles of his Master's Marriage, and thereby became highly in favour with him.

Amphitrite was perhaps the Daughter of *Oceanus*, who was a Prince of the Blood of the *Titans*, Uncle to *Neptune*, who settled upon the Coasts of *Africa*, as has been said; and then there will appear nothing extraordinary in this Match, nor in the Genealogy of this Princess. We ought, as little as possible, to depart from what is historical in the Poets, and, by no Means, deny the Existence of those antient Princes upon weak Etymologies; as if for that of *Neptune's* Name, which we have already given, we should go about to alledge that there never was a Prince to whom the *Latins* gave the Name of *Neptune* for having signalized himself by Sea. Saint *Augustin* (1), after *Varro*, gives the Name of *Salacia* to the Wife of *Neptune*, and 'tis easy to see the Reason. We must own, however, that the Poets often take *Neptune* for the Sea itself (2). But 'tis easy to distinguish what is really historical from what is but merely fictitious; as that charming Description of *Neptune's* Retinue which we have in *Virgil* (a), where he represents this God in his Chariot, whose Wheels hardly touched the Waves, accompanied by all the Divinities of the Sea, by *Tritons* and Dolphins, before

(1) De civit. Dei. (2) Ovid Loc. cit. Eurip. in Cyclop. Orph. in Argon, &c.

(a) Jungit equos curru genitor, spumantiaque addit
Fræna feris, manibusque omnes effundit habenas;
Cæruleo per summa levis rotat æquora curru:
Subsidunt undæ, humidumque sub axe tonanti
Sternitur æquor aquis, fugiunt vasto æthere nimbi.
Tum variæ comitum facies, immania cete,
Et senior Glauci chorus; Inousque Palæmon,
Tritonesque citi, Phorcique exercitus omnis.
Læva tenent Thetis & Melite, Panopæaque Virgo,
Nesæe, Speioque, Theseiaque, Cymodoceque.

Æn. L. 5. in fine.

The Archbishop of *Cambray* in his *Telemachus* has finely imitated this Passage.

fore whom he says the Waves subside, and by their silent Submission acknowledge the Presence of their Lord. In like Manner, what *Homer* had said long before the *Latin* Poet of the Equipage of the same God, when he makes him come forth from his liquid Palace, riding in a Chariot drawn by brazen-footed Horses (1). But what shall we say to the other Fictions that have been broached in relation to this God. What is the Meaning, for Example, of their telling us that he had built the Walls of *Troy*, that when *Laomedon*, who had employed him, would not pay him his Wages, the God ravaged the Plains of *Troy*, and sent a Monster to devour *Hesione* the Daughter of that King? As I am fully to explain this Fable in the History of *Hercules* who rescued *Hesione*, I shall only briefly observe at present, that the Walls of *Troy* were so well built, and the Moles that they had raised there to defend them from the Inundations of the Sea, so strong, that they gave out, by a natural enough Hyperbole, that the God of the Sea himself had built them: But as nothing is Proof against the Injuries of Time, and Storms, these Works having been afterwards demolished, they fabled that *Neptune* had revenged himself on the Perfidiousness of *Laomedon*, who had actually employed the Money which he had found in the Temple of that God, in raising these Moles, and had not again refunded it (2).

Neptune has the Trident given him, for which the Mythologists assign several Reasons. 'Tis, say some of them, to figure by its three Points, the Quality of the three Sorts of Waters that are upon the Earth; those of the Sea that are salt; those of the Fountains of sweet Water; and those of the Ponds that partake a little of both (3); or to allude to *Neptune's* threefold Power over the Sea, which he troubles, asswages, and preserves (4). For my Part, without hunting after Mysteries, I am persuaded that

(1) H. L. 3. (2) See the History of *Hercules* and that of *Laomedon*, V. 6. (3) V. Nat. L. 2. C. 2. (4) Id. *ibid*.

that the Trident was a kind of Scepter which the Kings of old made use of.

It now remains that I should speak of *Neptune's* Metamorphoses ; but all I have to say of them is, that they are certain Allegories under which his Intrigues lie concealed ; Thus when we are told that he transformed *Theophane* into a Sheep (1), that he metamorphosed himself into a Horse to seduce *Ceres*, and into a Dolphin for *Melantho*, we may suppose this God, or those who took his Name afterwards, carried off those Princesses either upon Horses, or in Ships that bore for Ensigns those Animals.

We find on Medals, and other Monuments of Antiquity now extant, *Neptune* represented in different Manners ; but commonly under the Figure of a Man in Years, drawn in a Shell by two Sea-horses, holding in one Hand his Trident, and in the other a Dolphin. *Pausanias* (2) says the *Trezenians* worshipped him under the Title of King ; and he adds, the Coin of *Trezene* represented on one Side a Trident, and on the other a *Minerva's* Head. Accordingly we find in *Goltzius* two Medals, one that has a Trident, the other a *Minerva*, with the Epithet of *πολις*, or Protectress of the City.

Antiquity gives several Names to *Neptune*, besides these which we have already explained ; and as many of them contribute greatly to let us into the Knowledge of this God, 'tis necessary to insist upon them a little. The Name of *Asphalion*, or of *Asphaleion*, for it is found written in this last Manner upon a Medal of the *Rhodians*, which signifies firm, stable, immoveable, and answers to the *Stabilitor* of the *Romans*, was given him, according to *Strabo* (3), upon occasion of a new Island that appeared in the Sea. The *Rhodians*, then very powerful, having landed there, built a Temple in honour of *Neptune Asphalion*, and he had very soon several others. If we may credit the antient Greek Scholiast upon *Aristophanes*, there was one of them upon the Cape of *Tenarus*

(1) Hyg. Fab. 188. (2) In *Corinth.* (3) L. 1.

Tenarus in *Laconia*; and according to *Pausanias* (1), another near the Port of *Patras*: This Surname, in short, was perfectly agreeable to this God; because as he was thought to have the Power of shaking the Earth, so he had likewise that of establishing it (a); which makes *Macrobius* say (2), that the Gods had often opposite Titles, with respect to one and the same Thing in their Dependence, and that as *Neptune* had the Name of *Enosifthon*, which denoted his Power to shake the Earth, so he had that of *Asphalion*, to teach us that he had also Power to establish and support it; accordingly they seldom failed to offer Sacrifices to him in great Storms and Earthquakes.

The *Ionians*, as we are told by *Herodotus*, called this God *Heliconian*, and assembled with a great Concurrence of neighbouring People upon the Promontory of *Mycale*, to offer Sacrifice to him (3); they gave him the Name of King, from the Adventure which he had with *Minerva*, about the Territory of *Trezene*. For *Jupiter* having ordered, that they should have it in Common, he took the Name of King thereof, and *Minerva* that of *Polyas*, as we learn from *Pausanias* (4), as he took that of *Prosclystus*, from another Contest which he had with *Juno*, about the Country of *Argos*. In resentment that *Jupiter* had adjudged it to that Goddess, he laid all the Country under Water; but *Juno* having supplicated him to stop the Inundation, he yielded to her request, and upon this he got the Epithet now mentioned, which signifies, to flow out, *effluere*; because he had made the Waters of the Rivers that overflowed the Country to retire. A Temple was also built to him under this Name.

(1) In *Achaicis*. (2) *Sat.* 1. *L.* 1.

(a) *Servius* upon that Passage where *Virgil* says of *Neptune*,
Neptunus muros, magnoque emota tridenti
Fundamenta quatit

says the Foundations of the Earth were under the Power and Dominion of *Neptune*.

(3) *L.* 1. *C.* 48. (4) In *Corinth*.

Name. The Surname of *Trident-bearer* has no difficulty in it, that of *μυμήτωρ*, was in Allusion to the Noise of the Sea, which resembles the bellowing of a Bull: For this Reason, say the *Mythologists*, that Animal was sacrificed to him, and he himself was called *Τάυρος* or *Ταύρεος*, and the Festivals that were celebrated in Honour of him, were called *Ταυρεία*. But the two most pompous Epithets were those mentioned by *Pausanias*, (1) *Lord of the Earth*, which was an Inscription on one of his Statues in *Lucania*; and that of *Soter*, or *the Saviour*, which, according to *Herodotus* (2), was given him, probably by some of those who believed he had saved them from some great Danger. In fine, this God had several other Names, from the Places where he was peculiarly honoured, as those of *Tenarius*, from the Promontory of that Name in *Lucania*. *Onchestius*, from the City of *Onchestus*; *Isthmius*, from the Isthmus of *Corinth*, where he had a magnificent Temple, whereof *Pausanias* gives the Description (3); *Heliconius* from *Helicon*, &c. The *Romans* gave him that of *Consus*, answering to *Hippius*, which we have explained: Hence the Name of the Festivals called *Consualia*, celebrated in Honour of him, during the *Circensian Games*.

As the Adventures we have now been relating, and several others that we find in *Pausanias*, gave almost always Occasion to the raising of a Temple to *Neptune*, and to particular Festivals, so he was one of the most highly adored Gods of the Pagan World: For besides the *Lybians* who reckoned him their great Divinity, there were in *Greece* and *Italy*, especially in the maritime Places, a great Number of Temples raised in Honour of him, as also Festivals and Games; particularly those of the *Isthmus* of *Corinth*, and those of the *Circus* at *Rome* were especially consecrated to him under the Name of *Hippius*. One of the Exercises there being Horse-races.

The *Romans* too had so great Veneration for this God, that besides the Festivals which they celebrated

(1) In *Lacon*. (2) L. 7. (3) In *Corinth*.

ed in Honour of him on the first of *July*, and which was appointed to that Day in their Calendar, by these Words, *D. Neptuni Ludi*, the whole Month of *February* was consecrated to him, either because the half of it was destined among them to Purifications, whence its Name was derived (1), those Purifications being chiefly performed by Water, the Element over which this God presided; or perhaps to supplicate him to be propitious to the Sailors previously to their setting out to Sea at the beginning of Spring. The greatest Singularity in them was, that as *Neptune* was believed to have formed the first Horse, the Horses and Mules, covered with Flowers, ceased from all Labour during the Festivals of this God, and enjoyed Rest which none durst disturb.

Besides the ordinary Victims, namely the Horse and the Bull, sacrificed to this God, and the Libations that were made in Honour of him, as we are told by *Herodotus* (2), the *Aruspices* offered to him particularly the Gall of the Victim, the Bitterness of that Entrail having an Affinity with the Sea-water.

It would be in vain to attempt to mention all the Temples that were consecrated to him, but I cannot choose but take Notice, that there was one among the *Atlantides*, wherein he was represented in a Chariot drawn by four winged Horses, whereof he was holding the Reins; and his Statue was so large, that it touched the Roof of the Temple, tho' very high; this is what we learn from *Plato*, in his long Discourse upon the Island *Atlantis* (3). *Pliny* (4) makes mention of the Temple he had among the *Carians*, and *Herodotus* (5) of another, which the *Pasideans* had consecrated to him. The same Author speaks also of a brass Statue seven Cubits high, or ten Foot and a half, which he had near the Isthmus of *Corinth*.

Pausanias (6), who in that full Description he gives of the Stadium of *Olympia*, says, there was near the Goal

(1) From the Word *Februare*, to expiate or purify. (2) L. 7.
(3) In his *Critias*. (4) L. 31. (5) L. 7. (6) In *Eliac*.

Goal the Figure of a Genius whom he calls *Taraxippus*, being placed there to frighten the Horses, informs us at the same Time, that before they passed it, they failed not to invoke *Neptune Hippius*, and to supplicate him, that the Horses which drew the Chariots, might not be maimed therein. (a)

I have already said, that to *Neptune* were attributed Earthquakes and other extraordinary Motions either by Sea or Land; I add farther, that this God was also reckoned the Author of any considerable Changes in the Courses of Floods and Rivers; accordingly the *Thessalians*, whose Country had been overflowed, when the Waters withdrew gave out, that it was *Neptune* had formed the Canal into which the Waters had withdrawn: "And surely, says *Herodotus*,
 " (1) Upon this Occasion their Opinion is just; for
 " all those who reckon this God to be the Author
 " of Earthquakes, and take the Formation of Gulfs
 " to be his Work, will have no Difficulty to be-
 " lieve, that *Neptune* had made the Canal when they
 " came to see it." For the same Reason he was accounted the tutelary God of Walls and their Foundations, which he was thought to overturn when he pleased. Accordingly *Virgil* represents him with the *Trident* in his Hand, destroying the Walls of *Troy*, and shaking their Foundations. (b)

As several Gallantries are laid to *Neptune's* Charge, besides those mentioned in this Chapter, we are particularly told that, in order to succeed in his Amours, he had frequently metamorphosed himself: *Arachne* in the fine Work which she drew in the Presence of *Minerva*, there drew the History of all his Transformations; accordingly she had represented, says *Ovid* (2), *Neptune* metamorphosed into a Bull,
 in

(a) You may consult upon this Article *Diomysius Halicarnassensis*, L. 2. who recites the different Ways they had of speaking of this Genius.

(1) L. 17.

(b) *Neptunus muros, magnoque emota tridenti
 Fundamenta quatit.* Æm. L. 2.

(2) Met. L. 6.

in the Intrigue which he had with one of the Daughters of *Eolus* ; under the Form of the River *Enipus*, in his Amours with *Iphimedia*, the Wife of the Giant *Aloeus*, by whom he had the two *Aloides*, *Ephialtes* and *Otus* ; under that of a Ram, when he wanted to seduce *Bisaltis* ; under that of a Horse to delude *Ceres*, who had metamorphosed herself into a Mare, to avoid his Pursuits. Lastly she gave him the Figure of a Bird, in the Intrigue which he had with *Medusa* ; and of a Dolphin in that with *Melantbe* (a).

After what I have said as to the manner of representing *Neptune*, and the Picture given of him by *Virgil*, I would have nothing to add with regard to the Statues, Medals, and Bas-Reliefs of him, which Time has preserved to us in very great Numbers, were it not that some of these Monuments remind us of some particular Passages of his History, or in that of the Princes who had these Figures engraved. Sometimes we find him upon these Monuments standing, sometimes sitting upon the Waves of the Sea ; frequently in a Chariot drawn by two or four Horses ; sometimes they are common Horses, sometimes Sea-horses, that have the upper Parts of that Animal, while their lower Parts terminate in a Fish's Tail, as almost all the Sea Monsters ; only once with winged Horses, as he is represented upon an Intaglio published by *Beger*, who justly reckons this is the *Atlantick Neptune* mentioned by *Plato*. In all these Attitudes is this God urging on his Horses, and gives them loose Reins ; which *Virgil* has so happily expressed in this Verse ; *Flectit equos, curruque volans dat lora secundo* (1). *Neptune* crowned by Victory in *Maffei*, denotes the Gratitude of the Person who reckoned himself indebted to him for a naval Battle ; holding his Right-foot upon a Globe, as he is in a Medal of *Augustus*, and in another of *Titus*, he in-

L 1

forms

(a) The Reader knows, from what I have said on the Sources of Fables, how to judge of these various Transformations, and therefore I shall add nothing here.

(1) *Æn.* L. 1.

forms us that these Emperors were equally Masters of Sea and Land. Seated upon a smooth Sea (*a*), with two Dolphins swimming upon the Surface of the Waves, and having a Prow of a Ship near him, loaded with Grains or Pearls, he denotes the Plenty which is procured by successful Navigation. When he appears sitting upon a troubled Sea (*b*), with the Trident planted before him, and a monstrous Bird with a Dragon's Head and Wings, without Feathers, like a Bat, that seems making an Effort to fall upon him, while *Neptune* remains calm and undisturbed, even negligently turning away his Head, all this is to figure that this God equally triumphs over Storms and Sea-monsters. Upon a Medal published by *Be-ger*, where Victory appears upon the Prow of a Ship, sounding the Trumpet, while *Neptune* on the Reverse, in Posture of a Combatant, is darting his Trident to put his Enemies to Flight, he represents to us, as is well remarked by that Antiquary, the great Victory of *Demetrius Poliorcetes* over *Ptolomeus*, which *Plutarch* describes. Lastly, a Bas-relief of very great Beauty (*c*), represents to us *Neptune* carrying off a young Virgin, whom he bears upon his Sea-horses. *Cupid*, to whom this God has yielded up his Trident, makes use of it to animate his Horses, whereof one is holding the Tail of a Dolphin in his Mouth. Two young Virgins appear upon the Shore, supplicating *Neptune* to give them back their Companion. The Mythologists, who speak so much of the Amours of this God, and of his various Metamorphoses, say nothing, as far as I know, of this Rape.

But we must not confound *Neptune* with *Taras* his Son, who appears upon the Medals of the *Tarentines* with the Symbols of his Father. The City of *Tarentum* in *Italy*, which the *Greeks* name *Taras*, owed
its

(*a*) A Figure published by *Maffei*.

(*b*) A Figure published by *Montfaucon* in his Travels to *Italy*.

(*c*) Admir. Rom.

its Original to the Son of this God, who had laid its Foundations. The *Tarentines*, in Gratitude, represented him upon their Medals (1), under the Figure of a Sea-god, mounted on a Dolphin, and commonly holding his Father's Trident in his Hand: I say commonly, for sometimes he has in its Stead *Hercules's* Club, the Symbol of Strength; or an Owl, to represent *Minerva* the Protectress of the *Tarentines*; or a Crown, in Allusion to his Conquests; or the Cornucopia, to signify the Richness of the Country, where he had built the City *Tarentum*; or, in fine, a Pot with two Handles, and a Cluster of Grapes with *Bacchus's* Thyrsus, the Symbol of the Plenty of Wine among the *Tarentines*.

C H A P. V.

Nereus, the Nereids, Doris and Triton.

NEREUS, whom all the Antients reckon among the Sea-gods, was, according to *Hesiod* (2), the Son of *Oceanus* and *Tethys*. *Apollodorus* (3) gives him *Oceanus* for his Father, and *Terra* for his Mother, and other Mythologists make him the Son of *Neptune*. *Hesiod* highly celebrates this *Nereus*, who was, according to him, a mild and peaceful old Man, a Lover of Justice and Moderation. The Antients have enquired into the Reason why this Poet, as well as the Author of a Hymn which is ascribed to *Orpheus*, have run out upon the Praise of this Sea-god. *John* the Deacon gives a Reason for it as ridiculous as false; 'tis, says he, because Seamen, who have always present Death before their Eyes, are commonly good People; but unluckily it is quite the contrary. The good Deacon, as *M. Le Clerc* remarks, had never seen either Seamen or Sailors, and speaks of them just as we do of the Inhabitants of the Moon. That learned Critick

L 1 2

there-

(1) See *Beyer*, *Treasure of Brandenburg*. (2) *Theogon*.
(3) L. 1.

therefore has Recourse to the *Phenician* Language, in which the Words, *Nabae*, *Noae*, whence the Name of *Nereus* was derived, signify *to shine*, *to give Light*, which, as it relates to Man, imports *to know*, *to have Understanding*, *to be wise* (a).

Be that as it will, all agree with *Hesiod* that he married his Sister *Doris*, and that he had by her the fifty *Nereids* whose Names are these, *Proto*, *Eucrate*, *Sao*, *Amphitrite*, *Eudore*, *Thetis*, *Galene*, *Glauce*, *Cymothoe*, *Speo*, *Thalia*, *Melite*, *Eulimene*, *Agave*, *Pasithee*, *Erato*, *Eunice*, *Doto*, *Pherusa*, *Dynamene*, *Nesee*, *Actea*, *Protomedea*, *Doris*, *Panope*, *Galatea*, *Hippothoe*, *Hipponee*, *Cymodoce*, *Cymatolege*, *Amphitrite*, *Cymo*, *Etone*, *Halimede*, *Glaucanome*, *Pontoporia*, *Liagore*, *Evagore*, *Laomedea*, *Polynome*, *Antonome*, *Lysianassa*, *Evarne*, *Psamathe*, *Menippe*, *Nyso*, *Eupompe*, *Themisto*, *Pronoe*, *Nemertes*. In this List taken from *Hesiod*, *Amphitrite* occurs twice, there being two *Nereids* of that Name, which differ only in Quantity.

Homer (1) gives their Names with some Variation, and reckons only Thirty two of them; the rest, says he, having remained in the Bottom of the Sea; *Glauce*, *Thalia*, *Cymodoce*, *Nesee*, *Spio*, *Thoa*, *Halia*, *Cymothoe*, *Actea*, *Limnoria*, *Melita*, *Jera*, *Amphithoe*, *Agave*, *Doto*, *Proto*, *Pherusa*, *Dynamene*, *Dexamene*, *Amphinome*, *Callianira*, *Doris*, *Panope*, *Galatea*, *Nemertis*, *Apseudes*, *Callianasse*, *Clymene*, *Janira*, *Janessa*, *Mære*, *Orithyia*, *Amathia*. These Names, in short, almost all derived from the *Greek*, agree perfectly to Divinities of the Sea, since they express the Waves, the Billows, the Trumpets, the Calms, the Roads, the Isles, the Ports, &c.

All Antiquity agrees, that *Nereus* excelled in the Art of Prediction. He foretold *Paris* the War which the Rape of *Helen* would bring upon his Country (2); and he informed *Hercules* where to find the golden

(a) See *M. Le Clerc's* Note upon the 233d Verse of *Hesiod's* Theogony.

(1) Il. L. 18. (2) Il. L. 6.

golden Apples that *Eurystheus* ordered him to go in quest of. He attempted, 'tis said, to transform himself into various Shapes, that he might not be obliged to make that Discovery to the *Grecian* Prince; but he held him fast till he had resumed his pristine Form. We learn from *Apollodorus*, that *Nereus* commonly resided in the *Egean* Sea (1), where he was encircled with Nereids, who diverted him with their Songs and Dances (2). Accordingly *Pausanias* (3) takes the old Man who was worshipped by the *Gylbeates*, and who, according to them, had his Palace in the Sea, to have been no other but *Nereus*; and he cites, in proof of it, these Verses in *Homer*.

Ye Sister *Nereids*! to your Deeps descend,
Haste, and our Father's sacred Seat attend.

Pope's *Iliad*. 18. 177.

'Tis evident that there is a great deal of Physiology intermixed with this Fable, the Poets having frequently taken *Nereus* for the Water itself, as his Name imports. *Hesychius* accordingly derives it from *νερῶς*, which signifies *flowing*; I am, however, of Opinion, that the Ground of the Fable exhibits to us some antient Prince of this Name who became famous by Sea, and improved Navigation so much, that People came from all Parts to consult him in dangerous Voyages. These pretended Metamorphoses, and the various Shapes which he assumed to get rid of those who came to consult him, are but so many Symbols figuring that he was crafty and artful, wise and prudent, like *Proteus*, whom we shall speak of by and by. Some Authors however (4) were of Opinion that *Nereus* had been the Inventor of Hydromancy, or of the Science of Prediction by Means of Water, and that this is the Reason of representing him as a great Soothsayer; and perhaps

L 1 3

this

(1) *I.* 4. *Argo*. (2) *Orpheus Hym.* in *Nereid*. (3) In *La-*
co. (4) *V. Nat. Com.*

this is the Reason for ranking him among the Gods of the Sea. *M. Le Clerc* confirms this Sentiment (1) by a happy Conjecture, deriving the Name of *Nereus* from the *Hebrew*, in which Language it signifies *videns*; and this is what made him be reckoned by all the Antients a Man skilled in the Art of Prediction, which *Horace* thus expresses;

Ut caneret sera Nereus fata (2).

Thus for understanding this Fable, we must distinguish two *Nereus*'s, the one poetical, the fabulous Stories of whom are only founded upon the Etymology of his Name; the other real, whose History has been disguised with poetical Images.

But what are we to think of the Nereids his Daughters? Are we to look upon them as metaphorical Personages, as their Names signify, or as real Persons? I grant, 1. That the Nereids, whom *Hesiod* and *Homer* name, are mostly but poetical Beings; but think some of them had a real Existence, such as *Cassiope* the Mother of *Andromede*, *Psammathé* the Mother of *Phoce*, who, according to *Pausanias*, having gone into the Country in the Neighbourhood of *Parnassus*, gave her Name to it; and accordingly that Country has since been called *Phocis*; *Thetis* the Mother of *Achilles*, and some others. But, 2. It must also be owned, that the Name of Nereids was given to Princesses who inhabited either in some Islands, or upon the Sea-coasts, or who became famous for the Establishment of Commerce and Navigation. It was transferred afterwards not only to some poetical Personages, who owe their Existence only to Etymologies conform to the Qualities implied in their Names, but even to certain Fishes that have the upper Part of their Bodies much like that of Women,

Pliny

(1) Upon *Hesiod*. (2) *Od.* 10. L. 1.

Pliny says, in the Time of *Tiberius*, there was seen upon the Sea-shore a Nereid such as the Poets represent them (*a*), and that an Ambassador from *Gaul* had told *Augustus*, that upon the Sea-coasts had been seen several dead Nereids. *Albertus Magnus* (*b*), and some others, frequently speak of such like Prodigies.

The same Account was given of the *Tritons*, which the Poets represent as Monsters, having the Half of their Bodies human, and the other half Fish, with Shell-trumpets in their Hands, whereby they make the Shore to resound (*c*). When this Name was used in the Singular, it denoted that one of the *Tritons*, who always preceded *Neptune*, whose Arrival he proclaimed by the Sound of his Shell, and was therefore taken for the Trumpeter of that God. *Hesiod*, who has given his Genealogy, says he was the Son of *Neptune* and *Amphitrite*; *Virgil* and *Ovid* give a Description of him (*d*). *Pliny* tells us, that a Message came to inform *Tiberius* (*e*) that one of them had been seen near *Lisbon*, the Sound of whose Shell-trumpet had been heard, and his Form the same as is commonly represented. The Fishers have often caught Fishes pretty much resembling what we are told of the *Tritons*, and perhaps upon such Relations have been invented the poetical Fables of those Feasts which they gave the

L 14

good

(*a*) Spectata in eodem littore Nereis humana effigie, *Plin.* L. 9. C. 5.

(*b*) See his Discourse of Animals, and *Pausanias* in Arcad.

(*c*) See the Description *Virgil* gives of a *Triton* speaking of *Auletes*, *Æneid.* L. 10.

Huc venit immanis Triton, & cærulea concha
Exterrens freta : cui laterum tenuis hispida nanti
Frons hominem præsert, in Pristin definit alvus.

(*d*) Cæruleum Tritona vocat, conchaque sonanti
Inspirare jubet, fluctusque & flumina signo
Jam revocare dato, &c.

Ovid. Met. L. 10.

(*e*) Tiberio nunciatum est visum & auditum canentem coacha Tritonem qua noscitur forma, *Plin. Loc. Cit.*

good *Nereus*, where *Triton*, *Neptune's* Trumpeter, walked upon the Sea with his Azure Chariot and Horses. *Macrobius* observes, that the Statues of *Triton* used to be placed upon the Top of *Saturn's* Temple.

The antient Monuments, as well as Medals (*a*), accord, in representing the Nereids as young Women riding upon Dolphins, or upon Sea-horses, holding commonly in one Hand *Neptune's* Trident, and in the other a Dolphin, and sometimes a Victory and a Crown. However, we find them sometimes half Women, half Fishes, conformable to this Verse;

Definit in piscem mulier formosa superne (1).

Such as we see them upon a Medal of *Marseilles*, and upon some others.

As for the *Tritons*, they are always represented half Men and half Fishes; their Hair is like that of the *Ranunculus*, a Sea-plant, the rest of the Body appears to be covered with Scales; they have Fins under the Ears, a large Mouth, Teeth of wild Beasts, blue Eyes, their Hands and Fingers covered with Scales, and Fins instead of Feet upon the Breast and Belly. But be it Caprice of the Artist, or some Mystery which we know not, we find some of them upon Monuments that hardly resemble the Description now given in any one Thing. Such is that which was represented upon a Freeze found in *Burgundy*. It has the Head and whole Body of a Man, without so much as one Scale to be seen, except on the Thighs, which terminate in two long Fishes Tails. He bears a Cloak upon one Arm, and a Shell in the Right-hand. He has by him a Monster, and a Sea-dog lying squat on the Ground. But not to insist on this, most of these Sea Divinities were worshipped in *Greece*; *Pausanias*, in particular, says (2) the Nereids had sacred Groves and Altars in several

(a) As may be seen in *Beger*, Treasure of *Brandeburg*.

(1) *Hor. Art. Poet.* (2) In *Corinth*.

several Places, especially upon the Sea-shores; *Witness*, says he, *the Nereid Doto, who had a celebrated Temple at Gabala.*

C H A P. VI.

P R O T E U S.

NOTHING is more celebrated than this Sea-God, and the two greatest Poets of Antiquity have vied with one another in drawing his Character. *Homer* (1) in the Discourse of *Menelaus* to *Telemachus*, makes him give an Account, how, when he had lost himself near a little Island belonging to *Egypt*, *Eidoiea*, the Daughter of *Proteus* appeared to him, and advised him to go and consult her Father, to learn from him his Destiny, giving him however to know that he could not gain his End, without binding him while he was asleep, and holding him fast that he might not escape, whatever Figure he assumed, till he had revealed to him his Adventures. *Menelaus* takes with him three of his Companions, who surprize *Proteus* asleep, fall upon him, and without being affrighted at seeing him transformed into a Lion, a Dragon, a Leopard, a Boar, Water, Trees, &c. still hold him fast in their Arms, till being returned to his former State, they loose him, and then he informs *Menelaus* of what detained him in *Egypt*, and at the same Time what he was to do, in order to arrive happily in his own Country.

Virgil, who only changes the personages, but in the main has faithfully copied his Model, tells us, how *Aristæus*, upon the Loss of his Bees, went to consult his Mother *Cyrene*, who thus addresses him.

*In the Carpathian Bottom makes abode
The Shepherd of the Seas, a Prophet, and a God;
High o'er the Main in watry Pomp he rides,
His azure Carr and finny Coursers guides:*

Proteus

(1) *Odyss.*

Proteus his Name : To his Pallenian Port,
I see from far the weary God resort.
Him, not alone, we River Gods adore,
But aged Nereus hearkens to his Lore.
With sure Foresight, and with unerring Doom,
He sees what is, and was, and is to come.
This Neptune gave him, when he gave to keep
His scaly Flock that graze the wal'ry Deep.
Implore his Aid, for Proteus only knows
The secret Cause, and Cure of all thy Woes.
But first the wily Wizzard must be caught,
For unconstrain'd he nothing tells for Naught ;
Nor is with Pray'rs, or Bribes, or Flatt'ry bought.

Surprize him first, and with hard Fetters bind ;
Then all his Frauds will vanish into Wind.
I will myself conduct thee on thy Way,
When next the southing Sun inflames the Day :
When the dry Herbage thirsts for Dew in vain,
And Sheep, in Shades, avoid the parching Plain.
Then will I lead thee to his secret Seat ;
When weary with his Toyl, and scorch'd with Heat ;
The wayward Sire frequents his cool Retreat.

His Eyes with heavy Slumber overcast ;
With Force invade his Limbs, and bind him fast :
Thus surely bound, yet he not over bold,
The slipp'ry God will try to loose his Hold :
And various Forms assume, to cheat thy Sight ;
And with vain Images of Beasts affright.
With foamy Tusks he seems a bristly Boar,
Or imitates the Lion's angry Roar ;
Breaks out in crackling Flames to shun thy Snares,
A Dragon hisses, or a Tyger stares :
Or with a Wile, thy Caution to betray,
In fleeting Streams attempts to slide away.
But thou, the more he varies Forms, beware,
To strain his Fetters with a stricter Care :
Till tiring all his Arts, he turns agen
To his true Shape, in which he first was seen.

Dryden's Virg. Georg. 4.

Aristæus

Aristæus exactly executed the Order of his Mother, and learned from *Proteus* the Manner of repairing his Swarms. As the Fable of *Proteus* is really built upon an historical Bottom, let us see what may have given rise to it; though 'tis not easy to be explained, and the Authors who have attempted it, vary as much about it, as *Proteus* himself. First, the *Greeks* who would have all the Gods and great Men born among them, alledged, that *Proteus* was from *Pallene* in *Thessaly*; but that the Cruelty of his Children had compelled him to leave it and retire into *Egypt*, and upon this feigned that *Neptune* had saved him; as we read in *Lycophron* (1). They added, that he returned some Time after; and this is the Tradition followed by *Virgil*, since he says:

. *Patriamque revisit*
Pallenem.

The two Sons of *Proteus* called *Polygonus* and *Telegonus*, put all thole to Death who came to lodge with them, after having vanquished them at Wrestling; *Hercules* after *Proteus*'s Departure, rid the Earth of those two Tyrants.

Servius confirms all that we have now said (a); but this Allegation of the *Greeks* is a mere Chimera, *Proteus* having been King of *Egypt*, as we shall prove in the sequel.

Madam *Dacier* saw very plainly that this Fable in *Homer* was historical, her Words are to this Effect
in

(1) In *Cassandra*.

(a) Carpathos, inquit, Insula est contra Ægyptum, a qua vicinum Pelagus Carpathium appellatum est. Hic aliquando regnavit Proteus, relicta Pallene civitate Thessalia, ad quam tamen reversus est postea: quod ostendit (Virgilius) hoc loco dicens. *Patriamque revisit Pallenem.* Hoc ideo dicit, quia Proteus antequam in Ægyptum commigraret, Thraciæ fuit Incola, ubi habuit Uxorem, ex qua filios Telegonum & Polygonum, qui cum advenas secum luctari adigerent & excruciant, ad postremum ab Hercule victi & interempti patris animum perculerunt; quapropter tædio presentium rerum solum vertere coactus, Ægyptum petiit.

in her Remarks upon the fourth Book of the *Odyssey*.
 “ The Question is, says she, to find out the Reason
 “ of this Fiction, and what induced *Homer* to ima-
 “ gine a Sea God capable of all those Changes:
 “ For we must not think it is a mere Fable, and
 “ that the Poet had no other Aim but to figure
 “ thereby Matter which undergoes all Sorts of
 “ Changes, or to give an Emblem of Friendship,
 “ which ought never to be firmly depended upon
 “ till it has been tried under all Shapes. These are
 “ but vain Subtilties, and shallow Dreams; for as
 “ *Strabo* has it, ’tis not *Homer’s* Way to affix to any
 “ Truth those prodigious Fables. He has applied Fable
 “ to certain Faëts, to give additional Charms to his
 “ Narration, as a Goldsmith adds Gold to Silver.
 “ Fully to unravel the wonderful Mystery of this
 “ Fiction, we must first find out the Truth which is
 “ the Foundation of it, and then we shall easily see
 “ the Fiction under which he has disguised it accord-
 “ ing to his Custom.”

Let us then separate the Truth from the Fiction.
 First of all, History informs us that there was at
Memphis a King named *Proteus*, who succeeded to
Pheron, this is the first Truth: The second, which
 is no less certain, is, that *Egypt* was the Country of
 the most skilful Enchanters who wrought the great-
 est Prodigies. We see in Scripture that *Pharaoh’s*
 Magicians imitated a Part of *Moses’s* Miracles;
 that by their Enchantment they changed a Rod into
 a Serpent, as that great Servant of God had done;
 that they converted Water into Blood, and covered
 the whole Land of *Egypt* with Frogs, as he did. ’Tis
 therefore probable that *Menelaus*, being at *Canopus*,
 went to consult one of these Enchanters, who dealt
 in Prediction; And this is the Foundation *Homer* had
 to build his Fable upon, which he applied next to a
 known Name, *Proteus*, of whom he makes a Sea
 God, gives him Sea Monsters for his Guides, and
 imputes to him all those Changes, in Allusion to all
 the Prodigies wrought by the Enchanters. Here then
 is

is the Truth, and the Fable which serves for a Veil to it, plainly unraveled. *Eustathius* tells us, that some of the Antients were of Opinion, that *Proteus* was a Wonder-worker ; and I am surprized that this Light did not guide him to the Source of this Truth. It will perhaps be said, that the Magicians we read of in Scripture, wrought those Prodigies upon external Objects, and that *Proteus* performed his upon himself: But besides that Fable does not always deliver Truths, such as it found them, is it to be doubted, that those Magicians who did so surprizing Things out of themselves, would also perform upon their own Persons, Things no less wonderful, and exhibit themselves under various Shapes, very apt to raise Astonishment? Since among the *Greeks*, who to be sure would have been but Novices in the Art to the *Egyptians*, some were found who wrought Prodigies upon themselves of this Nature. *Eustathius* quotes the Example of *Callisthenes* the Physician, who, whenever he had a mind, appeared all on Fire, and shewed himself under other Forms, which astonished the Spectators.

There are some Authors who alledge, that *Proteus* was a skilful Orator, who could easily make those who conversed with him alter their Sentiments. *Lucian* asserts, that he was a Comedian extremely supple, a perfect Scaramouche, who turned himself, as we may say, into all Sorts of Shapes. *Heraclides of Pontus* alledges, the Fable of *Proteus* comprehends the Mystery of the Formation of the World ; and his Changes that were designed to teach us, that Matter was capable of receiving all Sorts of Forms ; and that *Eidotea*, who advises to bind her Father, is Divine Providence, which fixes this Matter to certain Subjects. Others will have it, that *Proteus* signifies Truth, which lies concealed from those who don't apply themselves to the Study of it.

But the most probable Opinion, and what is most common among the Antients, and among the rest,
Homer

Homer (1), *Herodotus* (2), *Diodorus Siculus* (3), *Gle-
mens Alexandrinus* (4), *Lycophron* (5), *Isaacius* and se-
veral others, is, that *Proteus* was an ancient King of
Egypt, who kept his Court at *Memphis*, and who
reigned about the Time of the *Trojan War*. What
Herodotus in particular says of him is to this Effect ;
and though the Passage I am going to quote from
him be somewhat long, yet I thought it deserved to
be given entire. “ *Pheron*, King of *Egypt* had for
“ his Successor an Inhabitant of *Memphis*, called in
“ the *Greek Language* *Proteus*, of whom we see a
“ Temple at this Day in *Memphis*, which is very
“ fine and magnificently adorned. It is situated by
“ the Temple of *Vulcan*, to the South : The *Pheni-
“ cians* from *Tyrus* dwell in the Neighbourhood,
“ and from thence the Place is called the Field of
“ the *Tyrians*. There is in this Temple of *Proteus* a
“ Chapel dedicated to *Venus*, surnamed the Stranger,
“ whom I conjecture to be *Helen*, the Daughter of
“ *Tyndarus*, because I have heard that *Helen* was for
“ some Time *Proteus*’s Guest, and that she had the
“ Name of the foreign *Venus*. For there is no
“ other Part of the Temple that is consecrated to
“ her under that Name. And indeed when I asked
“ the Priests what they thought of *Helen*, they told
“ me, as *Paris Alexander* was returning to his own
“ Country, after having carried her off from *Sparta*,
“ he was driven by Storm upon the Coasts of *Egypt*,
“ and seeing the Tempest still continue, he was
“ forced to land there at the Mouth of the *Nile*
“ which is called *Canopick*, where he made some
“ Stay. There was upon the shore a Temple to
“ *Hercules*, which is there at this Day, whether if
“ any Slave retires, to whatever Person he belongs,
“ and takes on the holy Signs that are there, put-
“ ting himself under the Protection of that God, he
“ is not allowed to be taken, and this Privilege has
“ even remained unviolable to our Time : The

Slaves

(1) *Odyf* L. 4. (2) L. 2. (3) L. 1. (4) *Strom.* 5.
(5) In his *Cassandra*.

“ Slaves of *Paris* having heard of the Freedom that
 “ was to be found in this Témple, instantly return-
 “ ed thither, and falling down upon their Knees
 “ before that God, began to accuse their Master,
 “ and to divulge the Rape of *Helen*, and the Injury
 “ which he had done to *Menelaus*. They made
 “ their Complaints in Presence of the Priests and
 “ Governor of that Mouth of the *Nile*, named *Tbo-*
 “ *nis*, who having heard them out, dispatched a
 “ Message to *Memphis* to bear this News to *Proteus*,
 “ which was delivered in these Terms. There has
 “ just arrived a Foreigner of the Race of *Teucer*,
 “ who has committed an unheard of Crime in *Greece*.
 “ he has seduced the Wife of his Host: He has
 “ carried her off, and with her a vast deal of Riches.
 “ Contrary Winds have driven him upon your
 “ Coasts, whether shall we let him go with Impu-
 “ nity, or shall we spoil him of what he has brought
 “ with him? Immediately *Proteus* ordered the Go-
 “ vernour to seize upon this Man; he accordingly
 “ obeyed, and brought him before *Proteus*; who, af-
 “ ter he had reproached him bitterly, banished him
 “ from his Presence; however, being unwilling to
 “ put him to Death, least he should have violated the
 “ Law of Hospitality, he ordered him to depart out
 “ of his Dominions within three Days, and detained
 “ *Helen* to give her back to her Husband.”

Diodorus Siculus allows also that *Proteus*, whom he
 names *Cetes*, was King of *Egypt*; and asserts at the
 same Time, that whatever the *Greeks* fabled of his
 various Metamorphoses, the *Egyptians* said of their
 King *Cetes*; but he differs from *Herodotus*, in two
 Points: 1. In saying that he ascended the Throne
 after an Interregnum of 150 Years, whereas *Herodo-*
tus makes him to have reigned immediately after
Phero. 2. In making him to have been present at
 the War of *Troy*, which has induced some Moderns
 to say, that he was the same with *Tithonus*, the Father
 of *Memnon*.

However

However that be, what may have given Rise to the Metamorphoses in *Virgil* and *Homer*, I take to be this. *Proteus* was a wise and eloquent Prince; and his Precaution whereby he evaded every Danger, might serve him instead of the prophetick Gift which is ascribed to him; for according to *Cicero*, Foresight is a Prophecy. As it was very difficult to learn his Secrets, there was no great Impropriety in saying, there was no coming at the Knowledge of them but by binding him. He was besides exceeding stately, and seldom appeared in publick: No body was permitted to come in his Way; there were but a few of the great Lords, whom *Homer* allegorically calls the large Fishes, *φῶνες*, who durst accompany him. It was commonly at Noon when he went out of his Palace, which the same Poet calls his Cave: He used to walk along the Sea-Coast for the Benefit of the cool North-wind, covered perhaps with an Umbrello, which he calls a Cloud. Sometimes he appeared in the midst of his Soldiers, as a Shepherd in the midst of his Flocks: He knew their Number and their Names, and frequently reviewed them. Hence the same Poet says, he counted his Flocks regularly every Day about the Hour of Noon. His being quick and lively even to Excess, might justify the Expression of being all Fire; and then from his absolute Command of his Passions, he appeared in a Moment after more smooth and pliant than Water. Would it not seem that our two Poets designed by all these Strokes to give an allegorical Description of a King, wise and provident, artful and insinuating, and not of a Sea Monster, or a Caiman, that changed Form and Figure? Nothing is more usual in the Poets, and even in Scripture, than these Symbolical Descriptions that figure the Character of a Person under Terms of Obscurity. Thus the Prophet *Isaiab* considers *Nebuchadnezzar* as the Morning Star; and *Jacob*, his Son *Judah* as a Lion (1), &c. which would never bear to be understood literally.

In

(1) *Genesis* 49.

In like Manner, by this maritime Race, whom *Virgil*, after *Homer*, calls *Gens humida ponti*, 'tis evident those Poets designed the *Egyptians* who lie near the Sea ; and by those Sea-calves, *turpes Phocas*, the *Satrapes of Egypt* ; and if they call them *Neptune's Flocks*, 'tis because a King ought to be the Father and Pastor of his Subjects. Again, it is in the same Sense that they call *Proteus* the Son of *Neptune*, because he was powerful by Sea, and Master of *Carpathia* ; whence he himself came to be accounted afterwards a Sea-god. Perhaps too the equivocal Meaning of the Word *Cetes*, a Name he went under, according to *Diodorus*, or rather *Ketiu*, as he is named by *Perizonius*, the Import whereof is a Whale or great Fish, served to propagate this Fable ; and what wonderfully confirms these Conjectures, *Homer*, who is the Author of it, had learned it from the *Egyptians*, who often covered their Histories with ingenious Veils of Allegory and Fiction.

In the mean Time, if we take *Diodorus Siculus's* Account, there will be less Mystery under it than we may imagine, since, according to him, this Fable was hatched among the *Greeks*, and was invented from a Custom that prevailed among the Kings of *Egypt* to wear upon their Heads as a Badge of their Strength and Power, the Skin of a Lion, or of a Bull, or of a Dragon ; sometimes even Branches of Trees, Fire, and rich Perfumes ; these Ornaments giving them a Figure in the Eyes of their Subjects, and striking them with a superstitious Awe.

Proteus left a Son named *Remphis*, who succeeded him. As for himself, he was ranked among the Gods ; and we have just now seen what *Herodotus* says of his Temple. We shall conclude with some critical Reflections of our Literati. *M. Fourmont* (a) alledges the *Greeks* formed the Name of *Proteus*, which they gave to this King, from *Pbrao* or *Pbro*, of which they made *Prot*, with the final *eus* ; an

M m

Etymology

(a) Critical Reflections upon the History of antient Nations, L. 3. C. 10.

Etymology no doubt preferable to that of *Perizonius*, who says that Prince got the Name of *Proteus*, only because he was chosen after an Anarchy. The late *Huetius*, who has run the Parallel between *Moses* and almost all the Pagan Gods (1), has not failed to compare him to *Proteus*, maintaining that this Fable is founded upon what the Scripture says of *Moses's* Rod. But with that learned Prelate's good Leave, *Proteus*, whom all Antiquity agrees to have lived in the Time of the *Trojan* War, is posterior by near 240 Years to the Legislator of the *Hebrews*.

C H A P. VII.

Phorcys, Saron, Portunus, Matuta, Glaucus
and *Egeon*.

PHORCYS, or *Phorcus*, another Sea-god, was, if we may believe *Hesiod* (2), the Son of *Pontus* and *Terra*, and had by his Wife *Ceto*, the *Graie*, whose Hairs were white at the Moment of their Birth (3); a physical Generation, intimating that the Waves whiten when they are ruffled. *Homer* (4) speaks of the Cave where *Phorcys* dwelt, upon which *Porphyry* has made a learned Commentary, but which is reduced to some mysterious and abstracted Notions of Physiology. *Varro* is the only Author who has reduced to History what those Poets say; and he contends, that *Phorcys* was a King of *Corfica*. As he lost his Life, and a Part of his Army in a naval Battle against *Atlas*, those who survived this Overthrow, gave out that he had been transformed into a Sea-god.

Saron was looked upon as the particular God of the Sailors, and the *Greeks*, for that Reason, gave him a Name from an Arm of the Sea which is near *Corinth*,

(1) Dem. Evang. Pro. 4. (2) In Theog. (3) See the History of *Perseus* and the *Gorgons*, V. 6. (4) Odyss. L. 13.

Corinth, or from the *Saronick Gulf*. This is what *Aristides* gives us to understand, when he says, *For they don't always dwell in the Sea like Glaucus, Anthedon, and Saron*. 'Tis farther probable, that this *Saron* is the same whom *Pausanias* speaks of (1), and who was King of *Corinth*. " *Althepus*, says he, " succeeded *Saron*: The latter, as we are told, built " a Temple to *Diana Saronis* in a Place where the " Waters of the Sea form a Morass; accordingly " they call it the *Phebean Morass*. This Prince " was passionately fond of hunting. One Day, as " he was in Chase of a Stag, he pursued it to the " Sea-coast, the Stag having thrown himself in to " swim, he plunged in after him, and in the Keen- " ness of his Pursuit, was carried insensibly on till " he found himself in the deep Sea, where his " Strength being exhausted, he, unable to strug- " gle longer with the Waves, was drowned. His " Body was brought to the sacred Grove of *Diana*, " near this Morass, and buried in the Court of the " Temple: This Adventure was the Cause of " changing the Name of the Morass, which is now " called the *Saronick Morass*."

Portunus, if we may believe *Servius*, presided over the Sea-ports, as his Name sufficiently intimates. His Story is very noted, and his first Name was *Melicertus*.

Portunus, or *Palemon*, and *Ino* or *Matuta*, his Mother.

Atamas his Father, King of *Thebes* in *Beotia*, having turned delirious, slew one of his Sons named *Lerabus*, and *Ino* the Mother of this young Prince, with her other Son *Melicertus*, threw herself with him into the Sea: They were both of them changed into Sea-gods; *Melicertus* under the Name of *Palemon*, and *Ino* under that of *Leucothoe* (2). The Foundation of this Story is true, and I gave a full Explanation in the seventh Volume of the other Adventures of this Family.

The *Greeks* had no sooner performed the Apotheosis of *Ino* and *Melicertus*, than they founded a religi-

(1) In *Corinth*. (2) *Ovid. Met. L. 4. Hygin, &c.*

ous Worship to them, which was received in several Countries. *Melicertus* especially was worshipped in the Island of *Tenedos*, where Superstition was carried the Length of offering to him their Children in Sacrifice. At *Corinth* *Glaucus* instituted the Isthmian Games in honour of him, which being interrupted some Time after, were re-established by *Theseus* in honour of *Neptune*.

Pausanias tells us (1), that in the Temple which the *Corinthians* had consecrated to *Neptune*, were three Altars; one for this God, the other for *Leucothoe*, and the third for *Palemon*: There was also, adds the same Author, a low Chapel, the Descent to which was by a secret Stair, and there *Palemon* was said to lie concealed, and whoever made a false Oath in this Place, be he Citizen or Stranger, was instantly punished for his Perjury.

Leucothoe was also worshipped at *Rome*, and there she had a Temple, whither the *Roman Ladies* came and offered their Vows for their Brothers Children, not daring to pray the Goddess for their own, because she had been too unhappy in Children. This is what we learn from *Ovid* (a). Female Slaves were not permitted to enter into this Temple, or if they were found there, they were beat unmercifully.

As the Nations that received the Worship of strange Gods frequently changed their Names, so *Ino*, whom the *Greeks* named *Leucothoe*, was called *Matuta* by the *Romans*; and *Melicertus*, whom the former worshipped under the Name of *Palemon*, was known at *Rome* under that of *Portunus*. We have no Figure of this God; but *Boissart* has preserved one to us of *Matuta*, under whom we find the Words, *Mat. Lug.*

Tho' *Homer* considers *Egeon* only as a Giant, *Ovid* however says he was one of the Sea-gods. Accord-
ing

(1) In *Corinth. C. 2.*

(a) Non tamen hanc pro stirpe sua pia mater adoret:
Ipsa parum felix visa fuisse parens.

Fast. L. 6.

ing to *Hesiod* (2), he was the Son of *Cælus* and *Terra*. *Eumelus*, another antient Poet, in his Poem of the Titanomachy, makes him the Son of *Pontus* and *Terra*, and says he dwelt in the Sea, whence he aided the *Titans*. *Conon* asserts that *Neptune* vanquished him, and threw him headlong into the Sea. This is mostly all we know of *Egeon*.

Among the Sea-gods were likewise ranked *Scylla* and *Charybdis*; but what I am to say of them in the History of *Ulysses* (1) makes it superfluous for me to speak of them here.

Glaucus, if we believe *Servius* (a), was a famous Fisherman of the Town of *Anthedon* in *Beotia*, who having laid upon the Grass the Fishes which he had caught, perceived them to recover their Life and Motion, and throw themselves into the Sea. He made no question but there was a peculiar Virtue in some of those Herbs; he tasted thereof, and was transformed into a Sea-god. Thus *Ovid* and *Ausonius* relate the Fiction; but History lets us know that it had no other Foundation but the peculiar Skill of this famous Fisher, as we learn from *Strabo* (3). *Philostratus*, in one of his Pictures, having regard only to the Fictions of the Poets, thus paints *Glaucus*. His Beard, says he, is moist and white, and his Hair waves upon his Shoulders. His Eye-brows are so thick, and so near one another, that they seem to make but one. His Arms are made fit for swimming, and his Breast is covered with a Sea-weed. The rest of his Body terminates in a Fish, whose Tail is crooked as far as the Reins.

Antiquity acknowledges three *Glaucus's*; the one the Son of *Minos*, another the Son of *Hippolochus*,
M m 3 who

(1) Theog. (2) V. 7.

(a) Piscator fuit de Anthedone civitate, qui cum capcos pisces posuisset in littore, & illi, recepto spiritu, rursus mare petiissent, sensit quarundam herbarum potentiam, quibus conversus est in Deum marinum, Serv. in 1 Georg.

(3) Geog. L. 11.

who is mentioned in the *Iliad*, a third surnamed the *Pontick*: This Plurality of Names has introduced a great deal of Confusion into the Genealogy of the *Glaucus* now in question. Some Authors give him *Polybus* for his Father, others make him the Son of *Phorbas*, others, in fine, of *Neptune*. What we may conclude to be more certain, is, that he was a skilful Fisher, and, at the same Time, a very fine Swimmer. As he used to remain a long Time under Water, he would needs have it believed, for the Sake of a Name, that he was then enjoying Inter-course with the Sea-gods. However, notwithstanding his Skill in swimming, he happened to be drowned, as we learn from *Palephatus* (1); and to do Honour to his Memory, he was said to be transformed into a Sea-god. The City *Ambedon* paid him a religious Worship, erected Temples to him, and offered him Sacrifices. *Ovid's* Manner of relating this Fiction is very singular, and I don't remember to have read any thing like it in the Antients. The Poets in after Times vented likewise a great Number of Fictions about him; some say it was he who ravished *Ariadne* in the Island of *Naxos*, where *Theseus* left her, and that *Bacchus*, by way of Punishment, tied him to a Vine-tree, as we may see in *Athenæus* (2). According to *Diodorus Siculus* (3), it was he appeared to the *Argonauts* under the Figure of a Sea-god, when *Orpheus*, upon occasion of a Tempest, made a solemn Vow to the *Samothracian* Gods. He even foretold them, as we have it in *Apollonius Rhodius*, that *Hercules* and the two *Tyndaridae*, *Castor* and *Pollux*, should one Day be advanced to divine Honours. They add further, that in the Combat between *Inoas* and the *Tyrrhenians*, he joined with the *Argonauts*, and was the only one not wounded. *Euripides* (4), and after him *Pausanias*, tell us that he was *Nereus's* Interpreter, and had the Gift of Prophecy. If we may credit *Nicander*, it was

(1) L. 2. C. 28. (2) L. 7. C. 12. (3) L. 4. (4) In his *Orches*.

was from him that *Apollo* himself learned the Art of Prediction. In fine *Strabo*, herein followed by *Philostratus* in his Picture of *Glaucus*, will have it that he was transformed into a *Triton*, and the Portraiture of him given by the last of these Authors, perfectly resembles the Description of that Kind of Monster. From all these Fictions, we may conclude that *Glaucus* having been drowned, came to be worshipped as a Sea-god. The Place where he perished became famous, and *Pausanias* speaking of the City of *Antibedon* in *Beotia*, remarks that there was in that City what was called *Glaucus's Leap*; that is to say, the Place whence he had thrown himself into the Sea.

C H A P. VIII.

Of the Nymphs, Dryads, Hamadryads, Napeæ, Oreades, &c.

THOUGH some of the Divinities named in the Title to this Chapter, are in the Class of terrestrial Gods, such as the *Dryads*, the *Hamadryads*, the *Oreades*, &c. however, as most of them owe their Origin to the Water, I judged it proper not to separate them, but range them all among the Gods of the Sea.

The Nymphs in general were among the Pagans the Gods of the Mountains, Woods, Fountains, and Rivers; for which Reason they got several Names. Those whose Abode was on the dry Land, had the Name of Nymphs in general. The Guardians of the Rivers and Fountains were called *Naiads*. Those who inhabited the Pools and Marshes were termed *Limniades*. Those who presided over the Groves, *Napeæ*. Those who delighted in the Woods, *Dryads*; or *Hamadryads*, if they were attached to some particular Tree; and these last lived and died with the Tree. Such as were over the

Mountains, were named *Oreades* (a); and those, in short, who dwelt in the Sea, *Nereids*. A Kind of Sacrifice was wont to be offered to them of Milk, Oil, and Honey; and sometimes the Sacrifice was a Goat.

'Tis not easy to say, what was the Original of those Fables that have been delivered about Nymphs; for there is no possibility of making all that the Poets say of them mere Allegory. I can never persuade myself, that they meant no more by those Symbols, than to give us an Idea of the Properties of Water and fluid Bodies, which are the Principles of the Generation of Trees and Plants, and all because the Word Nymph comes perhaps from *Lympha*, which signifies *Water*; nor can I believe this to be *Hesiod's* Reason for making them spring from the Sea-foam like *Venus*; and of their being called the Mothers of the Rivers, the Daughters of the watry Element or of the Ocean, and the rest (b). Therefore I take the Idea of Nymphs to have come from an ancient Opinion that the Souls of the Dead wandered about the Tombs where their Bodies were interred, or in the Places which they had frequented during their Abode in this World; this is the Sentiment of *Porphyry* (1). What makes very much for this Opinion is a Remark of *Meursius*, that the Greek Word *Nymphe* is no other than the *Phœnician* Word *Nephas*, which imports Soul; and he adds that this Opinion, as well as many others of those Times, took its Rise from the *Phœnicians*.

For

(a) All these Names, in *Greek*, intimated the Places where they resided, see *Noël le Comte*, L. 5. & 12. They had also several other Names, as *Ionides*, *Ismenides*, and a hundred others, which they derived either from the Places of their Birth, or rather from the Places where they were adored, as they are explained by *Pausanias* and *Strabo*.

(b) The Learned give several Derivations of this Name, some derive it from the *Hebrew* Word *Nouph*, *stillare*, whence the *Greeks* have made their *Napææ*. See *F. Thomassin*, *Lect. des Poëtes*, c. 2. l. 7.

(1) *De Antir. Nymph.* p. 25.

For our better understanding this Notion, we are to know, that before the System of the *Elisian* Fields and *Tartarus*, an Opinion not much older among the *Greeks* than *Orpheus* and *Homer*, the common Belief was, either that the Souls hovered about the Tombs, or haunted the Gardens and delightful Groves, which they had frequented during their Union with the Body. Hence these Places came to be the Objects even of religious Veneration; where it was usual to invoke the Shades that were believed there to haunt; to propitiate them by Vows and Sacrifices, that they might vouchsafe to watch over the Flocks and Houses. This is the original of the ancient Custom of sacrificing under green Trees, where the wandering Ghosts were thought to take great Delight; a Custom formerly observed by the antient *Gauls* or *Celts*, who sacrificed under the Oaks, in the *Celtick* Language called *Deru*; whence came the Name of *Dryads*, and *Hamadryads*, or of those who inhabited the Woods and Trees.

But what still greatly confirms this Opinion is, that the Stars and higher Parts of the Universe were believed to be so many animated Beings (*a*); and this Notion was afterwards extended likewise to the Earth, the Groves, the Mountains, the Rivers, to all which tutelar Dieties were assigned. This is the Original of those Divinities; but it must be owned, that in later Ages Women of all Sorts, from the Lady of Distinction to the simple Shepherdess (*b*), who had been in any Adventure (*c*), were denominated Nymphs. Thus our Poets, faithful Copiers of the Reveries of the Antients, frequently give the Name

(*a*) See what we have said under the seventh Source of Fables, V. I. B. I.

(*b*) This, we doubt not, is the Reason why *Homer* gives the Names of Nymphs to *Phaetusa* and *Lampetia*, who kept the Flocks of the Sun in *Sicily*.

(*c*) According to *Servius*, the Number of the Nymphs was reduced to 200. *Hesiod* reckons 300 of them, and I suppose it was indefinite, considering the Number of Persons who got the Name of Nymphs.

Name Nymph to the illustrious Women, who enter into the Subjects of their Poems. In fine, we may add what *Diodorus* says (1), that the Wives of the *Atlantides* were commonly called Nymphs; which inclines me to think that this was the Country where the Opinion of the Existence of those Goddesses took its Rise, because the Place where the Souls of Heroes were said to dwell after Death, was in the delightful Gardens of *Mauritania Tingitana*, or near Mount *Atlas*.

The Pagans did not indeed believe these pretended Divinities to be immortal; but they were supposed to be very long-lived (2): *Hesiod* makes them live several thousand Years (3). *Plutarch* has determined their Number to be 9720 Years (a).

If you ask the Meaning of those many Metamorphoses of Persons transformed to Nymphs, Dryads, &c. I reckon when some Princess was carried off at Hunting, or perhaps perished in the Woods, the ordinary Resource of Flatterers was to say *Diana*, or some other friendly Divinity, had transformed her into a Nymph. The same Report was spread of those who out of Melancholy retired into the Woods, there to deplore their Misfortunes; for then if they died near some Fountain, it was usual to say, they were transformed into Nymphs, and upon this some Poem was composed wherein the Fountain was called after the Name of the Princess; as it happened to the pretended *Egeria*, that celebrated Nymph whom *Numa Pompilius* went to consult in the Forest of *Aricia*. That Prince, in order to persuade the Roman People of the Divinity of that religious Worship which he had a Design to establish, gave out that all the Ceremonies of it were dictated to him by a Nymph, with whom he feigned to have Intercourse under the Name *Egeria*. After the Death of their
King

(1) L. 3. (2) Pausan. (3) Theogo.

(a) In his Treatise of the Cessation of Oracles, where he reasons pitifully upon this Subject, however People may be willing to turn it to Allegory.

King, the *Romans* went in Search of this pretend-
ed Nymph, and having found nothing but a Foun-
tain in the Place whether *Numa* used to retire, and
where probably he was wont to perform some *Hy-*
dromancy, as *St. Augustin* alledges, they imagined
that the Nymph had been transformed into a Foun-
tain. From this Example we may judge of all the
other Fables that have been delivered about the
Nymphs or Naiads.

We shall say nothing of the fine Description that
Homer gives of the Grotto of the Nymphs ; nor of
those Verses where *Horace* represents to us *Bacchus*
instructing the Nymphs (a) : For the Reader would
not be satisfied with the Allegories which some Au-
thors make out of them, and far less with the im-
pertinent Obscenity which a stoick Philosopher with
all the Air of Gravity and Seriousness has thrown
out upon the Occasion (1). But to omit nothing of
Moment upon the Subject, I shall here subjoin a
List of Nymphs and Naiads : Their Names in an al-
phabetical Order are these :

<i>Acasta</i>	<i>Calypso</i>	<i>Doxo</i>
<i>Adma</i>	<i>Casinaria</i>	<i>Drymo</i>
<i>Egeria</i>	<i>Cerceis</i>	<i>Dynamne</i>
<i>Egle</i>	<i>Clio</i>	<i>Electra</i>
<i>Agatete</i>	<i>Clotho</i>	<i>Ephyre</i>
<i>Agave</i>	<i>Chymene</i>	<i>Erece</i>
<i>Amathia</i>	<i>Clytia</i>	<i>Eudore</i>
<i>Amphithoë</i>	<i>Corafice</i>	<i>Europa</i>
<i>Amphinome</i>	<i>Creseis</i>	<i>Eurybia</i>
<i>Amphitas</i>	<i>Cydippe</i>	<i>Eurymene</i>
<i>Amphyro</i>	<i>Cymodusa</i>	<i>Galatæa</i>
<i>Arethusa</i>	<i>Cymothoë</i>	<i>Gralaxaura</i>
<i>Asia</i>	<i>Deiopeia</i>	<i>Glaucis</i>
<i>Atté</i>	<i>Dianaste</i>	<i>Halia</i>
<i>Béroë</i>	<i>Dioné</i>	<i>Hippo</i>
<i>Calianaste</i>	<i>Doris</i>	<i>Hyale</i>
<i>Calliroë</i>	<i>Dositheæ</i>	<i>Jacra</i>
		<i>Ianira</i>

(a) Vidi Bacchum docentem Nymphas.

(1) *La Moïse le Voyer* in his *Hexam. rust.*

<i>Janira</i>	<i>Nise</i>	<i>Sangaris</i>
<i>Janthé</i>	<i>Ocyroe</i>	<i>Spio</i>
<i>Idothæa</i>	<i>Opis</i>	<i>Styx</i>
<i>Idyia</i>	<i>Orithya</i>	<i>Syrinx</i>
<i>Laodicé</i>	<i>Panope</i>	<i>Thaleffa</i>
<i>Lara</i>	<i>Panopea</i>	<i>Thalia</i>
<i>Leonthadome</i>	<i>Pasithoë</i>	<i>Thero</i>
<i>Ligea</i>	<i>Peloris</i>	<i>Thespia</i>
<i>Limneria</i>	<i>Perfa</i>	<i>Thetis</i>
<i>Lyceste</i>	<i>Perseis</i>	<i>Thoë</i>
<i>Lycorias</i>	<i>Petrea</i>	<i>Thyca</i>
<i>Marcia</i>	<i>Pherusa</i>	<i>Thyella</i>
<i>Melantha</i>	<i>Pholoë</i>	<i>Thisbé</i>
<i>Melite</i>	<i>Phylidocé</i>	<i>Thorebia</i>
<i>Meloboris</i>	<i>Pitho</i>	<i>Thyche</i>
<i>Memnesthe</i>	<i>Plexaura</i>	<i>Thyro</i>
<i>Metis</i>	<i>Plione</i>	<i>Uranca</i>
<i>Minestra</i>	<i>Polydora</i>	<i>Xanto</i>
<i>Minopene</i>	<i>Proto</i>	<i>Zeuxo</i>
<i>Memeritis</i>	<i>Prymno</i>	<i>Zexo</i>
<i>Neso</i>	<i>Rhodea</i>	
<i>Nisæa</i>	<i>Sagaritis</i>	

We may remark by the by that some of these Nymphs are named twice, according to the different Manner in which the Poets, from whom *Beger* has taken this List, pronounced their Names; and of others, we may observe, are the same with some the Muses.

CH A P. IX.

Of Eolus and the Winds.

EOLUS is also reckoned amongst the Gods of the Sea, because he was believed to be the God of Winds and Storms. This Prince, the Son of *Hippotus*, and whose Merit ranked him among the Sons of *Jupiter*, lived in the Time of the Trojan War, and reigned, if we may believe *Servius* and *Varro*, over the Islands which were first called *Vulcanian*, and afterwards got the Name of *Eolian*.

These

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These Islands seven in Number, lie between *Sicily* and *Italy*, on the Side of the Promontory of *Pelorus*, as we are told by *Diodorus* and *Pliny*. *Homer* speaks only of one, which he calls *Eolia*, though there is none of them that goes by that Name, but he calls it from the Name of its King *Eolus*: It was undoubtedly that of *Lipara*, where there are a great many *Vulcanos*; whence *Aristotle*, speaking of this Island, says, it appears bright in the Night Time by Fires. *Strabo* is of the same Opinion, and this is the Reason why they sometimes placed here *Vulcan's* Forges; a fable founded upon the Name which the *Phœnicians* gave to that Island: Those first Voyagers having landed there, and seeing the Fires which broke forth from it, named it, as *Bochart* has remarked, *Nibaras* or *Nebras*, which signifies a *Flambeau*, a lighted Fire.

'Twas in these Islands that *Eolus* reigned when *Ulysses* arrived there. That Prince was renowned for Wisdom and Prudence, and Hospitality to Strangers; he was ready to assist them with friendly advice as to the Dangers of Navigation (1). He applied himself especially to observe the Winds, by viewing the Smoak which arose from the Caves of *Lipara*, as *Pliny* remarks: He even carried these his Observations so far, by the Help of a little Astronomy (2), and by considering the ebbing and flowing of the Sea, as we are told by *Strabo* (3), that he frequently foretold what Wind would blow for some Days; a Thing not impossible to be foreseen, when one finds, after long Experience of the Climate, that the Wind which prevails one Day, generally continues for some Days after. As he lived at a Time when Navigation was very imperfect, and when it was very difficult for them, if they once departed a little from the Coast, to return thither and escape the Storm, hence they had frequent Recourse to him, to know what Winds should blow while they were to be at Sea. Several Persons were the better for his Advice;

(1) Diod. Sic. l. 5. (2) Ch. 1. (3) L. 8.

Advice ; and his Reputation went so far, that he was looked upon as the King of the Winds, their Lord and Superintendant (a).

The Poets afterwards disguise, this History by their Fictions. *Homer*, instead of saying simply that *Ulysses*, who had consulted that Prince, by not giving Credit to his Counsels, and staying out at Sea longer than he ought to have done, had suffered a violent Storm which destroyed his Fleet in the View of *Ithaca*, says in a figurative Manner, that *Eolus* had shut up the Winds in a Bag of Goats Leather, and had given them to *Ulysses*, with express Order not to meddle with it till a certain Day. He adds that the Companions of *Ulysses*, seeing him fast asleep, opened the Bag, imagining it contained his Treasures ; and that in a Moment the Winds issued out with Fury, and raised that horrid Storm in which they all perished. *Virgil* again has borrowed his ideas from the Greek Poet and further embellished the Subject. He says (1), *Juno* having a mind to keep *Eneas* from *Italy*, where she knew a Settlement was promised him by the Fates, repaired to *Eolus* into the Islands where he kept the Winds shut up in a deep Cavern (b), that she entreated him to raise a Storm to drive *Eneas* from *Italy*, and so forth. In like Manner the other Poets speak of him : some of them said, before *Eolus* took upon him the Direction of the Winds, they made a terrible Devastation upon the Earth ; that they had separated *Sicily* from the firm Land ; that

(a) — Hic vasto Rex Æolus antro
Luctantes ventos, tempestatesque sonoras
Imperio premit, ac vinclis & carcere frændt.

Virg. Æn. l. i.

Homer, says much the same.

(1) En. l. i.

(b) *Seneca* rallies *Virgil* for having shut up the Winds in a Cave, since they are only Winds by their impetuous Motion ; but this Criticism falls to the Ground of itself, since the Winds are in a Cave, much after the Manner of the Air in the *Eolipike*, whence it only wants to vent itself with Impetuosity ; so that this is but a Question about a Word.

that a Tempest of old had opened that famous Inlet of the Ocean into the Mediterranean, which we call the Streights of *Gibraltar*, &c.

We must not however imagine that this Circumstance of the Winds shut up in a Bag contains some hidden Mystery : The Mythologists indeed (a) have made several Discoveries therein about the Nature of the Winds, which would be admirable if the Authors of this Fable had ever thought of them. We may reckon *Homer* in this Fiction is alluding to some antient Custom, like that which is still used in *Lapland*, where you meet with several Seamen who sell the Winds to those that embark, and promise for a certain Sum of Money, to imprison those that might molest their Voyage. 'Tis probable that the Antients had some such Practice among them; which had given Rise to this Fiction of Winds shut up in a Bag.

Eratosthenes had not considered this Circumstance of the Fable in so serious a Light, when he said, *he would undertake to shew all the Places which Ulysses had seen in his Voyages, when any one would find out the Person who had sewed up the Bag wherein the Winds were inclosed.* This is a Piece of facetious Railery, but the Force of it is quite broke by *Polybius*, who maintains, as has been several Times said of Fables in general, that the Substance of *Ulysses's* Voyage is true; but that *Homer* had interspersed them with Poetical Fictions and physical Allegories. I take this, for Example, to be the Case as to what the Poet says of the twelve Children of *Eolus*, six Sons and six Daughters, who were married to one another: For if we understand not this Article literally, as *Diodorus* has done (1), we may suppose he meant the twelve principal Winds, that often unite their Forces together in Hurricanes.

But now that we are upon the Chapter of Winds, we shall remark, that Pagan Superstition went the length

(a) See Natal. Hist. of *Eolus*.

(1) L. 5.

length of adoring them as Divinities : Sacrifices were offered to them upon undertaking a Voyage, as we learn from several Authors (a). *Ovid* mentions the Temple which *Scipio* erected to the Tempests : *Augustus*, according to *Seneca* (1), built a Temple in the *Gauls* to the Wind *Cyrcius* ; and *Virgil* says, *Eneas* sacrificed to the Zephyrs a white Sheep : *Pecudem Zephyris felicibus albam* ; where 'tis proper to remark that the *Greeks*, in the Worship which they paid to the Winds, and in the Fable of *Eolus*, whom they made their Sovereign, had only imitated the oriental Nations, especially the *Persians*, who, according to *Herodotus* (2), ascribed a religious Worship to those blustering Divinities ; and to this Custom the Author of the Book of Wisdom is alluding, when he reckons among the Divinities of the *Gentiles*, the Air and the Winds : *Aut ventum, aut celorem aerem deos putaverint* (3) ; and that at a Time when probably the Fables of the *Greeks* upon this Subject had not yet passed into the East.

To return to the History of *Eolus*, 'tis not amiss that we explain a Circumstance which *Homer* relates (4) of the Island of *Lipara*, where he reigned. That Poet says the Palace of *Eolus* resounded daily with Acclamations of Joy, and that there harmonious Sounds were to be heard : For 'tis probable that this is founded upon the Wonders that were reported concerning that Island. In one of the seven Islands of *Eolus*, says *Aristotle* (5), we are told that there is a Tomb concerning which strange Prodigies are related — We are assured that a Noise of Drums and Cymbals is there to be heard together with loud Acclamations, &c. 'Tis easy to see that what had given Rise to this, is, the Noise made by the Fire pent up in the Caverns of that Island ; and consequently *Homer* alludes to the antient Name of the Island, which was called the

(a) Tres Eryci vitulos, & tempestatibus agnam
Cœdere - - - jubet. En. l. 3.

(1) Qu. nat. l. 5. c. 17.

(2) L. 1.

(3) Wild. c. 3.

(4) Odyss. l. 10.

(5) Lib. de Incredibil.

Meligornis, as we learn from *Callimachus* (1). *Diana*, says he, went in quest of the Cyclops, and found them in the Island of *Lipara* (this is the Name it has at present; but then it was called *Meligornis*) &c. *Borchart* has very well remarked (2), that this subterraneous Noise, which we have been now speaking of, had given Occasion to call the Island by this last Name, since in the *Phenician* Language, *Meluginin*, or *Menagginin*, signifies the Island of those who play upon Instruments. The same Author derives also very happily from the same Language the Origin of the Name *Eolus*, and of this whole Fable, which had, no doubt, been written by the *Phenicians*; and 'tis probable that the *Greeks* finding in it the Word *Aol*, which, in that Language, like *Aella* in *Greek*, signifies a Storm; and having perhaps read in the same Annals the Word *Aolin*, that is to say, the King of Winds and Storms, formed thereof, after *Homer*, the proper Name of a Man whom they called *Eolus*.

But with Deference to the Authors of these Conjectures, I cannot be of their Mind. The Prince, whose History I have now given, was really named *Eolus*, and descended from the antient King of this Name, who was the Son of *Deucalion*, whose Descendants, after having given many Kings to *Greece*, sent several Colonies into the *Lesser Asia*, whose Coasts they peopled, and passed from thence into *Italy*; and of this last Transmigration *Diodorus Siculus* thus speaks (3); *Mimas*, the Son of *Eolus*, reigned in a Part of *Thessaly*: His Son *Hippotus*, who succeeded him, was Father to *Eolus* II. and he again of *Arne*, who gave her Name to the Capital of his Kingdom. This Princess having suffered her Gallant to debauch her, was sold by her Father to a Merchant of *Metapontus*, who brought her into *Italy*, where she was delivered in a little Time after of two Sons, who were adopted by their Master. Having after this been guilty of Murder, they were ba-

N n

nished

(1) Hymn to *Diana*. (2) Chap. L. 4. (3) L. 1.

nished from *Metapontus*. *Eolus* repaired to *Liparus*, the Son of *Auson*, who reigned over the *Liparian* Islands, whose Daughter he married, and succeeded him after his Death. *Eolus* had several Children: *Astiochus* the eldest reigned over the same Islands which were called *Eolian*, from the Name of their Father. *Jocastes* settled in the Confines of *Rheggio*; *Xuthus*, *Androcleus*, *Pheremon* and *Agathyrsus*, reigned in several Parts of *Sicily*, and their Descendants dwelt there till a Colony was sent thither by the *Dorians*. All these Circumstances we learn from *Diodorus Siculus* (1), *Strabo* (2) and *Eustathius* (3).

The Winds, as we have said, were also created Divinities; and tho' Antiquity has transmitted to us little or nothing about the Worship was paid to them, we learn however from *Pausanias* (4), "That at the Foot of a Mountain, near *Asopus*, was to be seen an Altar consecrated to the Winds, to whom, says he, on a certain Night of the Year, a Priest offers Sacrifices, and there about four Trenches performs some secret Ceremonies of an odd Nature, in order to appease their Fury. The same Priest during the Ceremony sings some magical Verses, which, they say, *Medea* made use of in her Inchantments." There were also discovered some Years ago, near *Nettuno* in *Italy*, an Altar consecrated to the same Divinities, with this Inscription; *Ara Ventorum*. *Herodotus* (5) and *Strabo* assure us, that the antient *Persians* sacrificed to the Winds *, and consequently it cannot be doubted that they were looked upon as Divinities, since Sacrifice is the least ambiguous Mark of the Kind of Worship called *Latria*. *Vitruvius* speaks of that celebrated Tower of the Winds which was at *Athens*, whereof *M. Spon*, who discovered it, has given a Draught, and has described it in the second Volume of his Travels thro *Greece* (6). On this Tower were
to

(1) L. 5. (2) L. 1. (3) Upon the seventh of the *Odyfey*. (4) In *Corinth*. (5) L. 1. * *ἀνεμολαί*. (6) 1 P. i. 76.

to be seen the eight principal Winds represented with their Names; but nothing can be concluded from this Monument for the Worship paid to the Winds; *Vitruvius* speaks of it only as a singular Piece of Architecture.

This is the Substance of what may be inferred from the few Monuments we have extant, concerning the Manner of representing the Winds. Upon the Tower which we have been speaking of, the eight principal ones are represented like young Men with Wings, whereof one seems to be blowing, the other to be pouring Water from a Pitcher, &c. In a Manuscript of *M. de Peyresc*, preserved in the Library of *S. Victor*, is to be seen a Bas-relief representing some Divinities, with the Signs of the *Zodiac*, and a Wind blowing with a Satyr's Ears, and two Wings upon the Forehead like *Mercury*. In fine, the Wind which was by the Altar of *Nettuno*, is blowing into a Shell-trumpet much after the Manner of a *Triton*.

CH A P. X.

Of the Sirens.

WE all know that the Poets represent the *Sirens* as beautiful Women, who inhabited steep Rocks upon the Sea-shore, whither having allured Passengers by the Sweetness of their Musick, they put them to Death. Some will have them to be the Daughters of the River *Achelous*, and of the Nymph *Calliope*; others alledge that they sprang from the Blood of the Wound which *Hercules* gave the God of that River, by pulling out one of his Horns. Their Number is not determined. *Homer* reckons only two of them, others allow five; namely, *Leucosia*, *Ligia*, *Parthenope*, *Aglaphon* and *Mopse*; others, in short, admit only the three first of these now mentioned (1).

N n 2

Several

(1) Serv. in L. 5. *Æn.*

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Several Fables are delivered about them: *Ovid* says they accompanied *Proserpine* when she was carried off, and that the Gods granted them Wings to go in quest of that Princess (*a*). 'Tis added, that in despair of hearing any Account of her, they settled at length upon those Rocks, where their Employment was to destroy those whom they allured thither.

Homer (1), who places the *Sirens* in the midst of a Meadow drenched in Blood from the Carnage of those whom they had destroyed (*b*), tells us Fate had permitted them to reign till some Person should over-reach them; that the wise *Ulysses* was he who accomplished their Destiny, having escaped their Snares by stopping the Ears of his Companions with Wax, and causing himself to be fastened to the Mast of his Ship; which, he adds, plunged them into such Despair, that they drowned themselves in the Sea, where they were transformed into Fishes from the Waste downward. With regard to these two Opinions of *Homer* and *Virgil*, to mention it by the By, a Question arose some Years ago, whether the *Sirens* were considered by the Poets as Fishes, or as Fowls. An illustrious Prelate (2) thought to decide the Matter by saying, before their Metamorphosis, that is to say, before they threw themselves into the Sea, they were looked upon as Fowls, because of the Wings which the Gods had given them;

(*a*) An quia cum legeret flores Proserpina vernos,
De numero comitum mistæ Sirenes eratis?
Quam postquam toto frustra quæstistis in orbe,
Protinus ut vestram sentirent æquora curam,
Possit super fluctus alarum insistere remis
Optastis; facilesque Deos habuistis, & artus
Vidistis vestros subitis flavescere pennis.

Met. L. 6.

(1) *Odyss.* L. 11.

(*b*) *Virgil* places them on Rocks surrounded with dead Mens Bones.

Jamque adeo scopulos Sirenium adducta subibat,
Difficiles quondam, multorumque ossibus albos.

Æn. L. 5.

(2) *Huetius.*

them ; but that they are to be reckoned from that Time among the Divinities of the Sea.

He ought to have added, that we are to consider the *Sirens* in three Periods of Time. First, they were beautiful Virgins, Nymphs who had nothing monstrous ; thus they were when they accompanied *Proserpine*, and gathered Flowers with her in the Meadows of *Enna* :

- - *Cum legeret flores Proserpina vernos,
De numero comitum mistæ Sirenes eratis.*

And that after having sought for that Princess by Land without finding her, they demanded Wings from the Gods to fly over the Seas :

*Protinus ut vestram sentirent æquora curam,
Posse super fluctus alarum insistere remis
Optastis ;*

Which was accordingly granted them :

- - - *Facilesque Deos habuistis, & artus
Vidistis vestros subitis flavescere pennis :*

From that Time we are to consider them as Fowls with Virgins Faces :

- - - *Cum virginis ora geratis.*

Lastly, From the Moment that they threw themselves into the Sea, in despair for *Ulysses's* having got the better of them, we are to consider them as Fishes and Divinities of the Sea.

However, not to dissemble, I am of Opinion that *Huetius* was mistaken, and that Antiquity never looked upon the *Sirens* to be Fishes ; neither *Homer*, who describes them only under the the Figure of voluptuous Women ; nor *Virgil*, nor *Servius* his

Commentator; nor *Ovid*, who thus describes them:

- - - - - *Vobis, Acheloides, unde*
Pluma, pedesque avium, cum virginis ora geratis?

Nor any other of the Antients, that I know of, had ever that Idea of them; and when *Homer* says, Despair for having been baffled by *Ulysses*, induced them to drown themselves in the Sea, he speaks nothing of their Metamorphosis into Fishes: 'Twas the Painters, the Sculptors, and the Relations of Travellers concerning the Siren-fish, that gave a Handle to represent the poetical *Sirens* under that Figure. We likewise find them upon antient Medals, with the Feet of a Cock or of a Sparrow (*a*), and of several other Figures (*b*).

If, after all these Disquisitions, we would trace this Fable to its Source, *Servius* will inform us that it derived its Origin from certain Princesses who reigned of old upon the Coasts of the *Tuscan Sea*, near *Pelorus* and *Caprea*, or in three small Islands of *Sicily*, which *Aristotle* calls the Isles of the *Sirens*. These petty Queens were very debauched, and by their Charms allured Strangers, who were ruined in their Court by Pleasure and Prodigality. This is, no doubt, the Foundation of all that *Homer* says of the *Sirens* (1), that they bewitch those who are so imprudent as to come near them and listen to their Songs; that they detain them in a capacious Meadow, where nothing is to be seen but Heaps of Bones and Carcases which lie withering in the Sun. None that visit them once, adds the Poet, ever return to receive the Embraces and joyful Congratulations of their Wives and Children; all who doat upon their Charms are doomed to perish.

What

(*a*) See the Treatise upon this Subject by the *Abbé Nicaise*.

(*b*) *Ovid*: L. 5. *Elean*: L. 7. *Servius* in *Aeneid*. *Vossius* de *Idol*: L. 3. and the *Abbé Nicaise*, loc. cit.

(1) *Odyss*: L. 12.

What *Solomon* says (1) of the Miseries to which those are exposed who abandon themselves to sensual Pleasure, exceedingly justifies the Idea given us of the *Sirens* by the *Greek Poet*, and by *Virgil's* Commentator. "Those foolish Women, says the wise King, call Passengers who go right on their Way. Whoso is simple, say they, let him turn in hither: Stolen Waters (*that is Stolen Pleasures*) are sweet; and Bread eaten in secret is most pleasant: The Fools know not that Giants are there, and that her Guests are in the Depths of Hell."

However natural the Explication is which *Servius* gives of the Fable of the *Sirens*, there are Authors of Opinion that it has no other Foundation but the equivocal Meaning of the *Greek Word Syrein*, which signifies to draw to oneself, or *Syra, a Chain*; or, according to *Bochart*, from the *Hebrew Word Sir*, which imports a *Song*, or *Hymn*, whence has been composed the Name of *Sirens*, as you would say *singing Women*.

May not I alledge, in order to reconcile these Authors, that there were really lewd Princeesses who dwelt upon the Sea-coasts, and who gave Rise to all these Fables; but that the Name of *Sirens* was only given them in latter Times, because they who found in the antient Language the Word *Sir*, or *Syrein*, which marked their Character, took it for their Name? And when it is said that they were the Daughters of the River *Achelous*, the Meaning is, that the Isle of *Taphos*, whence those Virgins are said to have departed when they came and settled at *Capree*, is at the Mouth of that River.

As to the Time when they lived, *Ovid* informs us it was in the Time of *Proserpine*, and that they accompanied that Princess in the Meadows of Mount *Etna*, where here Rape was committed. *Homer* makes them live in the Time of *Ulysses*, after the War of *Troy*; and I reckon these various Opinions may be reconciled by saying that they lived not all

(1) *Prov. C. 9.*

at the same Time, but after one another; that their Reign continued to the Time of *Ulysses*, who perhaps put to Death the last Princess of that Island. We need not be surpris'd that the Poets have put together, in one continued Relation, all that concerned the *Sirens*: This is not the first Time that they have brought nearer, or removed farther, by many Ages, the Events of fabulous Times; and this I take to be a better Solution, than to say that *Homer*, by the magnificent Fable of the *Sirens*, had no other View but merely to teach us that his Heroe avoided the Charms of Pleasure, he whom he makes to stay seven Years with *Calypso*, and to be captivated with *Circe's* Charms. I must not however omit the Opinion of an antient Author (1) who takes the Fable of the *Sirens* to have arisen from what was observed near the Promontories either of *Sorentum*, or *Capreae*, where was heard a Kind of harmonious Noise occasioned by the breaking of the Waves against the Rocks, among which they are pent up, by Means whereof, Passengers were drawn in thither, and sometimes suffered Shipwreck; where we may observe, that this Circumstance contributed perhaps not a little to embellish the Fable; at least such a Kind of Harmony, tho' much more disagreeable, contributed to that of *Charybdis* and *Scylla*, as shall be said elsewhere (2).

But what shall we say to the Relations of Fishers, informing us that they have sometimes found *Sirens* in the Sea much like those Pictures of them which the Painters give, and which they have brought to the Courts of Princes? As to that I answer, that sometimes Monsters have been found in the Sea, that had a Figure pretty much resembling that of a Woman, with a Fish's Tail, but very black and covered with Scales, which yet bore no Resemblance either to the *Sirens* or *Tritons* of the Poets;

(1) Archip. V. Nat. L. 5. (2) History of *Ulysses*.

Poets; and we may reckon all these pretended Monsters, Satyrs, Nymphs, Sirens, &c. wherewith the Relations of Travellers are full, never to have existed but in what *Rabelais* calls the Country of Tapistry.

If I be farther asked what the holy Man *Job* understood (a), by saying he mourned for his Affliction with the Voice of *Sirens*? I presume he had an Eye to certain Birds, which, according to *Pliny*, (1) lulled Passengers asleep by the Sweetness of their Musick; and as these Birds frequented the Desarts, the Holy Man designed to express by them the doleful Solitude to which he was reduced: *Sicut passer solitarius in tecto.*

Some of the Scripture Interpreters are of Opinion that the Prophet *Isaiab* (2) had also the *Sirens* in his Eye, when he foretels that *Jerusalem* should be inhabited by Monsters that were to have the upper Part of their Body like a beautiful Woman, and the Feet and Tail of an As; at least it was this Notion had given a Handle to the antient Architect who built the Church of *Notre-Dame* at *Paris*, to have engraved upon one of the Porticoes a *Siren* with the Body of a Woman, and the Feet and Tail of that Animal. (3). The Septuagint, I own, and after them *S. Jerom*, have translated the Word *Tannin* which the Prophet has made use of, by that of *Sirens*; but 'tis plain *Isaiab* designed in that Place only to figure the Solitude to which *Jerusalem* was one Day to be reduced, by foretelling that the very Monsters should lodge there; nor has he any Allusion to the Fable of the *Sirens*, any more than the Prophet *Jeremiab* to the *Lamiæ* (b), who
are

(a) Factus sum frater Sirenum, & sodalis passerum. *Job* cap. 30. v. 29.

(1) L. 10. c. 49. (2) C. 3. v. ult. (3) Nicaise Loc. cit.

(b) *Philostratus in vita Apol.* says the *Lamiæ* had the Face as it were of a Woman, and a very white Neck, which they exposed

are said to have displayed their Bosoms to Passengers, to entice and devour them, and were really a Kind of Dragons that lay concealed in Bushes, where they devoured the Passengers that came near them.

posed to Passengers in order to attract and then devour them. The Name of *Lamia* is thought to come from *Lamor*, which signifies a *Rose-tree*, or from *laniare*, to devour; or rather from the *Arabick* Word *Lanama*, which, according to *Bochart*, signifies the same Thing. There was once a *Lamia* *Jupiter's* Mistress, whose Children *Juno* destroyed: She turned so delirious, as to destroy all that came in her Way.



MYTHO-



MYTHOLOGY and FABLES

Explain'd by

HISTORY.

BOOK III.

Of the Gods of the Earth.

THE antient Pagan World was not content with filling Heaven and the Sea with Gods and Goddesſes, they alſo peopled the Earth with them. The Earth itſelf was a Divinity, and all its Parts had their particular Deities ; thus the Woods had their Dryads, their Hama-dryads, their Satyrs, &c. the Mountains their Oreades ; the Corns, the Gardens, the Fields, a Multitude of particular Gods who preſided over them, and watched for the Preſervation of the Fruits ; the Houſes, their Lares and Penates, and each of theſe Gods had his proper Functions, his Honours and Worſhip. 'Tis true, moſt of theſe Divinities were only phyſical Beings, which owed their Original to Fear or Neceſſity ; it cannot however be denied that ſome of them may be reckoned animated Gods : Theſe were illuſtrious Men, who diſtinguiſhed themſelves, either in the Culture of the Fields and Gardens, or
by

by some useful Invention in Husbandry, for which they received Deification.

Farther those Gods of the Earth and of the Country were not all of the Number of those whom *Ovid* calls *the Commonalty of the Gods*, some of them were of the first Order. *Varro*, who invokes them in the Beginning of his Work of the Country Life, says, there were twelve of them, whom he calls *Consentes*, different from those twelve great Gods of Counsel, whom we have spoke of in the first Volume. First *Jupiter* and *Terra*, the one the Father and the other the Mother. 2. The *Sun* and *Moon*, that are so much regarded in Seed-time, and that have a great Influence upon the Fruits of the Field, and upon the Harvest. 3. *Ceres* and *Bacchus*, whose Productions are so necessary to Life. 4. *Robigus* and *Flora* that prevent what is pernicious to the Earth, and make them flourish and ripen in Season. 5. *Minerva* and *Venus*, of whom one had the Care of the Olives, and the other of the Gardens. 6. The *Water* and *Bonus-Eventus*, because without Water the Earth remains parched, and has no good Success in its Productions, either produces no Harvest at all, or but a bad one.

Virgil in the Beginning of his *Georgicks*, makes much the same Invocation, and seems to have copied *Varro* :

Lights of the World! Ye brightest Orbs on high!
That lead the sliding Year around the Sky:
Bacchus and fost'ring Ceres, heav'nly Pair,
If for Chaonian Mast the shining Ear
First did the Earth by your kind Gift produce,
And mix'd with crystal Streams the Cluster's Juice;
And you blest Pow'rs, still present to the Swain,
Hither ye Fawns, and you the Dryad train,
Your Gifts I sing: And Thou whose Trident's Force*
First clave the Earth, and raised the neighing Horse:
And thou the Guardian of the Sylvan Toil,†
Whose full three hundred Steers graze Cæa's Isle:

* Neptune.

† Aristæus.

And

*And Pan, if thy Arcadia be thy Care,
Hither thou Guardian of the Flock repair :
Minerva, for by you the Olives flow ;
And you, fair Youth, the Founder of the Plough ;||
And you, Sylvanus, with your Cypress Bough.
Come all ye Gods, and Goddesses that bear
The suppliant Swain, and make the Fields your Care :
You who the Bloom of seedless Fruits sustain,
And you who on the sown send down the kindly Rain, &c.
Essay on the Georgicks.*

Such is the general Idea we are to have of the Gods of the Earth : Let us begin with the Genius who was thought to animate it.

CHAP. I. DEMOGORGON.

WE have Reason to place *Demogorgon* at the Head of the terrestrial Divinities, since he was the Genius of the Earth, as his Name imports (a). *Boccace*, in his Genealogy of the Gods (1), speaks of him upon the Authority of *Theodotion*, who had himself copied *Prenapides*, and what he says of him amounts to this. *Demogorgon* was a slovenly old Man, overgrown with Filth, pale and disfigured, who had his Dwelling in the Heart of the Earth. His Companions were *Eternity* and *Chaos* ; growing weary, they add, of this dismal Solitude, he made a little boul to sit upon, and having raised himself into the Air, encompassed the Earth, and so formed the Heavens. Having accidentally passed over the *Acroceraunian* (b) Mountains, he fetched from

|| *Triptolemus.*

(a) This Name is composed of two Greek Words, *Δαίμων* and *γῆρας* ; *Genius* or *Intelligence* of the Earth.

(1) L. 1.

(b) A Word signifying *Thunder-struck*. The Top of these Mountains sometimes sent forth Flames ; which is sufficient for explaining the Circumstances of the Fable.

from thence the burning Matter, which he sent to Heaven to enlighten the World, and thus formed the Sun, which he gave in Marriage to the Earth, whence were born *Tartarus* and the *Night*, &c.

The Authors now quoted give *Demogorgon* several Children, and *Boccace* has deduced their Genealogy. The first of his Children was *jarring Discord*. *Demogorgon*, said *Pronapides*, vexed in the Bottom of his Cave with the Pains that *Chaos* felt, opened her Womb and took from thence *Discord*, who left the Bottom of the Earth, to come and dwell upon the Surface. In like Manner he took from thence *Pan*, who is his second Son, and then the three *Parcae*, *Clotho*, *Lachesis*, and *Atropos*; next *Heaven*, *Pitbo*, and the *Earth*, who was his eighth Child. The *Earth* thereafter had several other Children, whose Father was not known; namely the *Night*, *Tartarus*, *Pharca*, *Tages*, and *Antæus*. The ninth of *Demogorgon's* Children was *Erebus* who had a numerous Offspring; but I am ashamed to relate such wild Dreams.

'Tis easy to conceive that this is only a physical Fable, a particular Theogony, under Mask whereof the Antients have wrapped up in a very gross Manner the Mystery of the Creation of the World, which they had learned from some lame Tradition. This or something like it I take to be the Manner in which this Fable was introduced. The *Arcadians* seeing the Earth of itself bring forth Flowers and Fruits, form Fountains, Streams, and Rivers; send forth frequently Fire and Flames, and liable to Convulsions, imagined that she was animated, and gave the Name of *Demogorgon* to the Divinity that presided over her. So great was their Veneration for this terrible Name, that it was not allowable to mention it; and we may reckon what *Lucan* (1) and *Statius* (2) say of the God whom 'tis not lawful to name, is to be explained of *Demogorgon*.

'Tis

(1) L. 6.

(2) L. 4.

'Tis probable the Philosophers meant no more by this Divinity, than that vegetative Principle which gives Life to the Plants (*a*) ; but the vulgar fancied it was a real God who resided in the Bowels of the Earth, to whom they offered Sacrifices, especially in *Arcadia*. We must not forget however what was the Opinion of some Authors, that *Demogorgon* had been a Magician so skilful in his Art, that he had Ghosts and aerial Spirits under his Command, made them absolutely subject to his Will, and severely punished those of them who did not execute his Orders.

CHAP. II.

Of the Earth adored under different Names.

THE Earth was one of the chief and most ancient Divinities of the Pagan World, and there were few idolatrous Nations that did not pay her a religious Worship : What is more singular in this Case, the Philosophers were, or at least affected to be of the same way of thinking with the Populace. *Plato*, in his *Timæus* and *de Legibus*, says, the World, the Heavens, the Stars, and the Earth are so many Divinities ; *Heraclides* of *Pontus*, his Disciple, not to mention others, reckons the Earth also among the Gods, as to which you may consult *Cicero* in his first Book of the Nature of the Gods. The Earth we know had several Names : The most antient of all is that of *Titea* mentioned by *Sancho-niathon*, *Diodorus*, and several other Antients. This Name, as has been said in the History of the *Titan* Princes who were her Sons, signifies *Clay*, or *Earth*, and consequently was very suitable to her, as well as that of *Uranus* to her Husband, which signified *Heaven* : And as the Pagans know nothing next to the

(a) Spiritus intus alit, totamque infusa per artus
Mens agit molem.

Virg. Georg. l. 2.

the *Chaos*, older than the Heavens and the Earth, we may conclude that these were their two first Divinities. Another Name of the Earth was that of *Rhea*, the Wife of *Chronus* or *Saturn*, a younger Goddess by one Generation than *Titaea*, though frequently confounded with *Diana*, *Ceres*, and *Proserpine*, with this Distinction however, that *Diana* was taken for the upper Hemisphere of the Earth, and *Proserpine*, as also the God *Tellumo*, who was reckoned the same with *Pluto*, for the lower Hemisphere; lastly *Ops* & *Tellus*, *Vesta*, *Bona-Dea*, *Cybele*, the Great-Mother, were also other Names given to the Earth (a). Having said enough of the first of these Divinities, it only remains that we exhibit the ancient Mythology relating to the others.

Varro, in *St. Augustin* (1), accounts for these different Names, and explains the Mystery of them. "They believe, says he, that *Tellus* is the same " with the Goddess *Ops*, because she is improved by Labour (2); the Great-Mother, because she produces Aliments; *Proserpine*, because the Corns spring out of her Womb; *Vesta*, because she is cloathed with Herbs and Turf: " Thus it is they reduce several Goddesses to this " one, and not without Foundation. She is also " called, says the same Author, the Mother of the " Gods: The Drum, which is given her, figures " the Globe of the Earth, the Turrets she wears " upon her Head, represent her Cities; the Seats " with which she is surrounded, denote that she " alone, while all Things are in Motion about her, " remains fixed and immoveable. The Eunuch- " Priests who serve her, point out that no more is " needful for obtaining Grains and Seeds, but to " cultivate

(a) We have three Hymns under *Orpheus's* Name in Honour of the Earth, one under the Name of *Rhea*, the other under that of *Mother of the Gods*, and the third under her proper Name of *Earth*.

(1) *De Civ. Dei*, l. 7. c. 24. (2) *Ops* ab *Operé*.

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“ cultivate the Earth, because all is to be found in
 “ her Womb. Their tossing and tumbling one an-
 “ other before her, is to shew those who cultivate
 “ the Earth not to be idle, since they have al-
 “ ways something to do. The Sound of Cymbals
 “ denotes the Noise that the Utenfils of Agriculture
 “ make ; and they are of Brass, because these U-
 “ tensils of old were made of that Metal before
 “ Iron was found out. The Lion unchained and
 “ tame, represents that there is no Ground so wild
 “ and barren, but may be subdued and cultivated.”

The *Romans* and other People of *Latium* sacri-
 ficed to the Earth, in the different Seasons of the
 Year. First, on the 24th of *January*, that she might
 give Growth to the Grains, and the other Fruits
 which she bears ; and the Festivals celebrated on
 that Occasion, were called the *Holydays of the Seed-*
time, Ferie sementinae. The second Festival that
 was celebrated to her Honour, and in which she
 was invoked to receive from the Sun a moderate
 Heat, and favourable Rays for the Preservation of
 the Fruits, was called *the Festival of Joy* ; at least
 this is what I take to be the proper rendring of the
 Name of *Hilaria* that was given it : This was cele-
 brated the eighth of the Kalends of *April* *, at
 which Time the Days, as *Macrobius* remarks (a),
 begin to be longer than the Nights.

Cælius Rhodiginus (1) reckons this Festival was
 celebrated in Honour of *Pan* ; but herein he is con-
 tradicted by all Antiquity, which attests that it was
 consecrated to the Earth, under the Name of Great
 Mother of the Gods. I might alledge in Proof of
 it, the Testimony of Numbers of Authors ; but
 I shall only name *Herodian*, who positively asserts
 O o it,

* 25th of *March*.

(a) Celebratur latitiæ exordium ad octavum Kalendas Aprilis,
 quem diem *Hilaria* appellant, quo primum tempore sol longio-
 rem diem nocte protendit. *Macro. Satur. l. 1. c. 21.*

(1) *Ant. 6. c. 16.*

it (a), and in this has been followed by *Lylio Gyraldi, Casaubon, Petavius, Lacerda, Lazius, Struck, Meursius, Gronovius*, and several others.

The third Festival, which was celebrated the first Day of *May* in honour of the Earth under the Name of the good Goddess, was called *Damium*, from a Name of that Goddess whom they surnamed *DAMIA*, as we learn from *Festus*: *Dea quoque ista Δαμία appellabatur*. The Criticks are perplexed about the Signification of this Name, and assign several Etymologies of it; but *Cicero* lets us know the true one (b).

When the Time allotted for the Celebration of this Festival was come, the Vestals repaired to the House of the High-priest to offer a Sacrifice to the good Goddess, the mysterious Divinity to whose Name the Men were Strangers, it being communicated only to Women. This Sacrifice, instituted for the Preservation and Prosperity of the *Roman* People, was performed with great Apparatus, and wonderful Circumspection. They were at great Expences in adorning the House where the Festival was celebrated, and as the Night-time was devoted to this Ceremony, the Apartments were illuminated with a vast Number of Lights. The principal Care

was

(a) Veris initio, stato solemnique die pompam Matri Deum Romani celebrant. In ea, quæ apud quemque sunt divitiarum præcipua Supellexque pleraque imperatoria, materiæ aut artis spectandæ, præferri ante Deam solent. Passimque omnibus ludendi licentia permissa, sic ut personas inducant quas cuique libitum, nullamque non magistratuum quoque imaginem, prout cujusque studium, repræsentent: Sic ut non temere falsos a veris dignoscas.

(b) Δαμίων is a Word of the *Dorick* Dialect, and is put for Ἀμπίον, that is to say, Ἀμφοδίων, publick. *Paulus* and his Followers have taken this Expression for an Antiphrasis, as if it signified that nothing was less publick than this Festival, which was celebrated in private by the Women; whereas the true Reason of the Name, is, that this Sacrifice was offered to the good Goddess for the Publick; thus *Cicero* understands it, *Harusp. Resp. c. 17*. Sacrificium bonæ Dæ per Virgines Vestales pro populo, seu salute populi Romani fiebat, & in ea Domo in qua erat imperium.

was to admit to the Solemnity none but Women, to debar from thence all the Men, even the Master of the House himself, his Sons, and all his Male-slaves. Superstition proceeded so far as to block up the Windows thro' which Passengers might possibly perceive so secret Mysteries, and even to draw Curtains over the Pictures that represented Men or Male Animals.

The same Veil which hid from us the Mysteries of *Ceres Eleusis*, has also left us in the Dark as to the secret Worship that was observed during the Festival consecrated to the good Goddess. 'Tis not possible to speak with Certainty of the Name of this Divinity, and of the Homages that were paid to her. Even the *Roman* Historians own their Ignorance as to this Point, and what some of them have said of it amounts only to Conjecture. *Macrobius* attributes the Title of good Goddess to *Cybele*, or to the Earth, because she being the Source of all Blessings, supplies our Necessities. *Plutarch* seems to confound her with *Flora*, another Sort of Divinity, whom we shall speak of in this Book. *Varro* alledges she was the Wife of *Faunus*, and that her Modesty and chaste Deportment procured her divine Honours. She was so chaste, adds this antient Author, that she never looked upon another Man but her own Husband. For this Reason Women only were admitted to the solemn Sacrifice that was celebrated every Year in honour of her Memory. Popular Superstition went even so far as to persuade themselves that the Goddess would strike with Blindness every Man who should presume to cast an Eye upon the Mysteries that were the Objects of the Ceremony.

The Place where this nocturnal Festival was celebrated was adorned with Flowers and various Foliages; Myrtle however was excepted, either because, according to the fabulous Tradition delivered by *Plutarch*, *Faunus* employed the Branches of that Shrub to punish the Intemperance of his Wife, who had drunk Wine contrary to the Custom of those

Times, or because the Myrtle is consecrated to *Venus* an unchaste Goddess, whose Worship did not correspond with that of a Goddess acknowledged by the *Romans* to be the Standard of conjugal Chastity.

Tho' most Moderns have been of Opinion that the Celebration of this mystical Sacrifice was restricted to the High-priest's House, yet we have a Proof of the contrary in *Cicero's* Discourse upon the Responses of the *Aruspices*. He says, the Place prescribed for this Solemnity, could be no where else but in the House of the first Magistrates, who, by Prerogative annexed to their Offices, had what he calls *Imperium*, that is, an absolute Authority, and the Privilege of the *Auspices*. Now this Privilege belonged only to the Consuls and Priests : The same is confirmed by *Dion* (1); and *Plutarch* informs us, that in the Time of *Cataline's* Conspiracy, the *Roman* Ladies celebrated the Festival of the good Goddess in the House of *Cicero*, who was then Consul.

This Festival, as I said, was celebrated the first of *May*, which is only to be understood from the Time of the Reformation of the Kalendar by *Julius Cæsar*; for before that Time, it fell in the Month of *December*, as is easy to prove from *Cicero's* second Letter to *Atticus* (2); 'tis dated the first of *January*, and there *Cicero* mentions *Clodius's* outrageous Attempt against those Mysteries, as a recent Piece of News. The Kalendars that followed the *Julian* Reformation, fixed this Festival to the first Day of *May*.

We may add that the *Greeks* had also their good Goddess, and as little known as that of the *Romans*, by reason of the Care taken to conceal the infamous Rites that accompanied her Mysteries.

As to the Adventure of *Clodius*, who introduced himself in Disguise into the House of *Cæsar*, at the Time of celebrating the Festival of the good Goddess, which obliged that Dictator to repudiate his

Wife

(1) L. 57. (2) L. 1.

Wife *Pompeia*, we say nothing of it farther, it being a Fact so universally known.

In fine, the fourth Festival in honour of the Earth, was called *Opalia*, from *Ops*, one of the Names of that Goddess. Antiently it was celebrated the fourteenth of the Kalends of *January**, the same Day with the *Saturnalia*, which has induced *Suidas* to think that this last Festival was celebrated both in honour of *Saturn* and of the Mother of the Gods; wherein he is certainly mistaken, since, at the Time of the Reformation of the Kalendar, the *Saturnalia* passed to the sixteenth† of the Kalends of *January*, while the *Opalia* continued to be celebrated on the fourteenth.

'Tis not well known under what Figure the *Romans* represented the Earth; probably it was under that of a Woman; but what particular Symbols distinguished her from other Goddesses, is what we are ignorant of. For tho' she was often confounded with *Cybele*, and the others whom we have named, yet she had a proper Image, and a peculiar Worship. We see her sometimes represented under the Figure of a Globe.

C H A P. III.

Of Cybele, or the Mother of the Gods.

SO many Particularities are told concerning this Goddess, that tho' she is the same with the Earth, yet we thought she required a particular Chapter. I shall first present you with her History as we have it in *Diodorus Siculus* (1).

"The *Phrygians* say, they had once a King named *Meon* (a), who reigned also over *Lydia*;

O o 3

* 19th of December. † 17th of December.

(1) L. 3. C. 30.

(a) This *Meon*, whom *Xanthus*, in *Dionysius of Halicarnassus*, calls *Manes*, was probably the first King of *Lydia*; accordingly

" *dia* ; this Prince married a Wife named *Dindy-*
 " *me (a)*, by whom he had a Daughter. Having no
 " Mind that she should be brought up, he exposed
 " her upon Mount *Cybele* : The Gods, however,
 " permitted her to be suckled by She-leopards and
 " other savage Animals. Some Shepherdesses of the
 " Place having discovered the Infant, carried her
 " home with them, and called her *Cybele* from the
 " Place where they had found her. She being
 " grown up, surpassed her Companions not only in
 " Beauty and Wisdom, but also in Genius and In-
 " vention : For she found out a Flute composed of
 " several Stops, and she was the first who intro-
 " duced into Conforts Timbrels and Drums. She
 " cured, by Purifications and Musick, the Diseases
 " incident to Children and Cattle. As she had saved
 " many Children, and used frequently to hug them
 " in her Arms, hence she was unanimously called,
 " *Mother in the Mountain*. The chief of her Fa-
 " vourites was *Marfyas* the *Phrygian*, a Man esteem-
 " ed both for natural and moral Endowments (*b*).

" *Cybele*, now become marriageable, fell in love
 " with a Youth of the Country, called first *Atys*,
 " then *Papas*. Her Relations found her out at the
 " Time of her having had secret Commerce
 " with him, and being with Child to him. They
 " conducted her, by Accident, to the Court of the
 " King her Father. The Prince believed her at first
 " to be a Virgin ; but having discovered the con-
 " trary, he put *Atys* to Death, and the Shepherdesses

we are told that he was the Son of *Jupiter* ; for in the Stile of
 antient Authors, the Beginning of the historical Times of every
 Nation is described as the Beginning of Mankind, and when the
 Succession of Kings ceases to be known, they make the Earth to
 be inhabited by the Gods, from some one of whom the first
 King is always descended. This *Meon*, or *Menes*, gave his
 Name to the *Meonians*.

(*a*) *Xantus* gives *Meon* to Wife *Callirhoe* the Daughter of *Oce-*
anus, or the Ocean.

(*b*) See what has been said of this *Marfyas* in the History of
Apollo.

“ ses who had found and nursed his Daughter, and
“ ordered their Bodies to lie unburied. *Cybele*, trans-
“ ported with Passion for the young *Atys*, and in
“ Anguish for the Disaster of her Nurses, turned
“ delirious, running thro’ the Country, beating
“ Drums and shrieking aloud. *Marsyas* pitying her
“ unhappy Fate, on account of Friendship that was
“ formerly between them, thought fit to follow
“ her: They arrived together at *Nysa* where *Bac-*
“ *chus* resided, and there they found *Apollo*.

“ ’Tis said that *Apollo*, after he had consecrated
“ in the Cave of *Bacchus*, his Lyre and *Marsyas*’s
“ Pipes, grew enamoured of *Cybele*, and accompa-
“ nied her in her Ramblings as far as the *Hyperbore-*
“ *an* Mountains. About that Time the *Phrygians*
“ were afflicted with cruel Distempers, and the
“ Earth no longer produced Fruit. Having de-
“ manded of the Oracle a Remedy to their Cala-
“ mities, ’tis said they were ordered to inter the Bo-
“ dy of *Atys*, and to honour *Cybele* as a Goddess:
“ But the Body of *Atys* being intirely consumed by
“ Time, they represented it by a Figure, before
“ which they made great Lamentations, to appease
“ the Wrath of him whom they had unjustly put
“ to Death, a Ceremony which they have reserved
“ to this Day. They instituted in honour of *Cybe-*
“ *le* annual Sacrifices, on the same Altars which she
“ had formerly erected: At length they built to
“ her a stately Temple in the City *Pessinus* in *Phry-*
“ *gia*, and there founded Festivals.”

The Author, whom I have been copying, whose
Work was composed of different Pieces which he
had collected, either by reading, or in his Travels,
after having spoke thus of *Cybele* in the third Book,
delivers a quite different Tradition of her in the
fifth. “ By the Commerce, says he, which *Jupiter*
“ had with *Eletra*, one of the Daughters of *Atlas*,
“ were born *Dardanus*, *Jasion*, and *Harmonia*: She
“ having espoused *Cadmus*, when in quest of *Euro-*
“ *pa* he had gone as far as *Samothrace*, the Gods

“ vouchsafed to be present at the nuptial Feast;
 “ several of them made Presents to the married Cou-
 “ ple, and all the other Gods approved the Mar-
 “ riage by Acclamations of Joy. As for *Jasion*,
 “ ’tis said that he espoused *Cybele*, and had by that
 “ Goddess a Son named *Corybas*; but not long after
 “ having been deified, *Cybele* and *Corybas* retired in-
 “ to *Asia*, whether they introduced the Mysteries of
 “ the Mother of the Gods. *Cybele* after this mar-
 “ ried the first *Olympus*, by whom she became the
 “ Mother of *Alaea*, to whom she gave her own
 “ Name *Cybele*. *Corybas* again had matched with
 “ *Thebe* the Daughter of *Cilix*, and gave the Name
 “ of *Corybantes* to those Enthusiasts who celebrated
 “ the Mysteries of the Goddesses.”

Arnobius says, *Atys* was a Youth who kept Flocks, and that *Cybele*, even in her old Age, became enamoured of him (a); and notwithstanding her being a Queen, he still received her with Disdain; whence *Tertullian* says *Cybele* had sighed for an ungrateful Youth (b). *Midas*, the King of *Pessinus*, continues *Arnobius*, seeing the high-spiritedness of the young Shepherd, conceived great Hope of him, and designed his Daughter for him in Marriage; but dreading the Jealousy of the amorous Queen, had the Precaution to order the City-gates to be shut on the Day of celebrating the Marriage. *Cybele* apprized that a young Rival was going to take away her Gallant, run, like one frantick, to *Pessinus*, and having got the Gates broke open, or obliged the Guards to allow her Access, which the Fable expresses by saying she had burst them open with a Bounce of her Head, she entered into the City with her Troops, made great Havock in it, and having at last found *Atys* hid behind a Pine, she served him in the

(a) Contra decus ætatis, illa Pessinuntia Dindymene in bubulei unius amplexu flagitiosâ appetitione gestire, Lib. 4. adversus gentes.

(b) Cybela Pastorem suspirat fastidiosam, Apoll. C. 15.

the same Way as *Cælus* had been by his Son (a). *Agdistis*, for this was the Name of *Cybele's* Rival, not being able to survive the Disgrace of her Lover, killed herself thro' desperate Grief,

Servius (1), *Tatian* (2), *Lactantius*, and *S. Augustin*, relate somewhat differently the Story of *Cybele* and *Alys*; but still it appears to turn upon the Amours of an old Queen for a young Man who slighted her. Some Authors alledge the whole of it has no other Foundation, but that the young *Alys* being Priest of *Cybele*, kept not the Vow of Chastity which he had made to her, whereupon he punished himself in that cruel Manner; and that the Circumstances of his being transformed by the Goddess into a Pine-tree was only added, because that Tree was consecrated to her. But 'tis more probable, as *Vossius* remarks (3), that it refers to a true History; and the Difference which occurs upon this Subject among Authors, ought not to remove us from this Opinion, since it is hardly possible to find Uniformity in so antient Histories.

Catullus, who has composed a little Poem upon the Amours of *Cybele* and *Alys*, informs us only that this young Prince having quitted the Place of his Nativity, retired into the Woods of *Phrygia*, where having castrated himself through some Transport of Rage, *Cybele* took him into the Number of her Priests: Others of the Antients say, that being beloved by *Cybele*, he punished himself in that Manner, for having been moved by the Charms of the beautiful *Sangaris*; or rather we reckon that *Cybele*, being now old when she fell in Love with this young *Atis*, gave him some Potion to force his Love,
and

(a) *Minutius Felix* alludes to this Story, when he says: *Cybele Pyndimene, pudet dicere, adulterum suum infeliciter implicitum, quoniam ipsa deformis erat & vetula, ut multorum Deum matrem, ad stuprum illicere not poterat, exsecuit: Ut Deum scilicet faceret Eunuchum.* In Octav.

(1) Upon the 9th Encid. (2) *Contra Gentes.* (3) *De Orig. Idol.* l. 1. c. 10.

and that this Potion being too violent, drove the Youth to perform that unnatural Operation upon himself.

'Tis probable that all these Stories are founded upon the Plurality of Persons who bore the Name of *Cybele*. The first I take to be the same with *Titea*, *Cælus*'s Wife, whose Name imports the Earth. The second is the same with *Rhea*, the Sister and Wife of *Saturn*: The third a Princess of *Phrygia*, who lived in the Time of *Marfyas*, whose History has been filled up with the Adventures of the others, because they had dwelt in *Phrygia* where the *Titan* Princes kept their Court (*a*). This is the Country where the Worship of our Goddess was established: The Priests in after-Times perplexed her History, and gave her the Name of *Cybele*, from a Mountain in *Phrygia*. Others derive this Name from the Hebrew Word which imports *to bring forth with sorrow*, and pretend that the Tradition of *Eve*, condemned to the Pains of Childbearing, is couched under this Fable. Circumstances quite inexplicable were added to it: They gave out that *Nana* by touching a Pomegranate, or an Almond-Tree which had sprung from the Blood of *Agdistis*, whom *Bacchus* had sacrificed to his Resentment, had conceived *Atys*, and therewith they intermix Obscenities which contain the most abominable Mysteries of the Pagan Theology, as *Arnobius* reproaches them (1).

The Worship of *Cybele* became famous, especially in *Phrygia*; her Festivals there were solemnized with great Uproar: The Priests making the Din of their Tabrets to resound, and striking their Bucklers with Spears, danced and made several strange Contortions with their Heads and whole Body, whence they got the Name of *Corybantes*: With these they mingled Skrieks and Howlings to deplore the Death of *Atys*, to whose Punishment those wretched Priests voluntarily

(a) See *Don Pizron Antig.* of the Language of the *Celtæ*.

(1) Adv. Gentes.

voluntarily submitted. They were called *Galli*, and the High Priest *Archigallus*, as has been said in the first Volume (1). We know not exactly what was the Original of the Name: 'Tis not probably, as *S. Jerom* alledges (2), because none but *Gauls* were taken to be Priests of *Cybele*, and that they were thus treated for having been the Authors of burning *Rome*; nor yet because the first Priest of that Goddess was called *Gallus* (3); but rather, as *Ovid* (4) and *Festus* insinuate, from the River *Gallus*, near which these Priests inflicted upon themselves the Punishment we are speaking of, to fulfil the Law which *Cybele* had prescribed to them. The Effect of the Water of that River was to throw them into Fits of Enthusiasm; *Qui bibit, inde furit*, as *Ovid* has it. It was for the same Reason that they honoured the Pine-Tree, near which *Alys* had been castrated; crowned its Branches, and covered the Trunk with Wool, because the Goddess had thus covered the Body of her dead Lover, hoping to restore him to Life; that they abstained from eating Bread, because *Cybele* had observed a long Fast in Token of her deep Distress (5). In short, all their other Ceremonies seemed to be nothing else but a Memorial of the Story which I have related; but because the Fable of *Cybele*, historical in its Original, became afterwards of a physical Nature, that Goddess being taken for the Earth, hence her Worship came to be blended with several Circumstances that had a Relation thereto.

And indeed the Antients have always confounded *Cybele* with the Earth, who was therefore called the Mother of the Gods, since 'tis she gives Birth to all things; but they gave other Names to this Goddess which it is necessary to take Notice of. That of *Rhea* comes from the Verb *ῥέω*, *to flow*, because of the Showers that fructify the Earth; or rather

1) B. 3. (2) In cap. 4. *Hose*. (3) *Steph.* upon the Word *Gallus*. (4) *Fas*. l. 4. (5) *V. Arnob.* l. 5.

rather from the Word *ἔρα*, *Terra*, by a simple Transposition of Letters ; and this Word again derives its Original from the Hebrew, *erets*, which has the same Signification. She was likewise termed *Vesta*, *quia floribus vestiebatur* ; or *Maia*, which signifies Mother or Nurse ; *μη μήτηρ*, that is *Mother Earth*. The Name of *Pessinuntian* Goddess, was taken from a City of that Name, where she was peculiarly worshipped, as those of *Berecynthia* (a), of *Dindymene*, and some others, from Places that went by those Names. That of *Idea*, from Mount *Ida* in *Phrygia*, whereon she had a Temple, which *Claudian* describes with a great deal of Elegance (1).

The *Romans* celebrated an annual Festival, wherein Combats were intermixed in Honour of *Cybele*, under the Name of *Idean* ; and that they might not recede from the Ceremonies practised in the Temple which we now have been speaking of, they used the Ministration of a *Phrygian* Priestesses. That of *Metragyrte*, which was given her by the *Greeks*, signified that she was the Great Mother ; as *Pasithea* (b), imported that she was the Mother of all the Gods. She was also called *Portophoros*, *Turret-Bearer*, because she was always represented with Turrets upon her Head (c). *Valerius Flaccus* gives her the Surname of *Mygdonia*, which is taken from a Place of that Name in *Phrygia*, where she was worshipped (d), as also that of *Andirine* : For *Strabo* (2) informs us, that near to *Andira* was a Temple consecrated to the Mother of the Gods, surnamed for that Reason *Andirine* : The same Author farther remarks that this Goddess was called *Adporina*, from a wild and steep Mountain,

(a) Berecynthus erat castellum Phrygiæ juxta Sangarium fluvium, ubi mater Deum colebatur. *Servius*.

(1) De raptu Proserp.

(b) As much as to say, *πᾶσι θεοῖς μήτηρ*.

(c) The *Latins* rendered this Denomination by that of *Turrita*, or *Turrigera*.

(d) Mygdoniæ Pan iusta ferens sævissima Matris. *Val. Flac.* L. 6.

(2) L. 15.

Mountain, that was near *Pergamus*, where she had also a Temple that went by the same Name. *Arrian* is the only Author I know who gives *Cybele* the Epithet of *Phasiana*: 'Tis in his *Periplus* of the *Euxine* Sea, where he says, in going up to the *Phasis*, was to be seen on the right, the Figure of a Goddess holding in one Hand a Drum, with Lions under her Throne, like the *Cybele* or *Rhea* of *Athens*, the Work of *Phidias*.

She was represented as a Woman of a strong robust Make, ready to be delivered, to figure the Fruitfulness of the Earth: All the rest of her Equipage alluded to the same. The Keys which she held in her Hand, intimated that the Earth comprehends in her Womb during the Winter, the Seeds of all Fruits. Her Crown of Oak, was a Memorial that Men of old had fed upon the Fruits of that Tree. Her Temples were round, to figure the Roundness of the Earth: She was crowned with Turrets, in Allusion to the Cities that are upon it: In her Chariots were Lions *couchant* and tame, to intimate that even the most uncultivated Lands, are capable of being made fertile: If she was sitting, it was to denote her great Repose (a). The Sound of the Drums and Spears, carried an Allusion to the Tools of Brass that were employed in labouring the Ground before the Invention of Iron.

The Worship of the Earth is very antient, and 'tis not in *Phrygia* that we are to seek for the Original of it, since it was not received in *Europe* till the Time of *Cadmus*, who introduced it thither; and it was *Dardanus*, contemporary with that Founder of the Colony, that after the Death of his Brother *Jason* repaired with *Cybele* his Sister-in-Law, and *Corybas* his Nephew into *Phrygia*, whether they introduced the Mysteries of the Goddess Earth, or of the Mother of the Gods. *Cybele* derived her Name to this Goddess, and *Corybas* made her Priests

to

(a) All this is taken from St. Augustin, L. 7. de Civ. Dei, C. 24.

to be called *Corybantes*. This is the Reason why *Cybele* herself came in Process of Time to be reckoned the Mother of the Gods.

Though *Diomysus* of *Halicarnassus* (1) is not quite agreed with *Diodorus*, since he alledges that *Dardanus* founded only the *Samothracian* Mysteries which *Chryses* his Spouse had learned in *Arcadia*, and that it was only their Son *Ideus* introduced into *Phrygia* those of the Mother of the Gods : Yet we still see at what Time those Mysteries were introduced thither, by knowing the Time when those Persons lived (2). If we may believe *Lucian* (3), there are a great many Proofs that the *Syrian* Goddess is the same with *Rhea*, since the one as well as the other has her Lions, Tabrets, Eunuch-Priests, and her Head crowned with Turrets. *Macrobius* alledges, the Goddess *Atergatis* of the *Syrians* was among that People the Symbol of the Earth (a). Here then is the Worship of the Earth already established in *Syria* : But the People of that Country were not the real Founders of it, but had borrowed it from the *Egyptians* who honoured the Earth under the Name of *Isis*. This is what we learn from *Servius* (4), and from *Isidorus* after him : *Isis Lingua Ægyptiorum est Terra*. *Macrobius* and several other Authors, say the same, and *Herodotus* grants *Isis* to be the same with *Ceres*, a Divinity always confounded with the Earth ; and this is the Reason why the *Egyptians* made Use of Tabrets and other such like Instruments in the Feasts of *Cybele*, as *Ausonius* has it :

Isiacos agitant Mareotica sistræ tumultus.

What I have said here is not inconsistent with the History of *Isis* I have given elsewhere, since the

(1) L. 1. (2) See in the VIth Vol. the History of *Cadmus*.

(3) De Dea Syria.

(a) Assyrii Deo Adad nomen dederunt : subjungunt ei Deam Adargatim, Solem Terramque intelligentes. *Saturn.* L. 1. c. 23.

(1) In 8. *Æn.*

the same Divinities were frequently the Symbols of several different Things: This no Doubt is the Origin of the Worship of the Earth, which was propagated with the other *Egyptian* Ceremonies, first to *Syria* and *Phœnicia*, then into *Phrygia*, which is a Part of *Asia Minor*, from thence into *Greece*, and last of all into *Italy*: This is the common Course of the Fables and Idolatry. But to say something more positive as to the particular Worship of *Cybele*, 'tis proper to remark, that it having been established even in the Time of her Father *Meon*, according to *Diodorus Siculus*, and of the Appearance of her Statue at *Pessinus*, reckoned in one of the Epochs of the Chronicle of *Paros*, to have been in the 257th Year before the taking of *Troy*, and some Years after the Arrival of *Cadmus* and *Danaus* into *Greece*, it will follow that the Reign of *Meon* and the Commencement of the Mysteries of *Cybele* falls towards the Year 1580 before the Christian *Æra*.

The *Romans* distinguished themselves no less than the *Phrygians* by the Worship of this Divinity. That People, directed by some of the *Sibylline* Verses, sent a famous Embassy to *Phrygia*, to bring the Statue of that Goddess, which was of a black Stone, and they received it with a great deal of Pomp and Solemnity. Grave Authors tell us, that the Ship upon its Return having stopped at the Mouth of the *Tyber*, so as none were able to move it forward, they were obliged to consult the *Sibylline* Oracle; and were informed, that a Virgin was to introduce it into the Port. Then *Claudia* (She of the *Vestals* whose Reputation was the most dubious) looking upon this as a fine Opportunity for proving her Virtue, which had only been suspected from her too free Behaviour, joyned with her great Care about Dress, invoked the Goddess aloud by Prayer; and having fastened her Girdle to the Ship, she brought it forward without Resistance; by which she gained universal Admiration. *Tertullian*, I know, attributes
this

this Event to the Devil ; while others think the cunning *Vestal* took Advantage of the Wind which then began to blow ; but I may say without any Danger of outraging venerable Antiquity, that *Claudia* was either very presumptuous or very superstitious to tempt the Goddess in that Manner.

The *Romans* never failed once a Year to wash the Shrine of this Goddess in the River *Almon*, as we learn from several Authors (a). *Ammianus Marcellinus* says, this Ceremony was performed on the sixth of the Kalends of *April* * ; and *Herodian*, in the History of the Emperor *Commodus*, adds that unbounded Licentiousness reigned in the Feasts of this Goddess ; *Passimque omnibus ludendi licentia permissa, &c.* This Author says farther, that they used to carry about at that Solemnity their most sumptuous Moveables and Plate.

C H A P. IV.

Of Vesta and the Vestals.

TO speak of this Goddess with some Accuracy, we are to remark, that as they distinguished two *Vestas*, the one was reckoned the Symbol of the Earth, and the other of the Fire ; and their Worship was somewhat different. After what we have said of *Cybele*, we have nothing to add to the History of *Vesta* taken for the Earth ; we shall only consider what relates to this Goddess as representing the Fire. Her Worship consisted chiefly in preserving the Fire which was consecrated to her. The *Romans* had Virgins set apart for this Employment whom they termed *Vestals* : *Eneas* is thought to have been the Founder of this Order in *Italy*, which *Numa Pompilius* re-established afterwards. They chose for *Vestals* young Virgins between the Age of
fix

(a) *Lucan*, l. 1. *Ov.* 4. *Fast.* *Val. Flaccus*, l. 1.
* 27th of *March*.

fix and ten Years, whose Birth was to be free from all Imputation, and their Body from Imperfection; at first they were only four in Number, but two more were added afterwards: The ten first Years were for their Probation; during the succeeding ten they performed the Functions of Priestesses, and in the last ten they formed other Novices in their Turn. After thirty Years they were at Liberty to depart, and even to marry; but during the Time that they were consecrated to the Goddess, so strict Chastity was exacted of them, that when they transgressed against their Vows they were buried alive (a).

When the sacred Fire happened to go out thro' their Fault, the Pontiff punished them severely, and the Thing was reckoned of bad Omen. Besides the publick Calamities it was thought to portend, the Goddess was believed to point out thereby the Crime of some *Vestal*, and she who was suspected guilty, was obliged to clear herself from the Imputation. We are told farther that *Emilia*, one of the *Vestals*, whose Virtue was doubted, threw her Veil into the Midst of the sacred Embers; and that the Fire kindled of its own Accord. It was suffered to die away only on the last Day of the Year, and was kindled anew on the first Day of *March*, which was the first of their Year.

The common Opinion was, that in the Temple of the *Vestals* were preserved, besides the sacred Fire, several other things which *Eneas* had brought from *Pbrygia*: This was no doubt the true *Palladium*, with the Gods *Penates*, and some other Images of the *Sa-mothracian* Gods which *Dardanus* had brought into *Pbrygia*, and which the religious *Eneas* took Care to preserve in the Midst of Storms (1). It was to save these sacred Depositums, judged so necessary to the Preservation of the City, that *Cecilius Metellus* threw

P p

himself

(a) The Emperor *Commodus*, to gain Reputation to his Reign, caused the unfortunate *Cornelia* to be buried alive, upon an Accusation of being seduced by a Roman Knight, named *Celer*.

(1) L. 2. Ant. Rom.

himself into the midst of the Flames, when the Temple of the *Vestals* was on Fire, and those timorous Priestesses fled; by which he was honoured with a Statue in the *Capitol*, with a glorious Inscription. This Temple was built by *Numa*, *Romulus* never having dared, whatever Devotion he had for the Goddess, to erect one for Fear of renewing the Memory of his Mother's Crime, and of authorising by her Example the Licentiousness of other *Vestals*; contenting himself, as we learn from *Dionysius Halicarnassensis*, with building small Chapels to *Vesta* in each Tribe.

'Tis agreed, that the Worship of the Goddess *Vesta*, and of Fire, was brought into *Italy* by *Eneas* and the other *Trojans* who landed there; but the *Phrygians* themselves had received it from the eastern Nations. The *Chaldeans* had a high Veneration for the Fire, which they accounted a Divinity: There was, in the Province of *Babylon*, a City consecrated to this Usage, which was called the City of *Ur*, or of Fire. The *Persians* were yet more superstitious in this Respect than the *Chaldeans*: They had Temples which they called *Pyræa*, *Fire-temples*, set apart solely for the Preservation of the sacred Fire, as has been said in the History of the *Persian* Gods (1), where we have shewn that the Worship of the Fire had made its Way into the most distant Countries, and even as far as *Peru*, and other Countries of *America*. We have only to add here, 1. That it was not only in Temples and in the *Pyræa* that the sacred Fire was preserved, since every private Person was obliged to maintain it at the Gate of his House; and hence, if we may believe *Ovid* (2), came the Name of *Vestible*. *Virgil* gives us to understand, that *Æneas*, before he left his Father's Palace, had removed the Fire from the sacred Hearth (a). 2. That the Name of *Vesta* is synonymous with that of Fire, called by the

(1) V. 3. B. 8. (2) Fast 1. 6.

(a) *Æternumque Adytis effert penetralibus ignem. Æn. 1. 2.*

the *Greeks Esta* (a), by the *Chaldeans* and the antient *Persians Avesta*. This, if we may rely upon the learned *M. Hyde*, was, doubtless, what induced the famous *Zoroaster* to call his Book, where the Worship of the Fire was explained, by the Name *Avesta*, as much as to say, *The Preservation of the Fire* (1).

We have been very cursory in the History of the Vestals; such as desire a more circumstantiate Account of them may read the Treatise of *Justus Lipsius*, and what is published upon this Subject by the *Abbé Nadal*.

Such were the Divinities who represented the Earth in general; but vast Numbers of others were introduced, tho' of a lower Rank, for each of its Parts. There were some for the Fields, and for the Stones that bounded them; for the Gardens and Orchards; for the Woods and Groves; for the Mountains and Hills; for the Flocks and their Keepers; for the Oxen and the Horses; for the Corns and the Harvests; for the Cities and Villages; for the High-ways and Cross-ways; for the Houses, &c. as shall be shewn in the following Chapters.

CHAP. V.

Of the God Terminus.

IF the Boundaries which separate the Fields had always been kept sacred, Laws and Religion needed not to have lent their Assistance against those who encroached upon them. The golden Age, whereof the Poets speak so much, that happy Time when all Goods were common, was but a Period of short Duration; and the same Covetousness which led Men to appropriate some Things to themselves, tempted them very soon to usurp what belonged to others;

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(a) *Esta*, unde *Vesta*, mutata aspiratione, in *V. Vossius*.

(1) *De Rel. Vet. Pers.*

others: Hence the Origine of those Boundaries which the Laws obliged every particular to fix to the Ground he possessed. If we may credit *Virgil*, *Ceres* herself, that famous Législatress, who did so much Honour to the Culture of the Fields and to Tillage, was the first that founded the Law binding every one to bound his Grounds: *Partiri limite campum*. *Plutarch* traces not the Custom of Land-marks so high, at least with regard to the *Romans*, since he expressly says, that before *Numa Pompilius*, the Fields and Possessions that were in the Extent of that Peoples Territory, had no determined Limits, either by Trees, or Stones, or by any other Mark that can distinguish their Extent. But 'tis neither in the *Greek* nor *Latin* Authors we are to seek for the Institution of antient Usages. That of bounding the Fields appears to have been established from the earliest Ages, and I am apt to think the *Egyptians* were the first Founders thereof. As the *Nile*, by its periodical Inundations, confounded their Lands, they applied themselves to Geometry, whereof they are reckoned the Inventors, that after the Disorder occasioned by the Inundation, every one might have his own assigned to him: But as this Way of surveying the Fields of every individual was tedious and troublesome, 'tis probable that a more easy Method was instituted instead of it, by placing Boundaries that would hold out against the Disorders of their River. *M. de Boze*, Secretary to the Academy of *Belles Lettres*, who has made a learned Dissertation upon the God *Terminus* (1), which I shall make good use of in this Chapter, observes that the *Egyptians* received from the *Hebrews* the Custom of bounding the Fields, and that *Moses* (2) does not appoint his People to set Bounds to their Lands, since the Thing was settled every where; but only forbids them to encroach upon them.

However,

(1) Mem. de l'Acad. T. 1. P. 50. (2) Deut. C. 19.

However, as the Laws established for the Security of the Land-marks, were not a sufficient Curb to Avarice, *Numa* persuaded the People that there was a God the Protector of the Land-marks, and Avenger of Incroachments. He even built a Temple to him upon the *Tarpeian* Mount, and regulated the Ceremonies thereof. To make the Supposition more probable, he made this new God to be represented under the Form of a Stone or Stock, as we learn from *Tibullus* (1) and *Ovid* (2); and if we may believe *Lactantius* (a), that Stone was the same which *Saturn* had swallowed instead of *Jupiter*. The God *Terminus*, however, was represented afterwards with a human Body, placed upon a pyramidical Land-mark.

The Feast of this God was called from his Name *Terminalis*, and was celebrated about the End of *February*, on the sixth of the Kalends of *March*. On that Day publick and private Sacrifices were offered to him, but without any Effusion of Blood; the whole Ceremony consisted in Libations of Wine, Milk, Offerings of Fruits, and some Cakes of new Meal. The publick Sacrifices were offered in the Temples, and the others upon the Land-marks; the two Parties whose Lands touched one another, having on each Side adorned the Boundary with a Garland, offered to it their Gifts, as we are told by *Ovid* (b). Then they anointed it with Oil prepared upon the very Spot, and thus concluded the Festival. But this primitive Simplicity lasted not long; they forgot *Numa's* Law forbidding any animated Thing to be offered to the God Protector of the Marches, whose Worship was to be wholly rural, and in after

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Times

(1) *Eleg. L. 1.* (2) *Fast. L. 2.*

(a) This Stone was called by the *Latins* *Aladir*, and *Betile*, by the *Greeks*. See what has been said of it in the first Volume.

* 24th of *February*.

(b) *Te duo, diversâ Domini de parte, coronant,
Binaque ferta tibi, binaque liba ferunt.*

Fast. L. 2.

Times they sacrificed to him Lambs and young Pigs, whereon the two Families of those who sacrificed feasted near the March, where they sung the Praises of the Divinity in whose Name they assembled,

*Conveniunt, celebrantque dapes vicinia supplex,
Et cantant laudes, Termine sancte, tuas (1).*

The Event, which I am going to relate, brought a great deal of Credit to the God *Terminus*, and, to be sure, did not a little promote this Worship. *Tarquin the Proud*, designing to build upon the Capital the Temple which *Tarquin* the elder had vowed to *Jupiter*, it was necessary to displace the Statues, and to pull down the Chapels that were there. All the Gods resigned their Places without Resistance; only the God *Terminus* made good his, in spite of all the Efforts that were used to remove him, and they were obliged, after all, to let him alone; thus he remained in the same Temple that was built in that Place.

Such is the Origin of the God *Terminus*; we must not, however, dissemble that there was a God Protector of the Marches before *Numa*: This was *Jupiter* himself under the Name of *Jupiter Terminalis*, whom several very antient Authors confound with the God *Terminus*. *Dionysius Halicarnassensis* (2) says it was even to *Jupiter Terminalis* that *Numa* consecrated the Land-marks; and if we trace higher, we shall find in *Greece* the same God Protector of the Boundaries, under the Name of *Jupiter Homorius*, or *Horius*, as he is called by *Polybius* (3); and 'tis certain that the *Greeks* and *Romans* worshipped *Jupiter Terminalis* under the Form of a Stone, and that upon this Stone the most solemn Oaths were taken, according to the Form, *Jovem Lapidem Jurare*, which we have taken notice of in the first Volume. It was impossible to make the Marches to be kept

with

(1) *Qvid ibid.* (2) *L. 1.* (3) *L. 2.*

with more Awe than by supposing the Sovereign of the Gods to be the Protector of their Privileges.

C H A P. VI.

The History of Flora, Pomona, Vertumnus and Priapus, the Gods of the Gardens and Orchards.

IF we may believe *Lactantius*, *Flora* was a Prostitute, who having gained much Substance, made the *Roman* People her Heirs, and left a considerable Sum for celebrating every Year the Day of her Nativity by a solemn Festival, and Games called from her Name *Floralia*. But, continues that learned Father, the Shame both of the Inheritance, and of such a Festival, inclined the Senate to put that Courtezan into the Number of the Gods, and to feign that she was the Goddess of Flowers. *Ovid* (1), to give an Air of Truth to this Fable, says *Flora* was a Nymph called *Chloris*, who being married to the *Zephyr*, received from her Spouse the Dominion over all the Flowers.

Some Criticks, among whom are *Vossius* and *Bayle* (2), finding no such Account in the Antients, have fallen foul upon *Lactantius*; and the last makes no Scruple to say that he had borrowed the Help of Falshood, and that no other Father of the Church, nor any of the Antients had said any Thing like it. But if 'tis true that *Minutius Felix*, *Arnobius* and *St. Augustin*, among the Fathers of the Church; *Plutarch*, *Macrobius*, and an antient Scholiast on *Juvenal* among profane Authors, speak much the same Way with *Lactantius*; the Censure of those two Criticks will fall to the Ground of itself. Now *Minutius Felix* says (a) *Acca Laurentia* and *Flora* were two famous Courtezans, whom the

P p 4

Romans

(1) Fast. L. 4. (2) Crit. Dict. on the Art. of *Flora*.

(a) *Acca Laurentia & Flora Meretrices propudiosæ, inter mæores Romanorum, & Deos computandæ.*

Romans had deified. *Arnobius* gives *Flora* the same Epithet of Courtezan (1): As to St. *Augustin*, what Answer can be given to the Questions which he puts to the Pagans, namely, *Who then was this Mother Flora? What Sort of Goddess was she, since she derives all her Fame only from her Lewdness*, if she was not a lewd Strumpet, such as *Lactantius* represents her (2)? The same holy Doctor observes in another Place (3), that the Obscenities practised at the Floral Games, were expressive of the Character of the Person who had given Rise to them.

Plutarch relates, tho' somewhat differently, the same Story with *Lactantius*. A Priest of *Hercules*, says he, thought fit to game one Day with the Hero, on condition that he who won should regal the other: After this Agreement he threw the Dice for himself, and then for *Hercules*, who won. To fulfil his Promise, he prepared a sumptuous Entertainment; and, according to the detestable Custom of those Times, he brought into the Temple one of the greatest Beauties of the Town, named *Laurentia*, there to pass the Night. The Author adds, that she pleased the God, who appeared to her, and told her, that the first Person she would meet at going out of the Temple, should make her happy, and load her with Presents. *Tartutius*, a Man of Wealth, and powerful, was the Person whom she first met, and who became so desperately in love with her, that having died some Time after, he left her his immense Riches. She increased then still more by the infamous Trade she carried on for several Years; and when she saw herself at the Point of Death, she named the *Roman* Senate her Heir, who gratefully acknowledged her Favour. Her Name was inrolled in the Kalendar, and Feasts were instituted to her Honour.

Macrobius, in his *Saturnalia*, tells much the same Adventure, and says it happened under the Reign of

(1) *Advers. Gent.* L. 3. (2) L. 1. *De Const. Evang.* C. 35.
(3) L. 2. *De Civ. Dei*, C. 27.

of *Ancus Martius*. The antient Scholiast upon *Juvenal*, who lived not long after *Constantine*, speaking of the Floral Games, says they had been instituted by *Flora*, and that they were full of Obscenities (*a*). What Regard is now to be had to the Decisions of so bold a Critick as *M. Bayle*, tho' he has often no better Foundation to rely upon.

'Tis true, however, that *Varro* (1) says the Worship of *Flora* was instituted at *Rome* by *Tatius Romulus's* Collegue; and hence, 'tis certain, that she was honoured among the *Sabines* before the Foundation of *Rome*, and consequently some Ages before the Time which *Lactantius* speaks of. 'Tis further true, that *Pliny* (2) speaks of a Statue of this Goddess, by the Hand of *Praxiteles*, which proves that her Worship was famous in *Greece*, whence it was propagated to *Italy*, long before *Romulus*, who adopted it when he entred into an Association with *Tatius* and the *Sabines*. Lastly, we learn from *Justin* (3), that the *Phoceans*, who built *Marseilles*, worshipped the same Goddess.

To reconcile Opinions so contrary, may we not suppose that in Reality *Flora* was more antient than *Acca Laurentia*; but that the latter having nominated the *Roman* People her Heirs, was confounded with the Goddess *Flora*. Accordingly it was common to join with the more antient Gods modern Personages whom they deified, and to blend their Worship together. Thus it was, to use no other Examples, that *Romulus* was confounded with *Quirinus*, worshipped long before him by the *Sabines*.

But to proceed. As the Name of *Laurentia* still kept up the Remembrance of her infamous Character, it was changed to that of *Flora*; but this Change however did not abolish the Memory of her Debaucheries; great Care was even taken to renew the Floral

(a) Hi ludi a Flora meretrice instituti sunt; in honorem Floræ Deæ quæ floribus præest: Ludi sunt impudici. Ad Satyr. 6. v. 246.

(1) De Ling. La. L. 4. (2) L. 36. C. 4. (3) L. 43.

ral Games, where were committed a thousand Acts of Obscenity, suitable to the Goddess in whose Honour they were instituted.

We must not omit to take notice that some Authors confound this *Laurentia* with her who nursed *Romulus* and *Remus*; but they ought to be distinguished. 'Tis true both of them were honoured with a Festival, but those Festivals were celebrated at different Times. That of *Remus* and *Romulus's* Nurse happened in the Month of *December*; that of the Courtesan in the Month of *April*. In this last Games were joined with the Feast, and were called the Floral Games; no such Thing is said of the other; the Courtesan had the Name of *Tarentia*, or *Tarrutia*; the Nurse of the Princes had no other Name but that of *Acca Laurentia*.

The Floral Games, if we may credit *Pliny*, were instituted in the Year 513, or 514, according to the Correction of Father *Hardouin*; but we may presume that this Historian speaks of the Re-establishment of these Games, interrupted for several Years for Reasons which we know not, since 'tis agreed, as has been said at the Beginning of this Article, upon the Authority of *Varro*, that they had commenced in *Romulus's* Time. Those who are for understanding literally what *Pliny* says, are authorized by a Silver Medal of the Family *Servilia*, on which we read this Legend: *Floralia Primus*, as if the Sense was, *Servilius was the first who celebrated the Floral Games*, since, upon Supposition of the Interruption I have mentioned, the Sense of the Legend is natural, as if it actually set forth, that after a long Interruption, *Servilius* was the first who appointed the Celebration of the Floral Games in his Edileship.

We learn from the Antients that even before this Re-establishment they were not regularly celebrated every Year, but only when the bad State of the Air threatened or raised an Apprehension of Famine, or when the *Sibylline* Books so ordained; for they never
failed,

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failed to consult them upon those Occasions. It was not till the Year of *Rome* 580 that they begun to be celebrated regularly, and still so continued till they were entirely laid aside. As to what remains, the Disorders committed at the Celebration of those Games were so shocking, that *Cato*, who thought to have been Witness to them, withdrew before they were exhibited to the People, who highly commended him for his Discretion. After this Manner is the Story told by *Valerius Maximus* and *Seneca* the Philosopher. *Cato* having gone to the Celebration of the Floral Games, the People full of Deference to a Person so grave and of so rigid Virtue, durst not ask the Women to prostitute themselves publickly, according to Custom. *Favonius* his Friend having informed him of the Regard they had to him, he thought fit to retire, that he might not interrupt the Feast, nor at the same Time stain his venerable Character by viewing the Disorders that were committed at this Spectacle. The People perceiving this Complaisance, gave *Cato* a thousand Applauses. But would not this wise *Roman* have done better, either not to have appeared at these Games, or to have staid there, since his Presence was a Restraint upon their Licentiousness? This is much what *Martial* thought. "Why, says he, making an Apostrophe to *Cato* "did you appear at the Games, since you knew "their Licentiousness? Came you to the Theatre "just to go away again (a)?

Pomona, if we may believe the *Latin Pomona* & Poet, was a beautiful Nymph, to whose *Vertumnus*. Conquest all the rural Gods put in their Claim. Her Skill in cultivating Gardens, especially Fruit Trees, as well as her Beauty and Charms, had inspired them with Love to her. *Vertumnus* especial-
ly

(a) Cur in Theatrum, Cato severe, venisti?
An ideo tantum veneras ut Exires?

ly (1) fought to please her, and to have Opportunity of seeing her often, he assumed various Figures.

At last having one Day metamorphosed himself into an old Woman, he found a Way to enter into Conversation with her; and after having bestowed a thousand Praises upon her Charms and her Talents for the Country Life, he told her so many fatal Adventures of those who like her were obstinately averse to Love, and shewed Disdain towards their Lovers, that at length he made an Impression upon her Heart, and became her Spouse.

'Tis probable enough, 1. That this Fiction, which *Ovid* relates so fully (2), is nothing but a mere Romance without any Foundation; 2. That this Fable took its Rise in the *Latin* Country, there being no Traces of it to be found among the *Greeks* or other Nations, I must not however dissemble that there are Authors of Opinion, it has a Relation to some fair one who loved the Country Life, and especially applied herself to the Culture of Fruit-Trees, whence she acquired afterwards divine Honour; for in those Ages of Darkness, no more was necessary to raise one to the Honour of Divinity than to have excelled in some useful human Art. She accordingly participated therein, and at *Rome* had her Temple and Altar. Her Priests had the Name of *Flamen Pomonalis*, and offered Sacrifices to her for the Preservation of the Fruits of the Earth, as we learn from *Festus*, who in this has only copied *Varro*.

As for *Vertumnus*, whose Name comes from *Vertere*, to change, to turn, he is thought to have been the Symbol of the Year and its Variations*. This is probably

(1) *Ovid*. Met. l. 14. (2) Loc. Cit.

* To illustrate what our Author here says of *Vertumnus*, the Symbol of the beautiful revolving Year, I shall subjoin a few inimitable Lines from *Tibullus*, who compares the graceful *Sulpitia* to that God.

probably what *Ovid* designs to intimate by all the Metamorphoses which he attributes to him, which are nothing at Bottom but the various Changes that happen in the different Seasons of the Year. Thus when that Poet tells us, that this God assumed successively the Figure of a Ploughman, that of a Reaper, of a Vine-dresser, and lastly that of an old Woman, 'tis to denote the Spring, the Summer, the Autumn, and the Winter. There are Authors, and a good many of them too, who take *Vertumnus* to be the same in the main with *Janus*; which amounts to what we have been now saying, since both *Janus* and *Vertumnus* figured the Year and its Revolutions. Others, in short, alledge that he was an antient King of *Etruria*, who by the Care he had taken in improving Fruits and Gardens, had acquired divine Honours; and in Proof of it they cite *Propertius* who makes this God say: *I am an Etrurian by Birth, nor do I repent that I have left a Country where War and Fightings reign. It is true I am not followed by the Crowd, nor have I a Temple of polished Ivory; but I am satisfied that I see the Roman Forum* (a).

Propertius, in this whole Elegy where he makes this God speak, brings him in relating his Metamorphoses, at least with as much Elegance and more Brevity than *Ovid* does: But from all that this God says of himself, we cannot conclude that he had reigned

Illam, quidquid agit, quoquo vestigia movet,
Componit furtim, subsequiturque decor.
Seu solvit crines, fusis decet esse capillis:
Seu compsit, comptis est veneranda comis.
Urit, seu Tyriâ voluit procedere pallâ:
Urit, seu niveâ candida veste venit.
Talis in æterno felix Vertumnus Olympo
Mille habet ornatus, mille decenter habet.

Tib. l. 4. Eleg. 2. 13.

- (a) Tuscus ego, Tuscis orior; nec pœnitet inter
Prælia, Volscinos deseruisse focos.
Nec me turba juvat, nec Templo lætor eburno,
Românium satis est pōsse videre forum.

Eleg. 1. 4.

reigned over the *Tuscans*. It only follows from it that he had received divine Honours from that People, and that his Worship passed to *Rome* where he enjoyed the same Privilege.

We learn from *Varro* that the Feast of *Vertumnus*, named *Vertumnalia*, was celebrated in the Month of *October*.

Vertumnus was not only considered at *Rome* as a rural Divinity; but also as the God of Merchants, and he as well as *Mercury* (a) had a Temple and a Statue in the Forum. This is what *Horace* alludes to, where addressing his Book, he says, *Me-thinks, my Book! you often turn your Eye towards Vertumnus and Janus. That is, you are longing to be handsomely bound, and exposed to Sale.*

Vertumnum Janumque, Liber, spectare videris, &c.

Time has preserved to us some Representations of *Pomona*, which we meet with in *Patin*, *Beger*, and upon some Intaglios. There the Goddess appears under the Figure of a young Person, sometimes sitting on a great Basket full of Fruits, or having upon her Head Apples and Bunches of Apple-Trees; sometimes with a Bill in one Hand, and a Bough in the other; such in short as she is described by *Ovid*, who says that this Goddess, one of the most diligent and active *Hamadryads*, cultivated with a great deal of Care and Industry the Gardens and Fruit-Trees, especially the Apple-Trees, whence she had got the Name of *Pomona*.

We have also some Statues of *Vertumnus*: He is to be seen in *Beger* under the Figure of a young Man with a Crown of Herbs of different Kinds, and a Habit which only covers half his Body; holding in his left Hand Fruits, and in his Right a Cornu-

(a) The Scholiast upon *Horace* derives from thence the Name of *Vertumnus*, *Deus est Præses Vertendarum rerum, hoc est vendendarum & emendarum.*

Cornu-Copia. In another Image taken from a Manuscript of *M. de Peyresc*, which is at present in the Library of *St. Victor*, this God appears entirely cloathed, with a Beard, wearing over his Habit the Skin of some Animal, upon one of whose Folds are Fruits of several Sorts.

At Rome, in the Street called *Vicus Tuscus*, was a Statue of *Vertumnus*, whereof *Cicero* thus speaks (1), on Occasion of *Verres's* Avarice : *Who is there but has traced thy Avarice all along the Way that leads from Vertumnus's Statue to the great Circus ?*

Ovid and *Propertius*, I said, have described the various Transformations of this God, who sometimes assumed the Figure of a Reaper or Mower, sometimes of a Vine-dresser, or Ploughman ; sometimes that of a Fisher, or of a Soldier, &c. However he is never exhibited to us under these Disguises, at least Time has destroyed all the Monuments whereon he was so exhibited.

We may take Notice before we finish *Vulturna*. this Chapter, that the *Tuscans* owned another rural Divinity, under the Name of *Voltumna*, or *Vulturna*. Thus *Livy*, in more Places of his History than one, speaks of the Temple that she had near the Lake *Ciminius*, where the People debated their Affairs.

Priapus among the *Romans* was also the *Priapus*. God of the Gardens, and there was none of them whether Orchards or mere Parterres, but had one or more of his Statues. I have proved in the first Volume, that *Priapus* was the same with *Belphégor*, that Idol of Iniquity mentioned by *S. Jerom* ; that his Worship had been brought into *Lampsacus*, a Town in *Asia Minor*, upon the Coasts of the *Hellespont*, and that from thence it passed into *Greece* and *Italy*. It now remains to set forth the *Mythology* of the *Greeks* and *Romans* in Relation to this God. But we are first to observe that in all Probability it was very late before he was known by either

(1) *In Ver. 1.*

either of these two People, since *Hesiod* and *Homer* say nothing of him.

Though Authors are not unanimous as to *Priapus's* Father and Mother, since some of the Antients assert that he was the Son of a Nymph named *Naias*, or according to others *Chione*, yet most Authors are pretty well agreed that he was the Son of *Bacchus* and of *Venus*. *Juno*, they add, being jealous of that Goddess, wrought so by her Enchantments that she made her Child quite monstrous and deformed. Thus *Venus* had no sooner brought him into the World, than she removed him out of her Sight, and gave him to be educated at *Lampsacus*, whence this God has ever since born the Name of *Lampsacenus*. Having afterwards become the Dread of Husbands, he was banished that Town; but the Inhabitants afflicted with a secret Distemper, recalled him, and from that Time he was made the Object of publick Veneration; a Temple was built to him, and Sacrifices instituted to his Honour.

'Tis easy to see, that under this Fiction is wrapped up the History of the Propagation of the Worship of this God from *Egypt* to *Lampsacus*; and that the Observation I have made from *Herodotus*, that the Birth of a God in a Country means only the Introduction of his Worship into that same Country, ought especially to take Place here. Accordingly, he was given out to be the Son of that *Bacchus* or *Dionysius* who made the Conquest of the *Indies*, who was the same with *Osiris*, and there is no Doubt but the *Venus* who is given him for his Mother, is the same with *Isis*. This *Egyptian* Queen, as has been said, had introduced after the Death of her Husband the infamous Ceremony of the *Phallus*. This is the whole Mystery of *Priapus*, who was represented in so obscene a Manner. I must be excused from enlarging farther upon the Obscenities that accompanied the Worship of this God, to whom they sacrificed an Ass. Saint *Augustin* had Reasons for revealing them which subsist no more; and I shall only

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only add that *Boissart* has given a Print of a Bas-Relief which represents the principal Feast of *Priapus*. 'Tis celebrated by Women, the Chief of whom, who is probably the Priestess, anoints the Statue of the God, while others are presenting to him Baskets full of Fruits, and Vases full of Wine, as to the God of the Gardens and of the Country. We see others of them in the Attitudes of Dancers, playing upon an Instrument not unlike a Hoop. There are two of them playing upon the Flute, another holds a Sistrum, a new Argument that it was an *Egyptian* Ceremony; another cloathed like a Bacchanal, carries a Child on her Shoulders. There are some others taken up in sacrificing the As which was offered to him. The Victim bound about the Middle with a large Fillet, has already got the Mortal Blow, and its Blood flows copiously into a Basen. In fine, you see by the Priestess who performs the Function of the Sacrifier, a Case with several Knives.

The Statues of *Priapus*, I said, were in every Garden; add to this that *Boissart* has given a Print of one of them with this Inscription:

*Hortorum custodi, vigili, conservatori propaginis villi-
corum (1).*

C H A P. VII.

Of Pales and some other rural Divinities.

PALES was properly the Divinity of Shepherds, the tutelar Deity and Protectress of the Flocks. The Feast that was celebrated to her on the 21st of *April*, was called *Palilia*, or *Parilia*. The whole Ceremony consisted in burning great Heaps of Straw, and leaping over them (a). No Animals were killed

Q q

there,

(1) *Boissart.*

(a) *Moxque per arduentes stipulæ crepitanis acervos,
Trajicias celeri strenua membra pede.*

Ovid. 4. Fast.

there, and the Purifications were performed with the Smoak of Horses Blood, and with the Ashes of a Calf that had been taken out of an immolated Cow, or with the Ashes of Beans. The Flocks were also purified with the Smoak of Sulphur, of the Olive, the Pine, the Laurel and Rosemary: Then after the Shepherd had leaped around the Bonfire of Straw now mentioned, they offered in Sacrifice Milk, Cheese, boiled Wine, and Cakes of Millet: A Festival truly pastoral and rustick, and such as was suitable to the Goddess of Shepherds and Flocks.

As *Romulus* laid the first Foundations of *Rome* on the 21st of *April*, which Day was thence consecrated to *Pales*, he made this Festival, which was celebrated in Honour of that Princess, to serve for Commemorating the founding of his new City: Thus they were always since that Time confounded one with another. 'Tis true, *Manilius* says (a), *Rome* was begun to be built in *Autumn*, under the Sign of the *Ballance*, and his Authority for a Fact of this Nature, ought to be the greater, that he was a skilful Astronomer; but as the Irregularity of the Months and Seasons was occasioned by the Deficiency of the antient Kalendar, after it came to be reformed, the Festival of the Foundation of *Rome*, with that of *Pales*, was restricted to the 21st of *April*.

Anna Perenna. The *Latins* owned likewise another rural Divinity, whom they named *Anna Perenna*, reckoned by some Authors the same with the Sister of *Dido*, so celebrated in the fourth Book of the *Eneid*, and who retired into the Country of the *Laurentines*, where *Eneas* received her. But being afraid that *Lavinia* would take away her Life, she threw herself into the River *Numicus*, whereof she became one of the Nymphs. Others think she was the Moon itself that had taken the Name of *Anna*, from the Year, *ab anno*, because the Year consisted

(a) *Hesperiam sua libra tenet quâ condita Roma.*

sisted then of Lunar Months. But the most common Opinion is that she was an honest Country Woman, that brought the *Romans* some Cakes when they had made the Secession to the *Aventine* Mount, who in Gratitude would have her Name to be perpetually honoured; and thus it is a *perennitate cultus*, that she got the Sirname of *Perenna*. I reckon her among the rural Deities, upon the Authority of *Varro* who places her in the same Rank with *Pales*, *Ceres*, &c. (a). Her Feast was celebrated with Solemnity on the Ides * of *March*, upon the Banks of the *Tyber*, during which the People gave great Demonstrations of Joy, as we may see in the Verses quoted from *Ovid* (b): There they drank plentifully, there they danced, and the pretty Girls sung Verses wherein no great Regard was had to Modesty. But withal they alluded to a piece of Gallantry, which *Ovid* relates in the same Passage. *Anna*, says he, having been received to Heaven, *Mars*, who was in Love with *Minerva*, begged that the new Goddess would assist him in carrying on his Amours; she having a warm Heart to the God of War, promises to do as he desired, and came one Day to let him know that *Minerva* had at last consented to marry him; and putting on a Habit like that of the Goddess, kept the Assignment; but her

Q q 2

Disguise

(a) *Varro*, in his *Satyre Menippea*, had inserted those two Verses, which *Aulus Gellius* L. 13. c. 21. has preserved to us, and which *Louis Carrio* in his Commentary upon Antiquities, *Leſt. Prim.* says we ought to read thus.

Ted, Anna Perenna, Panda, te Lato, Pales,
Nerienes & Minerva, Fortuna ac Ceres.

* 15th of *March*.

(b) Idibus est Annæ festum geniale Perennæ
Non procul a ripis advena Tybri tuis:
Plebs venit ac virides passim disjecta per herbas
Potat, & accumbit cum pare quisque sua.
Sub Jove pars durat, pauci tentoria ponunt,
Sunt quibus e ramis frondea facta casa est.

Ov. Fast. L. 3. v. 923-

Disguise was detected; and exposed her to the Laughter and Indignation of the God (a).

As *Pales* was the Goddess of the Flocks and their Shepherds, so *Bubona*, or *Burona*, was the Goddess of the Oxen and Cowherds (1). They sacrificed to her in a rural Manner, and invoked her for the Health of their Oxen.

Mellona. *Mellona*, another rural Deity took Care of the Bees, and Honey their Production (2).

For the same Purpose they used likewise to invoke *Aristæus*, the same who is the Subject of that fine *Episode* in the fourth *Georgick*, which *Virgil* has embellished with all the Ornaments of Poetry. 'Tis thought that this *Aristæus*, to whom *Virgil* gives for his Mother the Nymph *Cyrene*, was King of *Arcadia*, and that he applied himself to the Care of Bees, which he knew how to repair when lost. What the Poet now quoted says of him, upon Occasion of a Disease which had destroyed all his Swarms, that he had Recourse to his Mother, who dwelt in a profound Grotto at the Source of the *Peneus*, and that she sent him back to the wife *Proteus*; as also the Manner in which that God informs him how to repair his Loss, are only so many ingenious Fictions under which is couched the great Art which that Prince had in preserving and renewing his Bees. Be that as it will, *Aristæus* was ranked among the Demi-Gods, and received Honours peculiar to them.

Seia, and *Segecia*, or *Segesta*, were two other Divinities, who took Care of the Corns, and were honoured by the Labourers with a particular Worship; with this Difference, that the former watched over the Grains

(a) Ludit amatorem charæ nova Dea Minervæ,
Nec res hac Veneri gratior ulla fuit.
Inde joci veteres obscænaque dicta feruntur,
Et juvat hanc magno verba dedisse Deo.

Idem ibid.

(1) Augus. de Civ. Dei. l. 6. (2) Id. ib.

Grains while they were yet lodged in the Earth, and the second in the Time of Harvest; as *Tutolina*, or *Tutelina*, had the Care of them when they were in the Granary (1). *Turnebus* thinks this was the Goddess whose Name it was not lawful to utter, the same whom *Pliny* mentions (2). *Macrobius* tells us (3), that those who invoked this Divinity, abstained from all Work on the Day they sacrificed to her. She had a Chapel upon the *Aventine* Mount, and a Statue in the *Circus*. Some Authors give the same Goddess the Name of *Titulina*; and *Scaliger*, upon the Authority of *Varro*, says, an Altar was consecrated to her upon Mount *Aventine*, as to a Divinity the Protectress of the Roman People.

Robigus, whose Name is derived from the *Robigus.* Latin Word *Robigo*, or *Rubigo*, which signifies *Rust*, was another Divinity whom they invoked for the Preservation of the Corns, which he was believed to keep from blasting; there was a Feast in Honour of this God, which was called *Robigalia*. *Varro* speaks of it frequently in his fifth Book of the Latin Tongue, as also in that concerning Agriculture. Though all other Authors have looked upon him as a God, *St. Augustin* makes this Divinity a Goddess, whom he calls *Robigo* (4).

Bonus Eventus, Good Success, was also *Bonus Even-* honoured by Antiquity with a particular *tus.* Worship. *Pliny* (5) tells us, that the Statue of this God had been made by *Euphranor*, holding a Cup in his right Hand, and in the Left an Ear of Corn and a Poppy. The same Author says farther that *Praxiteles* had also made a Statue of the same God in the Capitol: And *Varro*, who makes Mention of this Divinity (6), reckons him among the great Gods of the Country People. Several Persons are of Opinion at this very Day, that some Ruins of a Temple, which is to be seen at Rome between the Church of

Q q 3

Minerva.

(1) Id. ib. L. 4. (2) L. 18. c. 1. (3) Sat. L. 1. c. 16.
(4) De Civ. Dei L. 4. c. 21. (5) L. 35. (6) L. 1. De re
Rust.

Minerva and that of *St. Eustachius*, are the Remains of the Temple that was consecrated to this God (1).

Populonia. *Populonia*, whose Name is derived from *Populatio*, *Pillage*, *Plunder*, was also among the rural Divinities; Prayers and Sacrifices were offered to her, to hinder the Hail and Thunder from laying waste the Fields.

'Twas no doubt for the same Reason they Worshiped another Divinity under the Name of *Lightning* (2); and the Worship paid to him was that he might preserve the Blessings of the Field.

Pilumnus and *Picumnus*, according to *Servius*, were two Brother-Gods, of whom the last had invented the Method of manuring the Land, whence he was surnamed *Sterquilinius*; and *Pilumnus* that of grinding the Corn, for which Reason he was particularly worshipped by the Millers. *Nonius Marcellus* says *Pilumnus* and *Picumnus* presided over Marriage-Auspices, and in Support of his Opinion he quotes a Passage from *Varro* (3), who says, if the Child who was taken into the Hands of the Midwife, was likely to be long-lived, she laid it upon the Ground to conjecture if it would be of an upright Stature; and that Beds were set up in the Temple for the Gods *Pilumnus* and *Picumnus*, Divinities who presided over Marriage.

Sterculius. *Sterculius* was one of the Surnames given to *Saturn*, because he was the first that had laid Dung upon Lands to make them fertile (4).

Hippona. *Hippona* was the Goddess of Horses and Grooms (a).

Jugatinus. The God *Jugatinus* presided over Eminences and Mountains, and the Goddess *Collina* over Hills. *St. Augustin* names her *Collatina*; but perhaps he is mistaken in giving her this Name.

Vallonia,

(1) *Lylio Giraldi.* (2) *Aug. de Civ. Dei. L. 6. c. 10.* *Senec. L. de Superst.* (3) *L. 2. de vita Pop. Rom.* (4) *Macrob. Sat. L. 1. c. 7.*

(a) *Plut. in Parall. Apul. 1. 3. de Asin. aur. Tertull. in Apol. Fulgent de obscur. vocibus, &c.*

Vallonia, according to that Father, was the Goddess of the Valleys.

Rufina, who was so denominated from the Word *Rus*, *the Country*, presided over the Fields, according to the same Doctor *Lylio Giraldi* tells us, this Goddess was called by some Authors *Rutina*.

Some Passages taken from the fourth Book of Saint *Augustin de civitate Dei*, inform us of several other of those Country Divinities, and the bare naming of them will be sufficient to let us know the Offices to which they were destined. The *Romans*, says he, had a Goddess *Fruētuseia*, whom they invoked to obtain a good Harvest: A God *Spinofus*, to pluck up the Thorns from the Fields; a Goddess *Niella*, to save the Corn from Mildew. They had *Proserpine* to preside over the budding of the Corns; a God *Nodotus*, for the Knots of the Stalk: The Goddess *Volutina*, for the Coat that covers the Ear: *Patelena*, for the Ear which begins to open: *Hostilina*, when the Beard of the Ear and the Ear itself were of an equal Length (a). *Lacturtia*, when the Grain was in Milk: *Maturna*, when it was ripe; and *Runcina* when it was reaping.

We may observe, 1. That almost all the Gods had their stated Festivals, which were celebrated in the Seasons when their Aid was thought to be needed, and in the same Places over which they were believed to preside, as may be seen in *Ovid's* Fasts, and in the *Roman* Kalendar framed by *Rosinus* (1). 2. That almost all these Gods derived their Original from the *Latins*, as their Names sufficiently intimate, nor is any thing to be found relating to them in the Writings of the *Greeks*.

(a) The antient *Romans* said *hostire*, instead of *æquare* to equal.

(1) Ant. Rom. L. 4.

C H A P. VIII.

Of the Satyrs, Fauns, Ægipans, &c.

AMONG the rural Deities, the Satyrs and others who are specified in this Title, were the most celebrated: They were so many Gods, or rather Demi-gods, whom the Pagans imagined to dwell in the Forests or Mountains, and whom they represented as little Men very hairy, with Horns in their Heads, Goats Feet, and a Tail dangling behind. They were named indifferently, either *Pans*, or *Ægipans*, or *Satyrs*, or *Sileni*; with this sole Difference, that the *Sileni* were *Satyrs* advanced in Years, if we may credit *Pausanias* (1) and *Servius* (2).

The Poet *Nonnus* says (3), the *Satyrs* were the Offspring of *Mercury* and the Nymph *Yphitime*; and *Memnon* in *Photius* asserts that they derived their Original from *Bacchus* and the Naiad *Nicea*, the Daughter of *Sangar*, whom he had intoxicated, by turning into Wine the Water of a Fountain where she usually drank; but these are but fabulous Births,

Some Authors have taken the *Satyrs* for real Men; and *St. Jerom* too was of this Opinion. *Albertus Magnus*, and *Picus* of *Mirandola*, who followed him, speak of two Kinds of Men, *Satyrs*, and not *Satyrs*: But 'tis more probable that the Introduction of *Satyrs* into the poetical World, was owing to large Monkeys being seen sometimes in the Woods, pretty much resembling Men; or perhaps to the Appearance of *Barbarians*, resembling Monkeys at a Distance: This is the Opinion of *Pliny* (a), who takes the *Satyrs*, as we do, for a Kind of Monkeys; and this Author asserts, that in a Mountain of the

(1) In Attic. (2) In 6. Æn. (3) Fourteenth of his *Dionys*.

(a) *Efferatior Cynocephalis natura, sicut mitissima Satyris, & Sphingibus.* Hist. L. 9. c. 54.

the *Indies* are to be found four-footed *Satyrs*, whom you would take at a Distance for Men. These Sorts of Monkeys had frequently affrighted the Shepherds, and sometimes pursued the Shepherdesses; and this is possibly what gave Rise to so many Fables about their amorous Complexion. If we add to this, that Shepherds covered with Goats Skins, or some Priests of *Bacchus*, frequently counterfeited *Satyrs* to seduce the innocent Shepherdesses, I reckon we shall have the true Key to this Fable. Hence the Opinion spread that the Woods were full of these mischievous Divinities: The Shepherdesses trembled for their Honour, and the Shepherds for their Flocks; for which Reason they sought to appease them by Sacrifices, and by the Offerings of the First-fruits, or of the Firstlings of the Flocks. Some Songs were composed which the Shepherds sung in the Forests, where they endeavoured, by invoking them, to recommend themselves to their Favour. The Poets having got into their Hands the amusing Subject, invented a thousand Tales. The Painters too contributed to propagate those Fables, by painting *Pan* and the *Satyrs* like Men.

Such was the Origin of these rural Divinities, such was the Ground of their Worship, and of the Sacrifices that were offered to them. I am not ignorant, however, that great Men have been of the contrary Opinion, and that they have *humanized* the *Fauns* and *Satyrs*; but it must also be owned, that most Authors are not scrupulous enough to examine into the Subjects which they treat of, but are often Slaves to Prejudices: 'Tis enough that some very knowing Man of Reputation has advanced such an Opinion, to make them subject their Reason to the Yoke of his Authority. Besides, People choose rather to give themselves no Trouble about painful Researches, than by strict and serious Examination to shun being led into Error by Prejudices which they have blindly adopted.

But

But it will be said, how shall we answer St. *Jerom* when he tells us (1), that St. *Anthony* going to visit St. *Paul* the *Hermit*, met first a *Hippocentaur*, and then a *Satyr*, such as the Poets and Painters represent them; and that being interrogated, he replied, that this was one of those mortal Creatures who inhabit the Desarts, and whom the blind Pagan World called *Fauns* or *Satyrs*: He made him a Present too of Fruit, which is thought to be Dates. If Respect for St. *Jerom* will not allow us, with a modern Author (2), to treat this Account as a Fable, we may at least answer that it was some Devil had appeared to the good Saint. And indeed he was accustomed to see of them often under different Shapes, as we are told by the Writers of his Life: We may add farther what Cardinal *Baronius* alledges, that this pretended *Satyr*, as well as others, might have been a Monkey whom God permitted to speak, as formerly he did *Balaam's* Ass.

Should it be again objected what *Pausanias* says (3) of one *Euphemus*, who having been driven by Storm with his Ship upon the Coasts of a desert Island, saw a Sort of wild Men make up to him, all hairy, with Tails behind their Backs, almost as long as those of Horses, who attempted to seize upon their Wives with so much Fury, that they had much ado to rescue them; which made that Place be called the Isle of *Satyrs*. That *Ptolomy* (4) says there are three Isles in the *Indian* Sea beyond the *Ganges*, inhabited by *Satyrs*; and that *Pomponius Mela* adds (5), there are, beyond *Mauritania*, in the *Atlantick* Ocean, Isles where no Body is to be seen in the Day-time, but by Night great Fires are there observed, a confused Sound of Flutes and Drums heard, and that it is commonly thought these Isles are inhabited by *Satyrs*: That *Pomponius*, in short, only copied the Relation of the famous *Hanno* the *Cartha-*

(1) Life of St. *Paul* Hermit. (2) *Majus* Hist. of Animals.

(3) In Atticis. (4) Geogr. l. 7. (5) Geogr. l. 7.

Carthaginian General, who had been in those Islands; what *Plutarch* (1) relates, that in the Time of *Sylla* was found in *Epirus* a *Satyr*, such as the Poets represent them, who framed some Voice resembling the bleating of a Goat, and which no Body could explain. That the Arch-duke *Philip*, according to *Albertus Magnus* (2), brought two of them to *Genoa* in the Year 1598, when he made his Entry thither; the same Author adding, that two of them were taken in the Forests of *Saxony*, the one a Male, and the other a Female; that the Female being dead, the Male was tamed, and was even taught to articulate some Words.

To all this I would answer, that admitting these several Facts, to which perhaps not a few Objections might be made, we may very well apply to them those Kinds of Monkeys which we have spoke of from *Pliny* (3). What *Pomponius Mela* says is not hard to be explained. When *Hanno* went to those Isles, which are thought to lie about the Island of *S. Thomas* on the the Coasts of *Guinea*, or rather near those of *Cape Verd*, the Inhabitants affrighted, hid themselves in the Day-time in Caverns, and lighted Fires by Night, and uttered a wild roaring Sound to terrify the Strangers, and force them to leave their Island; which Stratagem accordingly succeeded.

'Tis still easier to answer what may be urged against me from that *Satyr* which passed the *Rubicon* in Presence of *Cæsar* and his whole Army; it was nothing but a Stratagem of that famous General. *Cæsar* seeing the Scruples which his Soldiers had to pass that River, dressed up one of them secretly like a *Satyr*, to persuade the rest, that since a Divinity had shewed them the Way, they both might, and ought to pass it too. Just so, when *Diodorus* says (4) *Bacchus*, that is to say *Osiris*, for of him he speaks in this Passage, was accompanied in his Conquest of the

(1) De Sylla.

(2) Treatise of Animals.

(3) Loc. Cit.

(4) L. 1.

the *Indies* with a Number of *Satyrs*; the Meaning is, that some of that Conqueror's Soldiers disguised themselves like *Satyrs*, to strike a Terror into the People whom they wanted to subdue; or else, that he led with him those large Sort of Apes that are found in *Africa*, to divert himself, or to shew Tricks to the Soldiers in their own Dress; or, as some Authors have thought, he had some wild *Ethiopians* brought him, all hairy, as some are among those *Barbarians*, to divert and amuse him: For that good Prince was a great Lover of Mirth, if we may credit the forecited Author (*a*), and had no liking to fight; having undertaken that Expedition only to teach the barbarous Nations Agriculture, and to perform such beneficent Services to Mankind as raised him to divine Honours. We may add, that never were such Discoveries made as within these two Ages past, and amongst all these nothing resembling *Satyrs* has been found, except the Monkeys we have been speaking of.

After all, if we may believe *Bochart* (*1*), the Original of *Satyrs* comes from the Hebrew Word *Sair*, which signifies a Devil under the Shape of a Goat; and this is the Reason, according to him, of their being represented as a Sort of Goats, dancing and frisking in a lascivious Manner (*b*). We may confirm our Opinion as to the Nature of the *Satyrs*, by what is related in an Account of the *East Indies* (*c*); where we are told, that in the Island of *Ceylon* are to be found *Satyrs* or *Bavians*, whom the *Indians* call *Orangs*, that is, *Wild Men*. They are much of the same

(*a*) Dum in Æthiopia versatur, gens Satyrorum ei adducitur, quos pilos in lumbis habere ferunt. Diod. l. 1.

(*1*) Chan. l. 1. c. 12.

(*b*) The Rabbins render the Word *Hircus* by that of *Satyr*, and *Sair* by that of Goat or Devil; and by the Word *Heteb*, the Devil of the South, and by the Creatures overgrown with Hair, mentioned in *Isaiab*, they understand the *Satyrs* inhabiting the Desarts. *Bochart*. Loc. Cit.

(*c*) *Shouter's Voyage to the Indies*. Vol. 2.

same Figure with other Men, have the Back all covered with Hair, flat Noses, and a rough Aspect: They are robust, nimble, and fierce. The Way to take them is with Gins, and they tame so well, as to be taught to walk upon their Feet, or rather upon their Hind-legs. These *Satyrs*, adds the Author, are very serviceable to their Masters: They wash the Glasses, fill their Liquor, turn the Spit, and sweep the House. Another Traveller (1) says, while he was at *Angola*, one of those wild Men was slain at *Manitongo*, whose Body was all bristling with Hair, his Nose flat, wide Nostrils, and a Tail at his Back. He was taken in a Tree, where they found him with his Mate and his young one, which both saved themselves. *Daper*, in his Account of *Africa*, speaks of another Kind of Monkey which bears a yet greater Resemblance to Man. These Animals being dispersed through the Woods, with which the whole Earth was overgrown, had, doubtless, given occasion to take those Sort of Monkeys or Monsters for a Species of Men: I am not at all surprized at it, since they bear a much greater Resemblance to the *Caffres* and *Hottentots*, who inhabit the Extremities of *Africa*, than these do to other Men: And we should have had much less Reason to be surprized if the latter had been taken for real *Satyrs*, than that the Monkeys before mentioned have been accounted real Men. But so much for this Subject. Let us now say something of *Faunus* and *Sylvanus*, who have always been reckoned rural Deities, and the Fathers of the *Fauns* and *Satyrs*.

CHAP.

(1) Vandenbrouk Tome 4.

C H A P. IX.

Of Faunus and Sylvanus.

FAUNUS, as *Virgil* tells us (1), was the Son of *Picus*, of whom we shall speak afterwards, and the fourth King of *Italy*. He lived while *Pandion* reigned at *Athens*, about Thirteen hundred Years before the Christian Era, or about an hundred and twenty Years before the *Trojan War*, or a little later, if we may believe *Dionysius Halicarnassensis*; that is, in the Time of *Evander* and *Hercules*. The same Author adds, that he was a Prince of very great Bravery as well as Wisdom; which probably made it be given out that he was the Son of *Mars* (2). *Lactantius* informs us that he was very religious. *Eusebius* is of the same Mind with those two Authors, when he places *Faunus* in the Catalogue of the *Latin Kings*. As he applied himself, during his Reign, to Agriculture, he was ranked after his Death among the rural Deities, and was represented with all the Equipage of the *Satyrs*. It was even asserted that he delivered Oracles; but this Fable is only founded upon the Etymology of his Name; for *Phonein* in *Greek*, and *Fari* in *Latin*, whereof it is compounded, signify *to speak*; and it was perhaps for the same Reason that they called his Wife *Fauna*, as you would say *Fatidica*, *Prophetess*. She was a Person of great Chastity, as we learn from *Varro* (3); and *Lactantius*, who copied him, says she carried Modesty and Reserve so far, that she never would see another Man but her own Husband. She was wont to make Predictions to the Women, as *Faunus* did to the Men. So many good Qualifications raised her after Death to Divine Honours, and she was called the *Good Goddess*. The Women offered Sacrifices to her in Places where no Access was permitted to the

(1) *Æn.* 7. (2) *Ovid* 2 *Fast.* (3) In *Lactan.* L. 1.

the Men. I know *Plutarch* (1) and *Arnobius* speak not so favourably of *Fauna*, as *Lactantius* and *Varro*, and that those Authors alledge she was a little given to Wine: But would ever Men have deified a Person who was addicted to a Vice so indecent in her Sex? Those who are for reducing the Fables to Allegory, are not wanting to tell us here that *Faunus* and *Fatua* are but two feigned Personages, under whose Names the Pagans adored the Earth, and that they were known only in *Italy*, because *Evander* brought from *Arcadia* the Worship of these Divinities. But the express Testimonies of *Varro* and *Dionysius Halicarnasseus*, of *Plutarch* and *Lactantius*, are to be more regarded than those Allegorists who have fallen into this Error, only for not knowing that one and the same Person in the Pagan Theology was a natural and an animated Deity (a); which, however, is the Key to most Fables.

Sylvanus, according to some Authors, was the Son of *Faunus*, or, according to *Plutarch*, of *Valerius* and *Valeria* his Daughter. *Elian* and *Probus* give him a yet more scandalous Original; but we must not shock modest Ears with the fabulous Stories which Antiquity has left upon this Subject. The Author of the Original of the *Romans*, such is the Uncertainty as to these Matters, says *Sylvanus*, instead of being the Son of *Faunus*, was the same God with him; and others confound him with *Pan*, or *Egipan*, if we may believe *Plutarch*: Which agrees with what *Pliny* tell us, that the *Egipans* were the same with the *Sylvans*. The Monuments we have now remaining, represent him sometimes as a *Satyr*, and sometimes too with the half of the Body of a Goat; sometimes with a Form quite human, almost always with a Branch of *Cypress*, and that for the Love of the young *Cyparissus* who was transformed into that Tree. The *Pine-Apple*, a pruning Knife, which
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(4) Q. Q. Rom.

(a) See what has been said upon this above, Vol. 2. B. 4.

he holds in his Hand, a Crown coarsely made, and a Dog, are the common Embellishments of the Figures of this rural Deity, where he sometimes appears naked, sometimes covered with a rustick Garb which reaches down to his Knees.

As *Sylvanus* was highly honoured, especially in *Italy*, we see frequently upon these same Images, Altars, Priests, Players upon the Flute, and the Victim that was most commonly offered to him, namely the Hog.

A Monument consecrated to this God, by one named *Laches*, gives him the Epithet of *Littoralis*; whence we learn that he was also worshipped upon the Sea Shores.

The Priests of this God constituted one of the principal Colleges of *Rome*, and were in great Reputation: Which was a sufficient Evidence of the Fame of his Worship. When the *Romans* were Masters of the *Gauls*, they had undoubtedly brought thither the Worship of this God, and founded a College of Priests like that at *Rome*, since there was found some Years ago at *St. Maurles-Fossees*, near *Paris*, where their Foundation had been, a Stone whereon was an Inscription which *Montfaucon* communicated to the Academy of the *Belles-Lettres*, mentioning the College of Priests of the God *Sylvanus*.

Faunus, I said, was the Son of *Picus*, and I shall set before you the Succession of those antient *Aborigines* who reigned in *Italy* before the *Trojan War*, according to the Learned, especially *Ryckius* (1). The first of those Kings was called *Stercès*; *Janus* who succeeded him, though a Foreigner, is the second, *Picus* the Son of *Stercès* the third, and *Faunus* the Son of *Picus* the fourth. I wave the rest, of whom I shall have Occasion to speak in the sixth Volume.

Picus

(1) Dissert. de primis Italix Colonis. Can. Chro.

Picus was an accomplished Prince, of distinguish'd Talents. *Ovid* (1) gives a charming Description of this Prince, and of his lovely Wife *Canens*. Having died in the Chace before he came to an advanced Age, and his Body not being found, they fabled that he was transformed into a Wood-pecker, a Bird whose Name in *Latin* is the same with his; and, to give some Credibility to the Fable, it was added, that this Transformation was brought about by *Circe*. She met him, says the Poet now quoted, in a Wood whither she had come to gather Herbs for her magical Operations: In a Trice she was fired with Love to the Boy; and finding him insensible, she struck him with her Wand, and instantly his Body was overgrown with Feathers, and he disappeared, &c.

This Fable, *Servius* alledges (2), has no other Foundation, but that *Picus*, who valued himself upon his prophetick Gift, made use of a Wood-pecker which he had tamed: *Augur fuit Picus, & domui habuit Picum, per quem futura noscebat*. We may add, that the Identity of the Name of this Prince and that of the Wood-pecker, contributed not a little to the Fable of the Transformation. Be that as it will, *Picus* was worshipped after his Death, and taken into the Number of the Gods *Indigetes*.

Canens, forlorn for the Loss of a Husband whom she tenderly loved, retired into a Desert, where she did not long survive him; and, by reason of her Name, was given out to be transformed into a Voice.

Notwithstanding the Authority of *Servius*, *Dionysius* of *Halicarnassus*, and several other Antients, who all look upon *Picus* as a real Personage, and a King of the *Aborigines*, there are several Authors who contend that there never was a King of this Name in *Italy*; and *Gerard Vossius* (3) will have it that this

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(1) Met. L. 14. (2) Upon the seventh Book of the *Æneid*.

(3) Orig. & Progres. Idol. L. 1. C. 12.

whole Fable has no other Foundation, but that antiently in the Country of the *Sabines* was an Oracle of *Mars*, for which a Wood-pecker was employed. *Bochart* (1), who always finds a Key to the Fables in the *Phenician* Language, says this is only founded upon the Word *Picca*, which imports a Soothsayer, and that from the Resemblance between this Name and that of *Picus*, they had feigned a King who had the Gift of Prediction. In fine, there are learned Men who maintain that *Picus* is the same with *Jupiter*, worshipped by the antient *Aborigines* under the Symbol of a Wood-pecker, a Bird of great Use in the Auguries. For my Part, I believe we may very well rely upon the Antients I have cited, especially upon *Dionysius Halicarnassens*, an Author well versed in the Antiquities of *Italy*, and assert, with them, that *Picus* reigned there after *Janus*, and had *Faunus* for his Successor.

C H A P. X.

Of *Silenus* and *Midas*.

THO' in general the old *Satyrs* were called *Sileni*, as we have said after *Pausanias* (2), there was one, however, to whom this Name was appropriated by way of Eminence, and who had no other. As this is one of the most celebrated Personages in Antiquity, a vast many Things have been said of him, some of them true, and others of them mere Fictions; but Fictions whose Sense is not always inexplicable.

Eliau (3) alledges that *Silenus* was born of a Nymph, and that tho' he was not of the Number of the Gods, he was however of a superior Nature to that of Man; 'tis probable that he had no other Argument for it but what he had taken from *Hesiod*, who says in general (4), that all the *Satyrs* had Nymphs

(1) Chan. L. 1. (2) In Att. (3) Var. Hist. L. 3. C. 12.
(4) Theog.

Nymphs to their Mothers. *Silenus* was born at *Malea*, or at least he was brought up there, according to the Testimony of *Pindar*, who thus speaks; *Silenus, that incomparable Dancer, whom a Citizen of Malea, the happy Spouse of fair Nais, had the good Fortune to educate.* The Inhabitants of *Pyrrica*, a Town of *Laconia* (1), gave out that *Silenus* having quitted *Malea*, had retired to them; and they shewed a Well that they believed he had sunk, without which they would have been intirely destitute of Water.

Lucian (2) gives this Description of *Silenus*: He was of a middle Size, fat and plump; thus he actually is represented upon Medals and other Monuments which we have remaining (3). A Servant, in one of *Plautus's* Comedies, gives a Picture of his Master very like this which we have now seen (4); and I am very much mistaken if the Author is not making a waggish Allusion to *Silenus*, whom the Master perhaps resembled a little, as well as *Socrates*, according to the Representation of him upon Intaglios. *Silenus* was also represented riding upon an Ass, almost always drunk, and hardly able to support himself; *Titubantem annisque meroque* (5), as *Ovid* speaks. 'Twas in this Plight that he followed *Bacchus*, whose Foster-father and inseparable Companion he was, and to whom, according to *Diodorus Siculus* (6), he communicated a Part of his Knowledge. Upon all the Antiques that represent him, he has still the Air of a drunken Man dozing over his Wine; and when *Virgil* in one of his Eclogues describes him, it is like a Man gorged with Wine as usual.

Inflatum besterno venas ut semper Iaccho.

Such was the common Idea they had of this Personage, such the Pictures were made of him. Antient

R r 2

(1) Paus. in Lacon. (2) In the Counsel of the Gods. (3) See *Beger* Treasure of *Brandebourg*, and *Montfaucon* Ant. V. 1. (4) Plaut. in Rud. (5) Met. L. 5. (6) L. 3.

tient Authors, however, very worthy of Credit, had much more favourable Sentiments of him. *Silenus*, according to them, was a profound Philosopher, whose Wisdom was equal to his Knowledge; and this Drunkenness that has been so much talk'd of, was nothing but a mystical Drunkenness, which signified that he was profoundly immersed in Speculation. *Theopompus* of *Cbios*, brings him in holding Conversation with *Midas*, which is related by *Elian* (1), about an Island situated beyond all the Seas, where were, among others, two Cities, the one called the *Peaceful City*, the other the *Warlike*. The Inhabitants of the former, free from all Care and Anxiety, led happy Days, and lived for several Ages; while those of the latter, always in Arms against their Neighbours, almost all died in War. 'Tis not known what Country *Silenus* had in his Eye: Was it the fortunate Islands, which are thought to be the *Canaries*, or that celebrated *Atlantick* Island, of which *Plato* has said so much; or, in fine, was it the *Hyperboreans*, who, according to the Antients, led a Life like that of the Inhabitants of this peaceful City? These are Questions I shall not stay to resolve (a).

Cicero, *Plutarch*, and many others, had formed the same Idea of *Silenus*, and always looked upon him as a very ingenious Man, and a great Philosopher. *Virgil*, in his second Eclogue, puts in his Mouth the Principles of the *Epicurean* Philosophy, about the Formation of the World, and the Beings that compose it: *Namque canebat uti, &c.*

To proceed: The Adventure which brought *Silenus* into the Hands of *Midas* is singular, and gave Rise to many Fables which I shall explain. That Prince, informed of the rare Talents of *Silenus*, had been long desirous of conversing with him. *Bacchus*, who had quitted *Thrace*, where the *Bacchanals* had

(1) Var. Hist. L. 3. C. 13.

(a) See for the *Hyperboreans*, the Dissertation of *Abbé Gedoy*, and another of my own. Mem. de l'Acad. des belles Lettres, T. 7.

had torn in Pieces the unhappy *Pentheus*, had come to *Lydia* to the Confines of Mount *Tmolus*, where grew excellent Wine. *Silenus*, who was rambling thro' that Country, mounted upon his Ass, stop'd frequently near a Fountain to sleep out his Wine, and to repose himself after his Fatigue. This appeared a favourable Opportunity to *Midas*: He threw Wine into the Fountain, and placed some Peasants in ambuscade. *Silenus* drunk one Day of the Wine to Excess, and the Peasants seeing him drunk, fell upon him, bound him with Garlands of Flowers, and thus led him to the King. This Prince, who was himself initiated into the Mysteries of *Bacchus*, received *Silenus* with great Marks of Respect; and after having celebrated the *Orgies* with him ten Days and ten Nights successively, and heard him discourse upon several Subjects, returned him to *Bacchus*. The God, overjoyed to see again his Foster-father, whose Absence had given him a great Deal of Uneasiness, bid *Midas* demand of him any Thing he pleased. *Midas*, who was excessively covetous, ask'd the Power of turning into Gold whatever he should touch, which was accordingly granted him. But the Present soon became destructive to him who had so eagerly wished for it. At first he was charmed with the Experiments he made; he touched a Branch, Stones, Ears of Corn, all became Gold; but then, when he was preparing for Dinner, and was going to wash his Hands, the Water underwent the same Change: In fine, the Bread, the Wine, the Meat that was served up to him, became Gold as soon as he put forth his Hand and touched them; and he was ready to starve amidst all his Riches, when addressing himself to the same God to be delivered from so inconvenient a Power, *Bacchus* ordered him to wash his Hands in the *Pactolus*, which he did; and losing that fatal Virtue, he communicated it to the River, which, from that Time, rolls a golden Sand.

Thus the *Greeks* took Pleasure in perverting History into ingenious Fables ; I say History, for this is a true one ; and tho' I have already spoke at some Length of *Midas* in the History of *Apollo*, yet the Connection which it has with that of *Silenus*, obliges me to return to it, and the more willingly, that I had omitted to explain some Circumstances, at least shall explain them here in a Manner which to me appears more satisfactory. *Midas*, according to all the Antients, was King of that Part of *Lydia* and *Phrygia* where the *Pactolus* runs. *Herodotus* (1), who says he reigned after his Father *Gordius*, adds, that he sent large Presents to the Temple of *Delphos*, and among others a golden Chain of an inestimable Value. The same Author speaks elsewhere (2) of the Gardens of this Prince, where grew Roses exceeding beautiful without Culture, and these are the Gardens where *Silenus* was believed to have been taken. *Midas*, frugal to Avarice, reigned over a very rich Country, and made considerable Sums by the Sale of his Corns, his Wines, and his Cattle. This, no doubt, is what made them say that he turned into Gold whatever he touched, even the Bread, the Wine, and Meat that was served up to him. His Avarice changed its Object, and having learned that the *Pactolus* run Gold-dust, he abandoned the Care of the Country, and employed his Subjects in gathering the Gold of that River, which brought him in a new Store : This again is the Foundation of the Fiction of his having communicated to the *Pactolus* his aurifick Virtue.

Amidst so many different Objects of Care, *Midas* did not abandon the Affairs of Religion, and he made so many Innovations in that of the *Lydians*, that he was reckoned, according to *Justin* (3), a second *Numa*. We are even told, that in order to bring about these Revolutions, he made use of the Stratagem which was afterwards so serviceable to that King of *Rome* : For as he gave out that he

learned

(1) L. 1. C. 14. (2) L. 8. C. 138. (3) L. 2. C. 7.

learned from the Nymph *Egeria*, whatever he acted in Matters of Religion, so *Midas* said he was instructed by *Silenus* in the new Mysteries which he designed to establish, especially in those of the *Orgies*; for this Prince, who possessed excellent Vineyards, was very much devoted to *Bacchus*. Some Authors (*a*) are even of Opinion, that having found, near the Fountain before mentioned, some *Satyr*, that is, some Animal resembling an Ape, he had given this out to be *Silenus*, the Foster-father and Companion of *Bacchus*, whom he interrogated about all his Projects, much the same Way as they say *Sertorius* interrogated his tame Hind; but to speak more accurately, it was really *Silenus* himself who communicated to him a Part of his Knowledge, since he lived at the same Time with him, and was his Neighbour, as shall be said in the Sequel.

As *Midas* had his Spies every where, whom he questioned and listened to with Attention; hence it was said, that he heard, at a great Distance, that he had long Ears, as we say of a powerful King, that he has long Arms; and this again is the Origin of the Fable that gave him Asses Ears; a more natural Explication than what we have already given of the same Fiction (*1*).

We may conclude from all that has been said, that *Midas* was a powerful Prince, and that *Silenus*, whom he made so good use of, was a profound Philosopher, who assisted him with his Counsels, in founding his Laws and religious Ceremonies. Perhaps too he was said to be somewhat addicted to drinking, and consequently reckoned *Bacchus's* Foster-father and inseparable Companion, only because he had introduced into *Lydia* the *Orgies* and the other Festivals of that God. Since I am now upon the Explanation of the Fables that have been broached in re-

R r 4

lation

(*a*) See the Notes of *Abraham Gronovius* upon the eighteenth Chapter of the third Book of *Eliau*.

(*1*) History of *Apollo*.

lation to him, I think I have found out a Key to that which represented him always riding upon an Ass, from a Passage in *Diogenes Laertius*, who, in comparing *Aristotle* to *Silenus*, says the first was always on Horseback, and the second had only an Ass to ride upon: The Meaning of which undoubtedly is, that he made only slow, but sure Advances in Philosophy; whereas the other moved at a quick Pace, and made a Trip now and then. That of the Ass's Ears, according to *Tertullian* (1), informs us that he was endued with great Intelligence. In fine, *Vossius* (2) explains that of the Fountain of Wine, which we mentioned, by saying it signifies only the Desire that *Midas* had to get *Silenus* into his Possession, who, according to him, was King of *Caria*, and actually became a great Friend to *Midas*.

Some Authors again, confound *Silenus* with *Marfyas*, that celebrated Player upon the Flute, whom we have spoken of in the History of *Apollo*, who slew him alive. What may give some Probability to this Opinion, is, that *Marfyas* is represented as a Satyr, as may be seen in the Figures of him (3): Now the *Sileni* were old Satyrs, as has been said; but what fully determines in Favour of this Opinion, is, that *Herodotus* speaking of *Marfyas*, calls him *Silenus* (4). Hence the Chronology perfectly agrees, and it will be no longer any Wonder that *Midas* had such a high Esteem for *Silenus*, since it was for having decided in his Favour against *Apollo*, that he had Asses Ears given him by that God.

After this I shall only relate what *Bochart* says with respect to *Silenus*, as one of those learned Conjectures wherewith they who are Masters of the Languages, are upon all Occasions making a Parade. The Antients, says he, by the Fable of *Silenus*, give us to understand that they had some Knowledge of the *Messiah*, since the Name of this Satyr comes

(1) L. 2. D: Anima. (2) De Ideo. L. 2. (3) Montfauc.
Ant. v. 1. (4) L. 7. c. 26.

comes from *Silo*, which almost all the Interpreters understand of *Jesus Christ* (1).

Silenus was worshipped after his Death as a Demi-God, and received the Honours due to Heroes, independently even of *Bacchus*. This is the Remark of *Pausanias* (2), who, speaking of the Temple which *Silenus* had in *Elis*, expresses himself thus, *There you will see likewise a Temple of Silenus, but a Temple which is appropriated and peculiar to himself, while Bacchus has no Share in the Honour of it.*

C H A P. XI.

Of the Gods Lares.

I Shall finish the History of the terrestrial Gods with that of the *Lares* and *Penates*, who were the Guardians and Protectors of Families, and of the Goods of the Country.

We have seen in the second Volume (3) that every Man and Woman had their particular Genius: There was one also for every House, for every City, and in general for the whole Country, and while those of Men and Women retained the Name of *Genii*, those of Houses were called *Lares*, and those of Cities and particular Places *Penates*, though 'tis true however, that the two last were often confounded with one another.

As the Gods of Paganism, whatever Order they were of, never wanted a Genealogy, the *Lares*, according to *Ovid* (4), were the Sons of *Mercury* and *Lara* the Daughter of *Almon*. The indiscreet *Lara* having let *Juno* into the Secret of *Jupiter's* Gallantries, that God cut out her Tongue, and ordered *Mercury* to carry her to Hell. The dismal State she was in had not quite effaced all her Charms; her Conductor fell in Love with her, and had by her

(1) Chan. L. 2. c. 18. (2) In Eliacis. (3) L. 5. (4) Fast. L. 2.

her Twins who were called *Lares* (a), who, in process of Time became the Guardians of the Streets and Ways.

Inscriptions favour the Opinion of *Ovid*, since we find some of them with these Words : *Lar vialis, the Lar of the Highway*.

In the mean Time as nothing is worse vouched than the Genealogies of the Pagan Gods, there are Authors who give *Laronda* for the Mother of the *Lares*; but may not they be the same Person under two Names like to one another? I shall not say so of another Mother of those Gods, who is named *Mania*: Confounding the *Lares* with the *Manes*. The *Lares*, according to *Varro* (1) were the same with the *Manes*; accordingly we are told that they were the Sons of *Mania*. *Festus* agrees in this with that learned *Roman*. At the Feasts, says he, called *Compitalia*, were placed in the Cross-streets upon Posts, Figures of Men and Women, because this Feast was thought to be celebrated in Honour of the Gods, called *Lares*. But another Proof that these Gods were the same with the *Manes*, is that these were also named *Larvæ*, whence the Masks of the Antients had taken their Names.

Servius also comes in to support this Opinion, when upon the fifth *Eneid* he refers the Original of the *Lares* to the antient Custom of burying the Dead in Houses, who were afterwards their Domestick Gods, for the *Lares* in that Case were evidently the same with the *Manes*.

But the *Lares* were not only Guardians of the Streets and Ways; they extended their Care likewise to the Fields, for which I am warranted by *Tibullus*:

Vos

(a) Fitque gravis, geminosque parit, qui compita Servant;
Et vigilant nostrâ semper in Æde Lares.

Fast. l. 2.

(1) De Ling. Lat.

*Vos quoque felices quondam, nunc pauperis agri
Custodes, fertis munera vestra Lares* (1).

As Dogs are usually the Guardians of Houses and even of Fields, we need not be surprized at *Plautus's* saying the *Lares* were represented under the Figure of those Animals (2); at least it is certain that they were clad in their Skins. We may remark here that when Children came to the Age when they laid aside the *Bulla*, they hung it at the Neck of the *Lares*, and the Slaves who received their Liberty, did the same with their Chains. *Petronius*, who always makes so agreeable an Use of antient Fiction, says, the Youth having entered into *Trimalcion's* Banqueting-Hall, clad in white Tunicks, placed the Gods *Lares* upon the Table, adorned with *Bullæ*.

As antient Paganism had provided Gods for all, so there were *Lares* also appointed for Ships, which to be sure had as much Need of them as Houses, and these were called *Lares of the Sea*, *Lares Marini*. The Question is whether these were different from the Gods *Pataici* mentioned in the third Volume, which were set upon the Prows of Ships to be their Patrons and Guardians? I am of Opinion they were not, since there are Authors who take these *Lares* to have been *Neptune*, *Tethys*, and *Glaucus*: And what more powerful and faithful Guardians could they have given to their Ships?

The most common Place of the Household-Gods, as we have it in *St. Jerom*, was behind the Door; and it was believed that they banished from thence every thing pernicious, especially the *Lemures*, *Genii* who were only capable of doing Mischief.

The Obligations which every one thought he owed to the *Lares*, induced their Votaries to make frequent Libations to them, and they even went the Length of Sacrifices: This at least is what may be

(1) *Eleg.* 25. (2) In *Aul.*

be gathered from an antient Marble, published by *Boissard*, and dedicated by *C. Sempronius Piso*, to the Gods *Lares* of the Emperors (1), since besides the two Figures, the one of a young Man, the other of a Man more in Years, you see there a flaming Altar, with the *Prefericula*, a Vase, and a *Patera*, &c. Besides all this, the Statues of the *Lares* were adorned with Flowers and Garlands; Fruits were offered to them, they were kept clean and neat, and in short, a very particular Care was taken of them. There was also, at least in great Houses, one of the Domesticks set apart for the Service of those Gods; and *Suetonius* (2) informs us, that *Domitian* had a *Valet de Chambre* of this Kind. 'Tis proper however to observe that sometimes they lost all due Respect for these Gods, as upon certain Occasions when Grief for the Death of some beloved Object prevails over every other Consideration, and in that Case they even threw them out at the Window, as *Suetonius* tells us in the History of *Caligula's* Life*.

The Name of *Grondiles*, which was sometimes given to the *Lares*, owed its Rise to *Romulus*, who called them so, in Honour of the Sow that had brought forth at one Litter thirty Pigs; and from the Squeaking of these little Animals was this Name derived.

Besides the Names now mentioned, they had likewise others. Thus those were called *Lares publici*, who had Care of the publick Buildings; *Familiares*, those of private Houses; *Viales*, those of the Highways; *Compitales*, those of the Cross-ways, &c.

As we ought not to rely a great deal upon the *Romans* as to the Original of their Gods, I shall close this Article by observing that the Word *Lar* comes from the *Tuscan* Word *Lars*, or *Larte*, which signifies, *Leader*, or *Conductor*.

C H A P.

(1) *Laribus Augg.* *C. Sempronius Piso.* (2) *In Domit.*

* Upon the Death of *Germanicus*.

C H A P. XII.

Of the Gods Penates.

THOUGH 'tis true that the *Penates* were sometimes confounded with the *Lares* and *Genii*, 'tis certain however that they were oftner distinguished from one another; and their Distinction is very well observed in *Coriolanus's* Farewel to his Mother, to whom, according to *Dionysius Halicarnassens* (1), he says, *Adieu, ye Penates, ye paternal Lares, and ye Genii of this Place.*

First we must not imagine, that the *Penates* formed a different Class of Divinities, since on the contrary they were chosen from each of them. Sometimes it was *Jupiter*, oftner *Vesta*, and so others, according to the Devotion of the Persons who made Choice of them. *Nigidius*, an antient Author cited by *Arnobius* (2), distinguishes four Sorts of *Penates*. The first are of the Class of *Jupiter*, that is, chosen from among the celestial Gods. The second from that of *Neptune*, or from the Sea-Gods. The third from those of *Pluto's* Class, or from among the infernal Gods. The last, might be taken indifferently from the Class of all the deified Men. It must be owned however that by the *Penates* were usually understood those of the *Samothracians*; though we grant at the same Time that it was optional to every one to choose those whom he had a mind: Accordingly we have antient Inscriptions that make mention of the *Penates* and *Lares* of all Sorts, even of the living Emperors. It was likewise permitted to place their Ancestors among those Gods; and this is what most frequently happened.

The *Romans*, according to *Dionysius Halicarnassens* (3) gave the Name of *Penates* promiscuously to all their Gods; "But those who have translated this
Greek

(1) Ant. L. 8. (2) Advers. Gent. (3) L. 10.

“ Greek Word, have called them, some *Paternal*
 “ *Gods*, others *Original Gods* : Others again *the Gods*
 “ *of Possession* : Some, the *secret Gods or concealed*
 “ *Gods* ; lastly, *the tutelar Gods*, whereby it would
 “ seem that each designed to express some parti-
 “ cular Property of these Gods, though at Bottom
 “ they all mean the same thing.”

Antiently it was not allowable to have those private Gods, nor to address any Worship to them ; but at last, not only was the Introduction of them tolerated, but it was even authorized by the secular Powers.

There was even one of the Laws of the twelve Tables, ordering the religious Celebration of Sacrifices to the *Penates*, and the uninterrupted Continuation of them in Families, in the same Manner they had been established by the Heads of those Families. 'Tis farther known, that when any one passed into another Family, the Magistrate took Care to provide for the Worship of the Gods whom the adopted Person had relinquished.

If we would now trace the Original of the *Penates*, I take it to have arisen from a vulgar Opinion, that the *Manes* of their Ancestors took Pleasure after Death to dwell in their Houses, where they were even frequently interred, if we may believe *Servius* (a), and where their Pictures used to be preserved in the Places of greatest Respect. For after having considered them under the Notion of illustrious Persons, they came by Degrees to pay them Respect and Homage ; then they implored their Assistance, and lastly founded to them a worship and religious Ceremonies. The Passage of the Book of Wisdom already cited, Vol. I. which speaks of the Death of a Child, beloved by his Parents, whose Worship was at last established in the Family, is a convincing Proof of this. Thus I am of Opinion that of
old

(a) Upon these Words of the *Eneid*, l. 6.

old the *Penates* were only the *Manes* of their Ancestors, as St. *Augustin* proves (1) from the Authority of *Apuleius* and *Photinus*; but that in after times they associated with them all the other Gods without Distinction.

The Statues of the Gods *Penates* were made not of Wax only, as some Authors pretend, but indifferently of all Sorts of Materials, even Silver itself. They were consecrated in the most secret Place, which was called the *Lararium*, *Penetralia*. There Altars were erected to them, Lamps kept burning, and Symbols added, all of them expressive of Vigilance, among others the Dog, whose Skin these Statues wore upon their Shoulders, as well as the *Lares*, or had the Figure of them under their Feet (a). *Apuleius* comprehends all the Sacrifices of the *Lares* and *Penates* in three Words, *Thure, mero, & aliquando victimis*; Incense, Wine, and sometimes Victims. There were for that Purpose Altars, such as may be seen in *M. Baudelot's* Work, intitled, *the Utility of Voyages* (2). On the Evening before their Feasts great Pains were taken to rub the Statues with Balm and Wax to make them fine and glistering, and capable of receiving the Impression of the Vows that were made to them. This Wax formed a Crust all over, which covered the Matter whereof the Statues were made; and this no doubt is what had deceived the Authors, I mentioned, who took them to be only made of Wax.

Antiently Children were offered to them in Sacrifice, but *Brutus*, he who expelled the *Tarquins*, changed this barbarous Sacrifice, into one more natural, and from that Time nothing was offered to them but Wine, Incense, Fruits, and sometimes bloody Victims, Lambs, Sheep, &c: as we see in *Horace*,
who

(1) De Civ. Dei, L. 9. c. 11.

(a) See the *Harpocrates* of *Couper*, and the *Utility of Voyages* by *M. Baudelot*.

(2) P. 262.

who inviting his Mistress to come and assist at the Sacrifice, which he was preparing in his Family in Honour of the Genius, takes Notice to her of the Preparation he had made for it (a). *Tibullus* in like Manner speaks of the Sacrifice of a Sheep which he offered up to the rural Gods the *Lares*. Their Statues were likewise crowned with Festoons, Garlick, and Poppy, and several little Ceremonies were added thereto which it is needless to recite. 'Tis proper only to remark that in the publick Sacrifices offered to the *Penates*, they sacrificed to them a Sow, as has been said in the Article of the *Lares*, from *Varro* and *Propertius* (b), and this Custom is thought to have been introduced by *Eneas*. It was in Time of the *Saturnalia*, that they celebrated the Festival of the *Lares* and *Penates*, and there was a Day besides in each Month set apart for worshipping these domestick Gods. Zeal went even sometimes so far as to worship some of them every Day, and even several Times in the same Day, as *Suetonius* and *Tacitus* prove from the Example of *Nero*, who neglected all the other Gods for the Sake of a favourite *Penate*.

As not only private Persons had each his Gods-*Manes* or *Penates*, but every People chose of them for the Preservation of the State, there was at *Rome* a Temple consecrated to the Domestick Gods, and there was set apart for them a Holyday which was celebrated

(a) Ridet argento Domus ; ara castis
Vincta verbenis, avet immolato
Spargier agno.

(b) Lib. 4. El. 1. *Martial*. 14. says also :

Iste tibi faciet bona Saturnalia porcus,
Inter spumantes ilice partus apros.

Or as *Horace* has it, Sat. L. 1. Sat. 3.

- - - - - Immolet æquis
Hic porcum Laribus.

celebrated with a great deal of Solemnity, the second * of the Kalends of *January*. To this were added the Games called *Compitales*, as much as to of the Cross-streets, because the *Penates* presided over them.

In fine, so great Respect was paid to the *Penates*, that no important Enterprize was undertaken without consulting them: Their Figures were even sometimes carried about in Journeys, as we learn from *Apuleius*: *Wherever I go*, says he, *I always carry with me in my Journey the Figure of some God*. And *Cicero*, it seems, was afraid of fatiguing his favourite *Minerva*, when upon setting out for his Exile; he went in a solemn Manner and consecrated her in the Capitol.

The Figure of the Gods *Penates* was sometimes the single Representation of some God, Genius, Heroe, or Demi-god, or lastly of some famous Ancestor: Frequently they were *Pantheons*, that is, such as were charged with the Symbols of several Divinities. Of these we find several in *Spon*, *Couper*, and particularly in *Baudelot's Utility of Voyages*.

As Man is naturally curious, and anxious about Futurity, 'tis probable that among the *Penates* there were some who delivered Oracles. We know that no important Business was done without consulting the Oracle, but as the Places to which they had to repair for that Purpose were sometimes remote; as great Apparatus and Expences was necessary in order to consult them, it was more convenient for every Man to have one in his own House, which he consulted at least for all domestic Affairs. 'Tis true, I have not found any positive Authority, to inform us of this Fact; but frequently a Medal, and Intaglio, lets us know many Things which we should otherwise have been ignorant of. *Cupponi*, the honourary Correspondent

S f

* Last Day of *December*.

spondent of the Academy of the *Belles-Lettres*, sent in 1733. to *M. de Boze* the Print of an antique Intaglio, a *Cornelian*, which represents an Altar whereon is a Head, or rather, a Mask ; by the Side, and almost behind, is the Figure of a Man stooping down, with his Head inclined, as it were to listen. Upon the fore-part is a Woman standing, and at the Foot of the Altar, a little Animal. The Explication given of it in the ninth Volume of the *Memoirs* of the Academy, perfectly agrees to one of the Gods *Penates*, who delivered Oracles. The Mask represents either the God *Pan* or *Sylvanus*, or some other of that Class : The Man who is in a listening Posture, is expecting his Response : The Woman who is standing, seems to come for Insight either into some Dream, or some other Affair which disturbs her : The little Animal, which may be taken for a Dog, or for a young Kid, is the Victim destined for the Sacrifice. All this may be seen at more Length in the Place which I have mentioned.

'Tis agreed that there was no idolatrous Nation, where Superstition for the Gods *Penates* was carried farther than among the *Romans*, though almost all Nations held them in great Veneration (*a*), as the *Greeks*, the *Egyptians*, the *Phœnicians*, and *Chaldeans*. 'Tis probable that this *Worship* had been brought to *Rome* by the *Phrygians*. *Virgil* informs us that *Eneas* took great Care to bring with him the *Penates* (*b*) ; according to the Order he had received from the Fates by the Mouth of *Hector*. (*c*).

These *Phrygian* Gods, adopted with great Reverence by the *Romans*, who were fond of nothing so much as of being thought to be descended from *Eneas* and

(*a*) Et toto quippe mundo, & locis omnibus, omnium vocibus, fortuna sola invocatur. *Plin.* l. 1.

(*b*) Illum in Italiam portans, victosque Penates. *En.* l. 1.

(*c*) Sacra, suosque tibi commendat Troja Penates :

Hos cape fatorum Comites, his mœnia quære. *Ibid.*

and his Mother *Venus*, were placed in a Temple near the Forum. Here is the Description given of them by *Dionysius Halicarnassens* (1). "They, " were, says he, two Men sitting, each of them " armed with a Pike, and the Sculpture of them " was very antient. We have also, adds this Au- " thor, several other Statues of these Gods in old " Temples, which are all in a military Garb."

The sacred Fire or *Vesta*, which *Eneas* likewise brought with him, was undoubtedly the most distinguished of the Gods *Penates* (a), since after that *Hector* had recommended these Gods to him, he himself approaches the sacred Hearth, and removed from thence the Fillets of *Vesta*, and the Fire that was there burning. If we may believe *Varro* cited by *Macrobius* (2), *Dardanus* had first brought these *Phrygian Penates* into the Island *Samothrace*, and *Eneas* transferred them thereafter from *Troy* into *Latium*.

I shall only add farther that the Idols which *Jacob* brought from the House of *Laban* his Father-in-Law, and which the Scripture calls by the Name of *Theraphim*, were Gods *Penates*, whose Worship was propagated afterwards into *Phrygia*, thence into *Greece* and *Italy*; this, without all Controversy, is their true Original.

We may add in the last Place, that it was probably believed in the Pagan World, that Houses were not sufficiently guarded by the *Lares* and *Penates*, since they had also other Gods to take Care of the Gates, the Keys and Hinges, for which I refer to what hath been said of them, when we were upon the Progress of Idolatry (3).

(1) L. 1.

(a) Sic ait, & manibus vittas, Vestamque potentem
Æternumque adytis effert penetralibus ignem.

Æn. L. 2.

(2) Sat. L. 3. c. 4. (3) Vol. I. B. 3.

